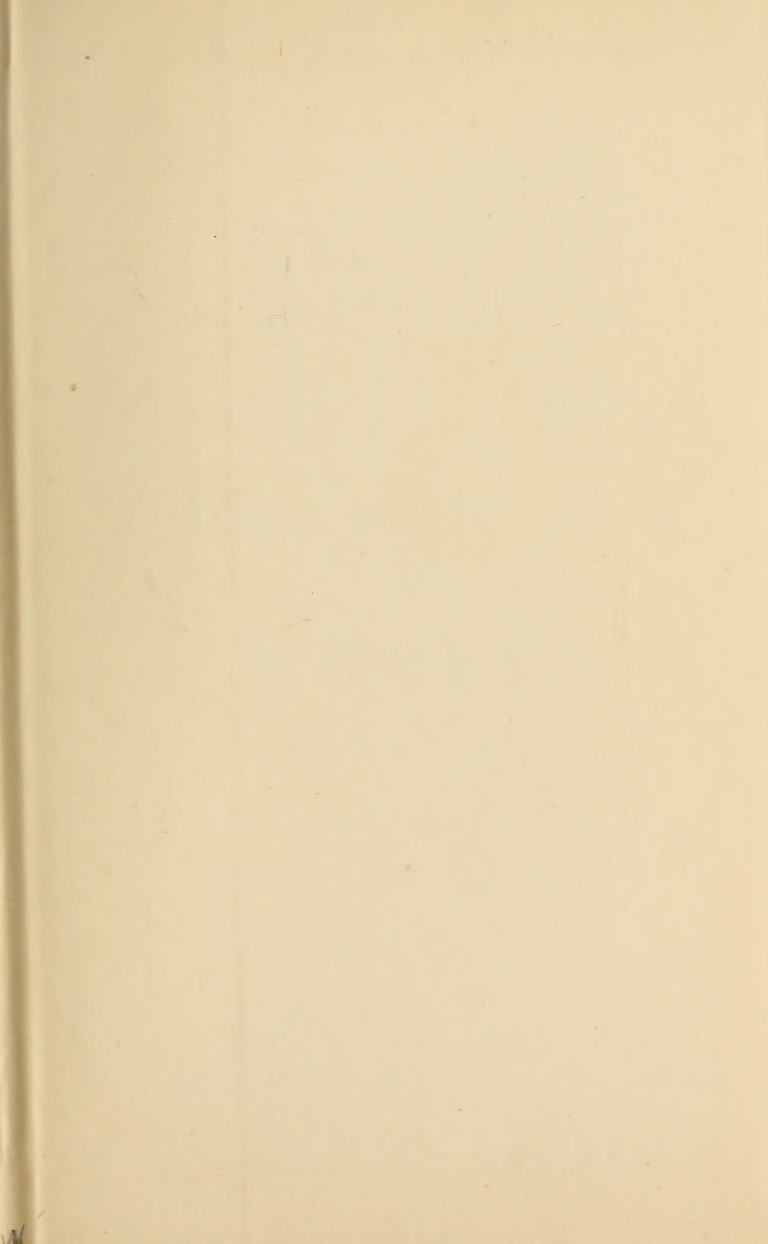




A
HANDBOOK FOR TRAVELLERS
IN
E G Y P T.

LONDON:
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AND CHARING CROSS.

A
HANDBOOK FOR TRAVELLERS
IN
EGYPT;

INCLUDING DESCRIPTIONS OF

THE COURSE OF THE NILE THROUGH EGYPT AND NUBIA,
ALEXANDRIA, CAIRO, THE PYRAMIDS, AND THEBES,
THE SUEZ CANAL,
THE PENINSULA OF MOUNT SINAI, THE OASES,
THE FYOOM, &c.

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P R E F A C E.

THE original *Handbook for Egypt* was a reprint of Sir Gardner Wilkinson's learned and exhaustive work, 'Modern Egypt and Thebes,' corrected and revised by the erudite author himself, so as to meet as far as possible the requirements of a guide book. A few additions and corrections were subsequently made from time to time, but substantially the Handbook remained the same as when it was first published. Great changes, however, have taken place in Egypt since then, especially during the last ten years, and it was felt that a thorough revision, and even recasting, were necessary in order to bring the Handbook up to the standard required by travellers at the present day.

Since the accession of the Khedive, Ismail Pasha, the work of change and progress has been carried on in Egypt at an almost feverish rate of speed. Several hundreds of miles of railway have been completed, and are in full operation. The telegraph wires intersect every part of the country. Many parts of Alexandria and Cairo are so changed that those who saw them only a few years ago would hardly recognise them; and while some towns in the Delta have declined, many more have risen and are rising into considerable importance. The Suez Canal from being a "chimerical" project has become an accomplished fact; and the towns of Port Said, Ismailia, and it may almost be said Suez, have sprung into existence with it.

The changes of which these are a few instances have, in a great measure, arisen from, and in their turn caused, an increased communication between Egypt and the West. Resident foreigners in Egypt may now be counted by thousands, instead of, as was the case twenty years ago, by tens: and

the increased facilities for travel, combined with the increased thirst for "doing" all possible countries, send every winter a greater number of travellers to the Nile.

Even in the matter of its old remains, Egypt has not been standing still, and the discoveries of M. Mariette at Sâh, Sakkarâh, Abydos, Denderah, and other places, have not only provided fresh objects of interest in the country for the intelligent traveller to visit, but have helped to throw new light on some of the many obscure portions of old Egyptian history.

The endeavour in this new edition of the Handbook has been to supply the traveller with all the latest information on every point of interest, including many subjects which were not touched upon in the former work: and while keeping, especially in the accounts of antiquities and ruins, the substance of the original description, to arrange it in a more handy form, and to add whatever was new and likely to interest.

Five visits to Egypt between the years 1862 and 1871, extending over periods varying from four to eight months, have enabled the Editor to make himself thoroughly acquainted with the changes that have occurred during that time; and three voyages to the Second Cataract have, he hopes, given him some knowledge of the wants and requirements of travellers on that trip. He has, however, endeavoured to supplement his own knowledge by consulting all the best books recently written on Egypt, and by culling from many kind friends the results of their personal experience.

The name of M. Mariette, the learned and indefatigable Conservator of the Museum of Egyptian Antiquities at Cairo, and the director of all discoveries and excavations in Egypt, will be found constantly occurring in the pages of the Handbook. Most of the information respecting the new and interesting discoveries which have thrown so much fresh light on Egyptian history, and upset, in the opinion of many learned Egyptologists, numerous apparently well founded theories, has been derived either directly from him, or through the medium of an excellent little work lately published by him, and of which he kindly allowed the Editor

to make full use, entitled *Itinéraire de la Haute Egypte*, and containing a description of the principal ruins between Cairo and Philæ, with some useful hints preparatory to making a study of them. The plans of an Egyptian tomb and of the Temple of Denderah are taken from M. Mariette's work. The able remarks of Dr. Grant of Cairo, on the temperature, seasons, &c., of Egypt, will be read with great interest by all, and especially by invalids. To Mr. Greville Chester the readers of the Handbook are indebted for a most interesting paper on the Coptic Churches of Old Cairo—a subject which has never before received the attention it merited. The notes for Route 22, Wady Halfah to Khartoom, were kindly furnished by Mr. George Goldie-Taubman, late of the Royal Engineers. Nearly all the valuable information contained in Route 14, Cairo to Mt. Sinai, is taken from the Ordnance Survey of the Peninsula of Sinai, for the loan of which the Editor is indebted to Captain C. W. Wilson, R.E., of the Topographical Department of the War Office. Acknowledgment for kind assistance in various ways is also due to H.E. Nubar Pasha, Minister of Foreign Affairs in Egypt; Colonel Stanton, C.B., H.B.M.'s Agent and Consul-General for Egypt; Lieutenant-Colonel G. Clerk, late Deputy Assistant Quartermaster-General at Suez; the Hon. Charles Hale, late United States Agent and Consul General for Egypt; the Rev. Dr. Barned, American Missionary at Cairo; Major-General Lord Henry Percy, V.C.; E. T. Rogers, Esq., H.B.M.'s Consul at Cairo; F. Ayrton, Esq.; the Rev. E. F. Wayne; A. Baird, Esq.; C. L. Arkwright, Esq.; and many others.

The principal additions to the Book are: nearly all the Preliminary and General Information prefixed to the descriptions of the various chief towns and routes; Excursions IV and VII from Cairo; Routes 6, 7, 9, 14, and 22; and the greater part of Routes 10 and 15. A great deal of fresh matter has been introduced into the Descriptions of Alexandria, Cairo, and Thebes; Excursions I, II, III, V, and VI from Cairo; and Routes 8, 18, 20, and 21. Little or no alteration has been made in Routes 11, 12, 13, 16, 17, and 19, the Editor not having had the opportunity of personally visiting them, nor having been able to find any authentic information later

than that given by Sir Gardner Wilkinson. This, however, may be considered of less importance, as these routes are very seldom travelled, and the places mentioned in them are not likely to have much changed since they were described by the original author of the Handbook. The table of Egyptian dynasties has been altered, so as to afford the opportunity of judging of more than one system of chronology; and a few cartouches of the earlier monarchs have been added to the list of kings. The list of Caliphs, and the Arabic Vocabulary remain as they were, though the Editor hopes in a future edition to make some changes which appear to be needed in the latter. It was intended to insert new maps of Alexandria and Cairo, but unfortunately no trustworthy ones have yet been published, showing the numerous changes which have taken place in those two cities, and it seemed better to await their appearance, and be in the mean time content with the old ones, rather than give imperfect new ones.

In conclusion, the Editor hopes that travellers will kindly send to him, at the office of the Publisher, 50 A, Albemarle Street, W., any information obtained on the spot, which may serve both to correct the errors into which he may have fallen, and to furnish fresh material for insertion.

December, 1872.

HANDBOOK OF EGYPT.

LATEST INFORMATION, ADDENDA, AND CORRIGENDA.

Introduction, p. xv.

A very good plan for those who intend going to Egypt by sea from Southampton, is to choose one of the steamers which are now sent by the P. & O. through the Suez Canal, and go in it as far as Suez. They then have the opportunity of seeing the Canal very well and comfortably, and can reach Cairo or Alexandria by train from Suez.

Alexandria, Sect. I., p. 72, col. 1.

The Peninsular and Oriental Hotel, or Hôtel d'Orient, no longer exists, nor the Hôtel d'Angleterre.

P. 72, col. 2, l. 52.

For Colonel, read General.

P. 72, col. 2.

The Italian steamers no longer carry mails. American letters may also be found at the Austrian post-office. By the new convention with the Egyptian Government letters can now be sent direct from England to any part of Egypt.

P. 73, col. 1.

Mr. Barthow is dead. Mr. Beardsley is Consul-General, and Col. Babbit Consul.

P. 73, col. 1.

Dr. Grosjean no longer practises. Dr. Davidson assists Dr. Mackie. Mr. Waller, dentist.

P. 73, col. 2.

The American Mission hold an Arabic service in the Scotch Church at 8.30 A.M.

P. 73, col. 2.

A donkey for the whole day, 5s.

P. 74, col. 1.

The Nile steamers are now managed by Messrs. Thos. Cook and Sons.

P. 96, col. 1.

For Kaiserswerth, read Kaiserswerth. The new hospital of these deaconesses is situated outside the Moharram Bey Gate.

Cairo, Sect. II., p. 115, col. 2.

The Hôtel des Ambassadeurs no longer exists. The Hôtel Abbât, opposite Radouan's store in the Station Road, is well spoken of.

P. 117, col. 1.

The *English Post-Office* has been abolished, and letters and papers are sent through the *Egyptian Post*, which charges an additional 2*d.* for the transit between Cairo and Alexandria, making the rate of postage between Cairo and England 10*d.* *viâ* Brindisi, and 8*d.* *viâ* Southampton. Letters, however, can still be sent to England by the French post for 6*d.*, but not *vice versâ*.

P. 117, col. 2.

General Stanton now resides, when at Cairo, in a part of the block of buildings erected by the Duke of Sutherland facing the Esbekeeyah Gardens. Mr. Rogers occupies the house to which the Consulate is attached.

P. 118, col. 1.

Messrs. Robertson and Co. have no longer the superintendence of the Nile steamers. There is a large bookseller's shop opposite the Bourse. Joanovich, in the Mooskee, is a good chemist. The Magasin Universel, behind the Bourse, is a good general shop. H. Ralph and Co., in the Station Road, are good provision and wine merchants; they also keep a general shop and an agency for forwarding goods.

P. 118, col. 2.

The *English Church* will, it is hoped, be soon completed, and divine service regularly performed there by a permanent chaplain. The American Mission now hold their Services in the German Lutheran Church.

P. 119, col. 1.

The nearest station to Cairo on the Upper Egypt line is a new one close to a village called Boolak Dakroor, and in a direct line with the two new iron bridges over the Nile. The terminus of the Upper Egypt line will be in the Delta, at Tel-el-Barood.

P. 120, col. 2.

The management of the NILE STEAMERS is now in the hands of *Messrs. Thos. Cook and Sons*, the well-known travelling agents, who have an office in the garden of Shepheard's Hotel, next door to Robertson's shop. The fare for the voyage up the Nile to Assouán has been raised to £46; but the steamers now start regularly, and the accommodation and food are said to be very much improved.

P. 125, col. 2, l. 35.

For 37,000, read 370,000.

P. 143, col. 1.

The river now flows again through the W. branch.

P. 143, col. 1, l. 33.

For Kaşr-el-Ain, read Kaşr-el-Aali.

P. 160, col. 1.

The word "Matareeah" is probably of Coptic origin, Má-tá-ré signifying "town" or "place belonging to the sun"—an exact equivalent of Helropolis.

P. 170, col. 2.

Later investigations have proved that there are 17 cubits in the Nilometer, and that they are not all of the same length.

P. 174, col. 1.

The Nile has been again allowed to flow through the channel to the W. of Gezeereh, converting once more that place into what its name implies, an "island;" and the road to the Pyramids crosses this branch by another iron bridge, and continues in a more direct line than before.

P. 187, col. 2.

Dr. Grant and Mr. Dixon disco-

vered two channels in the N. and S. walls of the Queen's chamber, but not communicating with it; the ends of the channels being separated from it by 5 inches of stone, up to which point the channels had been grooved out. They are about 9 in. square, and after going horizontally for about 7 ft. ascend at an angle of 33°. In one was found a double-hooked bronze handle with two clamps, to which fragments of wood still adhered, a piece of wood 5 in. in length, and a large black basalt vase, probably a weight. The end and object of these channels are at present conjectural.

P. 199.

About 10 miles due W. of the Pyramids is a conical hill of reddish miocene formation which looks from a distance like a pyramid. At the base, and for some distance round, are great quantities of petrified wood, some of the trees being of large size. It can be reached on donkeys in about 2½ hrs. from the Great Pyramid.

P. 220, col. 2.

The Hôtel Pagnon at Ismailia is good.

P. 233, col. 2, l. 52.

For cent, read share.

P. 234, col. 2, l. 24.

For 223,598, read 223,398.

P. 234, col. 2, l. 24.

For 4,471,960, read 4,467,960.

The Nile, Sect. III., p. 318.

The railway now goes as far as Rhoda.

P. 319.

Tickets for the NILE STEAMERS may be taken in England at *Messrs. T. Cook and Sons*, Ludgate Circus, or at their Offices at Alexandria and Cairo; at all of which places information can be obtained as to the dates of starting, &c. The fare is now £46.

P. 323, l. 17.

For Preliminary Information, read Introduction.

P. 340, col. 1. l. 50.

For 1837, read 1787.

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INTRODUCTION.

- a. *Season for Visiting Egypt.*—b. *Journey from England to Egypt.*—
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a. SEASON FOR VISITING EGYPT.

From October to April is the best season for a residence in Egypt. For those who intend to do the whole Nile voyage, and who can choose their own time, the months especially to be recommended, both for climate and convenience of travelling, are November, December, January, February, and March. During these months winds from the North are more or less prevalent, and they not only cool the air, but are absolutely necessary for making progress up the Nile. A good deal will, of course, depend on the destination of the traveller after leaving Egypt. If he intends going to Syria, he should arrange so as not to get there before April, it being too cold to travel comfortably in Syria before that date. For those who propose to do the so-called Eastern tour completely the following average time-table may be given: Arrive in Egypt about the middle of November, and remain there till the end of February, going in a *dahabeeah* up to the Second Cataract and back. Leave Egypt at the beginning of March, and go by way of Sinai and Petra to Jerusalem, arriving there about the second week in April. Five or six weeks in Palestine will then bring the traveller to Beyrout before the end of May. The omission from this programme of the Long Desert—a journey undertaken by comparatively few—would make a month's difference in the traveller's arrival in Syria; but unless he thinks cold and damp—under a tent, be it remembered—less harmful than heat, he had better arrange for spending that month in Egypt, and if he does not care to give more than three months to that country, arrive there in December instead of November. Of course these remarks are not intended to apply to those who merely propose to do the country in the shortest possible time that steam and their own energy can enable them to accomplish it in. They may go from London to the Second Cataract and back in six weeks, and any time during the months named above will be as good as another. But even to them it may be said, choose, if you can, some period between the middle of December and the middle of February. It is perhaps, every

thing considered, the most delightful season in Egypt. The temperature is delicious, often indeed, cool, the Nile neither too high so as to cover land, nor too low so as to look like a huge canal flowing between high banks, over which it is impossible to see from the deck of either boat or steamer, and the country perfectly lovely in colouring—it is in fact spring time. Further information useful for invalids, as to the season for visiting Egypt, will be found under Preliminary Information, *d*.

b. JOURNEY FROM ENGLAND TO EGYPT.

There are various routes by which the traveller may reach Egypt from England, but he will probably choose one of the four following : (1.) Direct from Southampton to Alexandria by P. & O. steamer, *viâ* Gibraltar and Malta. (2.) Across the Continent to Brindisi, and thence by P. & O. or Italian steamer to Alexandria. (3.) Across France to Marseilles, and thence by Messageries steamer to Alexandria. (4.) Across the Continent to Trieste, and thence by Austrian Lloyd steamer to Alexandria. Route No. 1, as the cheapest, and involving the least trouble, is the best adapted for large families. Fare, 1st Class from Southampton to Alexandria, 20*l.*, wine not included. The voyage occupies about 13 days. Route No. 2 is the one taken by the Indian mail, and is at once the quickest and the most direct. To those who dislike the sea it especially recommends itself by the shortness of the sea passage, only 75 hours. The time and expense will entirely depend on the road chosen by the traveller for reaching Brindisi. Assuming that he goes direct *viâ* France and Italy with as little delay as possible, he may reckon the whole expense as far as Brindisi at about 15*l.* From Brindisi the 1st-Class fare by P. & O. boat is 12*l.*, without wine ; by the Italian boat 11*l.*, with table wine. Through tickets are issued across the Continent at a reduced rate. Route No. 3 will be preferred by those who equally disliking a long railway journey and a long sea voyage, and not knowing which to avoid, choose a sort of middle course, which gives them 30 hours' railway and 6 days' sea. The average expense will be about the same as *viâ* Brindisi. Route No. 4 has nothing special to recommend it except that it is the most convenient for those who wish to go through Germany, and that the Austrian Lloyd steamers are very good ones, and the food provided on board exceptionally excellent. The expense would be about the same as the other continental routes. For the dates of departure of the various steamers and the fares, it is better to consult the different companies' latest published information, which may always be obtained at the several offices.

c. MALTA.

If on arriving at Malta you intend staying there for any time, either in going to or returning from Egypt, and have to land any luggage, it is agreeable to find there is no custom-house *examination* : all you have to do is to hire a boat as soon as the officer from the Board of Health has pronounced the steamer to be in *pratique*.

Hotels at Malta.—Dunsford's, in Strada Reale, and the Imperial, both good hotels.

Lodging-houses.—Morelli's, in Strada Reale, very comfortable. They are well adapted for persons intending to make some stay in Malta; and then it is better to come to an agreement, according to the time.

English money is the current coin in Malta.

In returning to Malta from Egypt there is no longer any quarantine, except that when cholera happens to be in Egypt travellers are subject to a quarantine of 15 days.

Sights at Malta.—There are few objects worthy of a visit at Malta. The principal in the town of Valetta are—the palace, the government library, the cathedral church of St. John, the fortifications, the view from the two Baraccas, and the palaces of the knights, called “Auberges,” particularly those of Castille and Provence.

In the Palace are the Armoury, a few good pictures, and some curious tapestry. Many of the apartments are handsome, especially the ball-room.

The *Armoury* is well arranged, but the specimens of armour are not so curious nor so varied as might be expected in the city of the Knights. The complete suit of Vignacourt is very elegant and simple. It is the same he wore when painted by Caravaggio in a picture in the dining-room, a copy of which is placed above it. There is a large suit near the other end of the room, that appears, from its immense weight, not to have been worn; and not far from this is a very primitive field-piece, made of copper bound round with ropes, over which a composition of lime was put, cased in leather.

The Turkish and Moorish arms are few, and not remarkable for beauty, which is singular in a place so long at war with the Osmanlis and the Moors. The *library* was founded in 1790 by the Bailli de Tencin, who presented the public with 9700 volumes. It contains many curious and old works, and is composed of the private collections of the knights, who were obliged to bequeath their books to this public institution. Here are deposited some antiques of various kinds found in Malta and Gozo; among which are a parallel Greek and Punic inscription, several strange headless figures from Crendi, two coffins of terra-cotta, and a few other objects of various styles and epochs.

Of St. John's Church observe the floor, where the arms of all the grand masters are inlaid in various coloured marbles. They have been very useful in heraldry.

The tapestry of this church is also very fine. It is put up at the fête of St. John, and continues to be exposed to public view for several days before and after that ceremony. The silver railing in the chapel of the Madonna, at the east end, is said to have owed its preservation, at the time of the French occupation of the island, to the paint that then concealed the valuable material of which it is made.

In one of the side chapels is a picture by Michael Angelo Caravaggio, representing the beheading of St. John: a good painting, but badly preserved. It is said that the artist made this a present to the order, on condition of being created a knight of Malta, in

consequence of the following occurrence :—One of the knights having offended the artist, the latter challenged him to single combat, and satisfaction being refused, on the plea of his not being worthy to meet his antagonist in a duel, Caravaggio sought to obtain a position which should entitle him to this right. He therefore applied to the grand master, in the hopes of obtaining the rank of knight; which was granted, on condition of his painting this picture. It was done, he became a knight, and fought his duel; but in order to diminish as much as possible the value of a work which the pride of a member of the order had condemned him to execute, he painted the picture on cotton instead of canvas, whence its decayed state, and the difficulty of its restoration. Such is the story at Malta, the truth of which may be doubted; though the most important point is true, that he painted the picture.

In the crypts below the cathedral are the tombs of some of the grand masters.

The principal objects in the vicinity of Valetta and in the country are the *ruins near Crendi*, or *Casal Crendi*; the hollow called the Devil's Punchbowl, or *Maklúba*; *St. Paul's Bay*; *Citta Vecchia* and the *Catacombs*; the Garden of Boschetto; the Governor's Villa of San Antonio; the Grotto of Calypso; and the Aqueduct built by the Grand Master Vignacourt in 1610.

The ruins near Casal Crendi, excavated by order of the governor, Sir Henry Bouverie, in 1839-40, are about twenty minutes' walk from that village, and are called Hagar Keem, "the upright stone:"—a name which has been very improperly written *Khem*, and has been erroneously supposed to bear some relation to Egypt, or the land of Ham (Khem). They consist of several apartments of various sizes, irregularly placed within one common enclosure, mostly connected with each other by passages or doorways. The rooms are either oval, or have one end of semicircular form; and their walls are composed of large stones placed upright in the ground. The principal entrance is on the S.S.E. A short passage leads from it into a small court, in which, on the left-hand side, is a small altar ornamented with a rude attempt at sculpture, representing a plant growing from a flower-pot; and near it is a flat stone like a seat, above which are engraved on an upright block two volutes, protruding on either side of an oval body. This as well as the altar may be of later date than the ortholithic masonry, and it is worthy of remark that the volute ornament is exactly the same as that placed beneath the feet of the Phœnician Venus, Astarte, whose statue may, therefore, have stood on the slab above. That the Phœnicians, a people so renowned as builders, should have erected these rude monuments is not probable; but there may have been sufficient connexion between the religion of their Punic* colonists and that of the founders of Hagar Keem to induce the Phœnicians, or the Carthaginians, to add this emblem of their goddess; and the horizontal courses of masonry found occasionally here, and at similar ruins in Gozo, which are evidently

* Pœni, Phœnician, and Punic, have the same meaning, and signify, like Adamic, Edomite, Iemiyarite, Aamaric (Abyssinian), *red*; Carthaginian, like Sidonian and Tyrian, being from the city.

later additions, may be attributed to the same people. There are not other signs of sculpture; but a peculiar kind of ornament is common on these and all the principal members of the building, consisting of round holes punctured all over the face of the stones, extending little deeper than the surface.

On either side of this court is a semicircular chamber; and after passing on through a door in a line with the main entrance, you come to a second court, at the upper end of which, to the right, is the principal sanctuary. It is of semicircular form, and the upper part of its walls is built of stones placed in horizontal courses, put together with care, and breaking joint; evidently of a later period than the small original sanctuary which it encloses, and which is formed of rude blocks placed upright in a circle, with an entrance corresponding to that of the larger external sanctuary. All the stones have been punctured in the manner above mentioned.

On the left of this second court are two large stone altars; one on each side of a door leading to a small apartment, connected with which is another little chamber, also containing an altar. There are four more apartments at this (south-west) end of the ruins; and in the outer wall of circuit are some very large stones placed upright, about 15 ft. high above the ground. A stone of similar size stands near the sanctuary to the north-east, and another of still larger dimensions is placed horizontally a little to the east of the main entrance. Mr. Rhind found, on the summit of one of these upright stones, a flat-bottomed basin 3 ft. 8 by 1 and 10 inches deep, hollowed out by the hand of man.

About 120 ft. to the north of these ruins are other semicircular enclosures, made with stones placed upright in the ground; and about a mile to the south, near the sea, are some ruins similar to the Hagar Keem, which are also deserving of examination.

In the same excursion may be included a visit to Maklúba, and even to the cave called Ghar Hassan on the sea-coast to the south-east of Crendi.

Other ruins, similar to, though much smaller than, those of Crendi, are found close to Valetta, at the Coradino, near Captain Spenser's monument and the new tank.

With regard to the date of these peculiar structures, and the people by whom they were built, it would be rash to offer any opinion. In Britain they would be considered Druidical, but there is nothing to guide us respecting their history, and the small headless figures discovered there (now preserved in the Government library at Valetta) in no way aid in solving the question.

In Gozo is another ruin called *Torre dei Giganti*, "the Giants' Tower," inland on the eastern side of the island, which is on a grander scale than the ruins of Crendi, though of similar construction, and evidently the work of the same people.

Rowing and sailing boats go over to Gozo from Valetta daily, and sometimes a small yacht may be hired for the occasion, which is cleaner and more comfortable.

Valetta has a small *theatre*, where Italian operas are performed during the season. Many public and private balls are also given, particularly in the winter.

d. THINGS THAT SHOULD BE BOUGHT IN ENGLAND FOR THE NILE JOURNEY.

It is not absolutely necessary now for the intending traveller in Egypt to provide himself before leaving England with anything more than he would take for an ordinary journey. There are shops at Alexandria and Cairo which will supply his every want more or less effectively and expensively. But at the same time there are certain things which, though they could be procured in Egypt, can certainly be bought better and cheaper in Europe. These are:—

Guns.
Gunpowder.
Cartridges, and all shooting appliances.
Thermometer, aneroid barometer, and all instruments.
Field-glasses, or telescope.
Measuring-tape.
Writing, drawing, and painting materials.
Magnesium wire. Very necessary for properly seeing tombs and excavated temples, without doing the injury to the sculptures and paintings that torches cause.
Saddle and bridle, for Syria and Greece. A lady will not only require a side-saddle for the Syrian journey, but also for the many excursions that are to be made on donkey-back up the Nile.
Clothes. See Preliminary Information, *e*.
Mosquito net.
Medicine. Very convenient cases, varying in size and price, can be obtained at Savory and Moore's. See Preliminary Information, *f*.
Books. There is a very good and well-stocked bookseller's at Alexandria and Cairo, Robertson and Co., where the traveller can procure any book he may have forgotten to bring from England. The following list comprises some of the best known and most modern works on Egypt:—

List of Books.

Rawlinson's Herodotus, vol. ii.
Wilkinson's Ancient Egyptians.
Lane's Modern Egyptians.
Sharp's History of Egypt.
Mariette's *Aperçu générale de l'Histoire d'Egypte*.

Diodorus. Book I.
Strabo. Book 17.
Bunsen's Egypt's Place in Universal History.
Kenrick's Ancient History of Egypt. 1872.
*Mariette's *Itinéraire de la Haute Egypte*.
Piazzi Smyth's *Our Inheritance in the Great Pyramid*.
Lady Duff-Gordon's *Letters from Egypt*.
Lane's *Arabian Nights*.
Kinglake's *Eothen*.
Warburton's *Crescent and the Cross*.
Lord Lindsay's *Letters from Egypt and the Holy Land*.
About's *Le Fellah*.
Hopley's *Under Egyptian Palms*.
Prime's *Boat Life in Egypt and Nubia*.
Curzon's *Monasteries of the Levant*.
Smith's *Attractions of the Nile*.
Eden's *Nile without a Dragoman*. 1871.
Beaufort's *Egyptian Sepulchres and Syrian Shrines*.
Stanley's *Sinai and Palestine*.
Macgregor's *Rob Roy on the Nile and the Jordan*. 1871.
Russell's *Diary in the East*.
Irby and Mangles' *Travels in Egypt, &c*.
Didier's *Cinq Cents Lieues sur le Nil*.
Hoskins' *Winter in Upper and Lower Egypt*.
Curtis's *Nile Notes of a Howadji*.
Martineau's *Eastern Life*.
Zincke's *Egypt of the Pharaohs and the Kedive*. 1872.
Shelley's *Birds of Egypt*. 1873.

Articles of food. Nothing need absolutely be procured in England, as all that can be wanted is to be found at Alexandria or Cairo; but for those who are very

particular as to the quality of what they eat and drink, and who have time to make their preparations beforehand, the following list of things to be bought in Europe is suggested:—

Tea.—Wine: light Bordeaux or Rhine wines are the best.—Brandy.—Butter in jars.—Jams.—Pre-erved vegetables.—Salad oil.—Tongues.—Hams.—Currie powder.—Liebig's Extractum Carnis.—Biscuits.—Paraffin candles.

But it must be remembered that if the traveller intends to put himself entirely

into the hands of a dragoman, everything except wine and spirits will be provided for him. Full particulars as to what is required for those who intend to cater for themselves are given under Sect. III., Voyage up the Nile.

All heavy goods can be sent at a small expense either by Southampton or Liverpool.

In London, Messrs. M^cCRACKEN, of Cannon Street, are amongst the principal Agents for forwarding Parcels to Alexandria and Cairo.

HANDBOOK

FOR

TRAVELLERS IN EGYPT.

SECTION I.

EGYPT.

PRELIMINARY INFORMATION.

- a. *General Remarks on Sanitary State of Country.*—b. *Temperature.*—c. *The Seasons.*—d. *Diseases for which Climate is Beneficial.*—e. *Clothing and Mode of Life.*—f. *Medicines, and Treatment of Slight Ailments incident to the Country.*—g. *Presents.*—h. *Passport.*—i. *Coinage.*—k. *Weights and Measures.*—l. *Population and Revenue.*—m. *Reigning Family and Mode of Government.*—n. *Chronological Table of Egyptian Dynasties and Kings.*—o. *List of Caliphs and Sultans of Egypt.*—p. *Certain Points requiring Examination.*—q. *English and Arabic Vocabulary.*

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a. GENERAL REMARKS ON SANITARY STATE OF COUNTRY.*

The climate of Egypt is remarkably dry and salubrious, and although the mortality amongst the inhabitants is great, it can easily be accounted for apart from the climate. Through the ignorance, superstition, and filthiness of the natives, there is an excessive infant mortality, and the death-rate amongst the

* The information contained under the headings a, b, c, has been supplied by Dr. Grant, resident physician at Cairo.
[Egypt.]

young and adult Egyptians is greatly increased by the privations, hard work, and exposure they have to endure. Besides this, a great number of the poor die for want of medical care and advice, which the Government does not supply them with, unless in the hospitals, of which the natives have a deep-seated dread. They prefer to die at their homes, surrounded by their friends, rather than enter a hospital. For these and other reasons the deaths far exceed the births: hence the native population must be dying out.

But through the civilized measures that are being introduced by the present ruler, this state of matters will in time take quite a different course. Except the Delta and sea-coast towns, the country is quite exempt from low fevers and diseases of the chest. Ophthalmia, diarrhoea, dysentery, and affections of the liver are the principal endemic complaints. Only two or three months of the year can be called unhealthy, and that not to any great degree; but about every ten years a severe epidemic sweeps over the country and depopulates whole districts. Formerly it used to be "the plague," but in later years it has taken the type of cholera, which up to the present date would find a favourable nidus for propagation in the pestiferous houses of the towns and in the personal dirtiness of the fellaheen. When an epidemic breaks out, it generally rages for three or four months; all business is suspended, and Europeans and others flee the country, to return again after the danger is past. Occasionally, also, murrain is prevalent as an epidemic among the cattle, and vast numbers of them are destroyed by it. An extremely low Nile is apt to produce disease both in man and beast: thus, cholera and murrain may both exist together, as in 1865.

b. TEMPERATURE.

The Egyptian climate is more uniform than that of any other place on the globe. Still it varies considerably through the different parts of the country. The whole of Middle and Upper Egypt is characterized by great dryness and clearness of the atmosphere, while the Delta enjoys a much cooler and damper climate. Certain localities are having their climates noticeably modified by new and extensive irrigation, by the cultivation of large tracts of previously sterile land, and by the growth of trees. The immense surface of water now exposed by the Suez Canal to the influence of a tropical sun must produce local disturbances of the atmosphere, while the northerly winds, that blow for about eight months in the year, as they pass over the Canal district, will carry along with them a considerable amount of moisture, which, combined with that arising from the annual overflow of the Nile, would lead us to expect still milder summers but damper winters in Middle and Lower Egypt.

The mean annual temperature at Cairo is about 71° F. From the peculiar dryness of the atmosphere it is rendered more susceptible of sudden changes of temperature; but the fact of its dryness prevents the injurious effects that often result from such sudden changes. The thermometer often indicates a variation of 12° F. between morning and mid-day, and as much between mid-day and evening. The early morning is invariably cool, but after two or three hours the sun's warmth is speedily communicated to the atmosphere, which continues warm till near sunset, when it rapidly cools, and if there be any moisture in the air it now appears as dew which has fallen on the ground by half an hour after sunset. Although the thermometer falls suddenly about sunset, it soon rises again from the radiation of the heat absorbed by the earth during the day. Towards morning it falls again, to rise with the return of the sun.

The thermometer seldom falls to 40° F. at Cairo, but it is frequently lower on the Nile. The coldest months in the year are December and January, and the hottest are August and September, but even then it is cool in the shade.

The humidity of the atmosphere is principally controlled by the rise and fall of the Nile. Fogs prevail during the first two months of the receding of the waters. Evening fogs descend very quickly as the sun goes down, and are as quickly deposited after the sun has set, leaving the sky clear and the air as fresh as after a good shower. Morning fogs are soon dispelled by the heat of the sun, and then follows the clear beautiful day.

On the desert the air is always dry and bracing, and much cooler than that over cultivated land. Dews at night are common in the early and later parts of the year, but exposure to them is not attended with any risk. During winter the nights are piercingly cold on the desert. The moonlight nights are singularly brilliant, but when there is no moon the darkness that envelopes the earth seems so thick that you can almost feel it, while the sky above is quite clear.

C. THE SEASONS.

There are but two seasons in the year—Summer and Winter. The summer extends from April to the end of September. It is ushered in by strong equinoctial winds, which are at first cool; but they soon give place to the hot south wind, or khamaseen, so called from blowing at intervals during a period of 50 days. This wind is very peculiar, and may be thus described. It is preceded by an unusual stillness of the atmosphere, and, as it approaches, the air assumes a dusky yellow hue from being laden with impalpable dust, through which the sun shines obscurely, and gradually becomes quite concealed. Electric influences accompany this wind, so that, notwithstanding the excessive heat, one feels excited rather than depressed by it. The respiration is quickened, and the skin becomes quite dry and shrunk; and sometimes a prickly sensation is felt all over the body. This wind blows generally for three days in succession, with intervals of four or five days. It sometimes lasts from ten to twelve days continuously, and if blowing from the south-east is not only very destructive to vegetation, but exhausting to the animal organism. The khamaseens are not so severe as formerly, and they always cease about the middle of May; northerly winds then set in and blow almost constantly till November, when for two or three weeks easterly winds prevail.

A north wind blowing constantly during the summer months modifies the heat considerably. After the harvest in June, the country becomes an arid-looking waste; everything appears burned up, and the ground is dry and cracked in every direction. During May and June the Nile remains at its lowest, but by the end of June it begins to rise, and continues to increase till the middle of September. Before it has reached its height all the canals are filled, and the water is admitted into the fields. Such a surface of water materially alters the temperature, and light dews now occur about sunset, all through the lower country. As the river falls, leaving the land wet and exposed to the action of the sun, exhalations arise, which render the Delta somewhat unhealthy; the prevailing diseases then being ophthalmia, dysentery, diarrhœa, and ague. By the middle of November the river has retired within its banks; and, except at this particular time, the atmosphere is remarkably free from humidity. The average summer temperature is about 85° F.: the mornings and nights throughout the whole summer being always pleasantly cool.

The winter begins in October and ends in March. It is so genial and uniform as to prove a great attraction to invalids, who find here a winter climate unsurpassed by that of any other country in the world. "Boat life on the Nile is the most enjoyable of all restoratives for the sick, and for lovers of all that is luxurious in travel, of all that is glorious in memory, of the grand, the beautiful, the picturesque, and the strange, Egyptian travel is the per-

section of life." The atmosphere continues to be comparatively dry till the middle of November, when there is an appreciable amount of humidity arising from the land left wet by the Nile. The dews at night and in the morning are now sometimes quite heavy, but they are of short duration, and by the end of December they more or less disappear, and the air regains its former dryness, though there are occasional showers. Rain seldom falls in Upper Egypt; but on the Delta and along the Mediterranean Coast it is not at all uncommon at this season. About Alexandria there would be on an average 13 rainy days during the winter. At Cairo, five or six showers would be the average, and these not at all heavy. In winter, as in summer, "great changes of temperature take place in the 24 hours owing to the general dryness and clearness of the atmosphere, which favour rapid evaporation during the day and radiation of heat during the night." At Cairo the thermometer rarely falls under the freezing-point, yet ice is occasionally seen there. Snow is unknown; but in Upper Egypt and on the Delta, hail and thunder-storms sometimes occur with great violence, and do much injury; the hailstones being frequently as large as a pigeon's egg.

North winds prevail in December, January, and February, and they are often piercingly cold.

As you ascend the Nile (which by the middle of November has fallen one half, and continues decreasing till middle of May), the weather becomes warmer and the atmosphere drier, so that Upper and Middle Egypt are more healthy than the lower country or Delta.

The mean winter temperature at Cairo is about 58° F. The season ends with boisterous southerly winds and dust storms, which begin to blow about the latter part of March, and continue for one, two, or three days at a time till the proper khamaseen sets in.

d. DISEASES FOR WHICH CLIMATE IS BENEFICIAL.

The following very trustworthy and judicious remarks are from Dr. Patterson's book, called *Egypt and the Nile*, a little work which every invalid would do well to procure, in the absence of any exhaustive medical treatise on the climate of Egypt, a thing much needed:—

"Phthisical and bronchial affections, chronic diseases of the mucous membranes, congestive diseases of the abdominal viscera, nervous exhaustion, debilitated circulation from progressive disease of the heart, and especially that form attending advancing years, scrofulous diseases of every kind, and struma in its various manifestations, are the diseases in which a most marked improvement has been observed from a residence in Egypt. In the early stage of phthisis, hereditary or acquired, indicated by general delicacy of constitution, a prolonged residence in Egypt is generally attended with the best results; but the patient should spend two or three winters at least. In that form of early phthisis where much bronchial irritation exists, the stimulating effect of the dry air on the irritable mucous membranes of the trachea and bronchi is sometimes great for the first few days after arrival, but it soon wears off. Cases of this kind should not come straight on to Cairo, but spend a few days in Alexandria; they may then safely proceed on their Nile journey. Under such favourable conditions of atmosphere, the effect of a comparatively high temperature, and a peculiar, not to be described—stimulating, yet balmy—influence in the general functions of the body, this climate may be, often is, of great service in the more advanced stages of pulmonary phthisis. It may succeed for a time, and I believe does, in arresting the progress of suppurative tubercle; yet the effects of a long journey, the frequent changes of diet, and the want of many of the personal comforts and attentions to which such

patients have been accustomed, cause me strongly to impress a careful consideration before advising them to come to Egypt, and especially to go up the Nile. If it be desirable that such cases should come, let them be advised to remain in Cairo for a time, where they can lead a quiet, regular, and vegetative sort of life; then, should they improve, they can try the Nile. As a rule, the Nile-boat life is not adapted to such cases, unless they proceed under very favourable conditions of attendance and companionship; otherwise the fatigue and excitement attending the preparations and details of the Nile voyage irritates and weakens them. They are far away from medical advice, and, from debility, are seldom in a condition to take the amount of exercise requisite to keep their functions in order. The invalid in an incipient state of consumption can, by regulating his movements, command an almost uniform condition of daily climate for several months: first, by a short stay in Cairo; then, by following the seasons, he may proceed up the Nile until he reaches a climate where the heat is just sufficient to allow him to spend much of the day in the open air, and have regular exercise, without being much fatigued. He can then drop gradually down the Nile towards Cairo, keeping nearly the same temperature all the way. If he reaches Cairo late in March, or even a little earlier, he will then find a condition of climate such as is, probably, found in no other place, in which he can remain a few weeks. About the middle of April the mid-day temperature begins to be felt a little too warm for a debilitated system, and the chance of being surprised by the hot winds renders it advisable to depart. A short stay in Alexandria will then be found beneficial, as the air is several degrees cooler than that of Cairo, the humidity not too great, and the early hot winds are little felt. . . . Chronic bronchitis, with or without much secretion of bronchial mucus, chronic affections of the larynx and trachea, nearly all derive benefit. . . . Pure asthmatic affections follow their usual vagaries here, as elsewhere. Some are benefited, others not at all. Patients of this class, however, when residing in Egypt, are favourably situated as regards the facility for change. They are within access of four modifications of climate—Alexandria, Cairo, Suez, and Ismailia—so that when one does not give relief, another may be tried. There are also the Nile and the desert. The latter, however, is seldom available, except under circumstances unfavourable to debilitated states of system. . . . The Egyptian climate, by allowing such great freedom for open-air exercise, and exposure to the tonic action of sun-light, has a marked influence in modifying the ill-effects arising from a scrofulous state of system. Few of the sufferers from this disease, from colder latitudes, go away unbenefited. . . . Diseases of rheumatic and gouty origin are often benefited, when the patient will lead the life he ought to do; but this class of invalid seldom does so. . . . To the overworked teacher and student, the care-burdened merchant and man of business, and those subjected to a hard daily routine, which has broken down their stamina, and induced a highly excited state of nervous system; the confirmed dyspeptic and hypochondriacal invalid; the depressed and anxious-minded; the nervous and hysterical female;—to all these the Egyptian climate may be beneficial. In a country where the manners and habits of life are so different from what obtains in European countries, pleasant and varied objects of attention, which strike the imagination and keep the mind employed, tend much to improve the depressed morale and morbidly anxious mind of the invalid. The bright and sunny sky is in itself an incentive to cheerfulness and pleasure, which, combined with the amount of healthy open-air exercise necessary to attain the enjoyment of sight-seeing, cannot fail to produce favourable results whenever that is possible. Indeed, in all cases where a dry and bracing air, bright sunshine, freedom from rain and atmospheric impurities, are the desiderata, the Egyptian winter climate claims an important, if not the most important, place."

To these last remarks may well be added those of one of the latest writers on Nile life, himself an invalid. Mr. Frederic Eden, in his *Nile without a Dragoman*, says:—"I cannot make an end without saying once more that the climate of Upper Egypt, in the winter, is as enjoyable as I believe any on earth can be; that of the monotony experienced by some travellers we found none; and that, to a sick man, the life led on the Nile is as agreeable as it is health-giving. To be absolutely free from any care, but that perversely carried with you; to be absent from the hurry, bustle, and activity of home daily life, with enough to occupy and distract, and nothing to fatigue the brain; with air as balmy as it is soft, appetite-giving and sleep-compelling; with sun to warm by day, and freshness by night to string and brace the nerves; with all temptation to live in the open air, and cabins to retire to, literally under the foot, whenever rest or quiet be desired;—every aid is given to weary nature striving to recover her lost powers. And of all the many places to which, seeking for health, I have been sent by doctors, by friends recommended, or by fancy prompted, I know of none to be compared to the Nile, either for the enjoyment it affords, or the chances of recovery it offers."

e. CLOTHING AND MODE OF LIFE.

Invalids coming to Egypt for the winter should be well provided with warm clothing, and should always wear flannel next the skin. Two tweed suits, one of lighter texture than the other, form the best outfit for the ordinary traveller: and on the Nile voyage he will find flannel shirts the best both for health and convenience of washing. A broad belt round the waist is thought to be a useful precaution; perhaps the best thing of its kind is the Syrian silk scarf so much used by the natives. The head should be well protected: for this purpose the best head-dress is a common felt wide-awake, with a turban of white muslin wound round it. Some prefer a pith helmet, as it shelters the eyes more. The red tarboosh with which travellers so often delight to adorn themselves, even when worn, as it should be, with the linen cap or *takeea* underneath, affords little or no protection to those unaccustomed to an Egyptian sun: and it may be remembered with advantage that the wearing of a tarboosh by an European carries with it rather an air of assumption, as it presupposes him in the employ of the Egyptian Government. It is true that it is worn by many of the shopkeeping and lower-class Europeans, but no respectable European resident in the country would think of appearing in it in public, unless he were an employé of the government of the Khedive. Brown leather boots and shoes will be found the most useful up the Nile. Ladies would find Wellington boots of brown leather a great convenience. Coloured glass spectacles with gauze sides afford great relief to the eye from the glare of the sun, and a blue or green veil is often useful for the same purpose.

In winter it is unnecessary to make any change in the mode of living from that usually adopted in Europe; and most persons may eat whatever they are accustomed to in other countries. It is, however, better to avoid much wine or spirits, as they tend to heat the blood, and cause the hot weather to be more sensibly felt; and some will find that fish (chiefly those without scales), eggs, and unboiled milk, do not always agree with them. Bathing in the Nile is by no means prejudicial in the morning and evening; and, except in the neighbourhood of sandbanks, there is no fear of crocodiles. Fruit and vegetables, when the former are not eaten to excess and the latter are properly cooked, are wholesome and cooling, and mutton is better than beef. The fish of the Nile are not very good; the booltee and kisher are perhaps the best. Light Bordeaux and Rhine wines are the most wholesome; beer requires strong exercise. "The Nile water, when well filtered, is soft and pure, and

may be safely used. With some it may at first disagree, and have a tendency to induce diarrhœa, and until this is overcome it should be tempered with a little good brandy." Care should be taken never to sleep in a draught: and invalids should avoid bedrooms on the ground-floor. A warm great-coat and rugs will often be found needful in Egypt during the winter, as the evenings, especially on the Nile, are often very cold.

f. MEDICINES, AND TREATMENT OF SLIGHT AILMENTS INCIDENT TO THE COUNTRY.

Travellers who intend going up the Nile had better be provided with a small medicine chest, containing *blue pills, calomel, *rhubarb pills, *Dover's powder, *Gregory's powder, *James's fever powder, *carbolic acid, *laudanum, *sulphate of quinine, diluted sulphuric acid, *sweet spirits of nitre, chlorodyne, *sulphate of zinc, nitrate of silver, *seidlitz powders, cream of tartar, ipecacuanha, essence of peppermint, essence of ginger, blistering plaster, *sticking plaster, *lint, *arnica. Those marked with an asterisk are the most useful. The following directions, chiefly from Dr. Patterson's book, for the treatment of ailments incident to the climate, will be found of service. Headache and biliary disturbance is often brought on by exposure to the sun. It is best treated by a smart purgative, and by bathing the head copiously with cold water, while the feet are kept in hot water, to which a tea-spoonful of common mustard may be added. If very severe, 8 or 10 leeches should be applied to the temples. In simple diarrhœa take a blue pill, and after three hours 5 grains of Dover's powder, which may be repeated, if need be, at the same interval; or a small table-spoonful of castor-oil, with 10 drops of laudanum, or 3 grains of Dover's powder. In severer cases of diarrhœa, take 15 drops of diluted sulphuric acid in a small wine-glass of water every half hour, till four doses have been given; and if then no effect is produced, take Dover's powder as above. For dysentery, the best treatment is first a blue pill, and after three hours a table-spoonful of the following mixture, to be repeated every hour, or two hours, according to the severity of the symptoms:—castor oil, 2 table-spoonfuls; whites of 4 eggs; 2 wine-glassfuls of water to be added gradually, and beaten up with the above; a little powdered gum arabic may be usefully added to this mixture. In all cases of diarrhœa and dysentery, a rice diet is the best; and the drink should be rice-water, or toast-and-water, or the whites of a few eggs beaten up with water. A grain of quinine a day is a very convenient tonic after the attack is over. Ophthalmia begins by a slight redness and itching of the eyelids, and feeling of grittiness in the eyes, as though sand had got into them, accompanied after a time by a viscid matter causing the eyelids to adhere together. The best simple remedies are constant sponging of the eyes with tepid water and milk, or simple tepid (never cold) water, taking care to wipe them quite dry afterwards, avoidance of light, wearing a shade, and dropping between the eyelids three times a day a few drops of a wash containing from 5 to 6 grains of sulphate of zinc in a large table-spoonful of water, or, still better, rose-water. A slight purgative and low diet is also necessary. In very severe forms of this complaint, it may be necessary to have recourse to more severe measures, such as leeches, and the use of a strong collyrium containing from 5 to 8 grains of nitrate of silver in 1 oz. of water, or rose-water. Simply bathing the eye with warm water will often remove an irritation which, if neglected, might end in ophthalmia. In all cases of sickness, one piece of advice should be borne in mind alike by the physician and the patient. Use all medicines sparingly, especially the stronger purgatives. "Many invalids partly nullify the good effect of change of climate, by continually dosing themselves with physic, and keeping their organs in a constant state of irritation."

g. PRESENTS.

With regard to presents in Egypt, it may be laid down as a general rule that they are quite unnecessary; which was not the case in former times. But it will sometimes happen that the civilities of a *Sheykh Bédled*, or even of a Turkish governor, require some return; in which case some English gunpowder, a watch, or a telescope for the latter, and a white shawl and *tarboosh*, or an amber mouth-piece for the former, are, generally speaking, more than they have any reason to expect. And although, on those occasions when their politeness arises from the hope of reward, they may be disappointed in their expectations, yet they would only consider greater presents proofs of greater ignorance in the person who made them. But in all cases the nature of a present must depend on the service performed, and also upon the rank of both parties.

h. PASSPORT.

Though no passport is really needed in Egypt, it is demanded on landing at Alexandria; and it is therefore advisable, in going to Egypt as to every country, to be provided with a Foreign-Office passport.

i. COINAGE.

The money tables for Egypt, if put into the form used in school arithmetics, would be as follows:—

40 paras make 1 piastre,
500 piastres make 1 purse;

and happy would it be for the traveller if all his money transactions in the country could be based on such a simple formula; but unfortunately there are nearly as many foreign coinages legally current in Egypt as there are foreign consuls exercising jurisdiction, and the result in both cases is eminently unsatisfactory. Before endeavouring to guide the traveller through this pecuniary labyrinth by means of a table showing the comparative value of the different coins met with, it must be remarked, with regard to Egyptian money itself, that piastres have two values—tariff and current: the tariff value is the standard one, and is used in all the government offices, by bankers in their accounts, and in the lists of fares for the railways and telegraphs; the current value is continually changing, precisely as the value of paper money fluctuates as compared with gold, but with this difference, that there is no paper money nor anything else to represent the current piastre. All the petty commerce of Egypt at the markets and in the bazaars is carried on in current piastres, and consequently whenever the traveller is told the price of anything in piastres, it is current piastres that are meant. It may be taken as a general rule that the current piastre is half the value of the tariff piastre, therefore the two silver Egyptian pieces most commonly met with represent respectively $\frac{1}{2}$ a piastre and 1 piastre tariff, or 1 piastre and 2 piastres current: there is but one coin to represent the two values. Those who wish to study the subject of Egyptian exchanges, and the conversion of current into tariff piastres, should purchase the *Egyptian Commercial Calculating Tables*, published by Messrs. Robertson & Co., of Alexandria. The following is a table of the principal coins found in circulation in Egypt, with their approximate value in Egyptian, English, and French currency. The Egyptian currency is given in current piastres. It will be easy for the traveller to recollect that, as a rule, half the number of current piastres represent the tariff value.

Name of coin in Arabic.	Coin.	Egyptian currency.		English currency.			French currency.	
		Pias.	Paras.	£.	s.	d.	Francs.	cents.
Guinée	Sovereign	195	0	1	0	0	25	0
Noos-guinée ..	Half-sovereign ..	97	20	0	10	0	12	50
Shilling	Shilling	9	30	0	1	0	1	25
Binto	Napoleon	155	0	0	16	0	20	0
Noos-binto ..	Half-napoleon ..	77	0	0	8	0	10	0
Tarali or Reyál	5-franc piece	38	20	0	4	0	5	0
Franc	Franc	7	20	0	0	10	1	0
Roobee	Rupee	18	0	0	2	0	2	50
				at hotels and shops, 0 1 10 at British Post Office and Telegraph.			except at French Post Office, where subject to same reduction as at British.	
Noos-roobee ..	Half-rupee	9	0	Same difference in value in proportion as rupee.				
Rebba-roobee	Quarter-rupee ..	4	20					
	Rouble	30	0					
	25-kopecck piece ..	7	20	0	0	10	1	0
“Sebaeén” ..	10-kreuzer piece, called a “sebaeen” from its being worth 70 paras.	1	30	Four generally go to the franc, and five to the shilling, though in reality the franc is worth 20 paras more, and the shilling one piastre more.				
Medjidieh ..	Turkish dollar ..	36	0					
Noos-medjidieh	Turkish $\frac{1}{2}$ -dollar ..	18	0					
Shilling	Turkish shilling ..	9	0	0	1	0	1	25
Tarali or Reyál	Egyptian dollar ..	40	0	0	4	0	5	0
Noos-tarali or -Reyál	Egyptian $\frac{1}{2}$ -dollar ..	20	0	0	2	0	2	50
Shilling	Egyptian shilling ..	10	0	0	1	0	2	50
Groosh, geersh-pl	Egyptian silver piastre	2	0	0	0	2 $\frac{1}{2}$	0	25
	Egyptian silver $\frac{1}{2}$ -piastre	1	0	0	0	1 $\frac{1}{4}$		
Ashareén fódáda	Egyptian copper 20-para piece	0	20					
Ásharah fódáda	Do. do. 10-para piece	0	10					
Khamsah fódáda	Do. do. 5-para piece	0	5					

There will now and then be found some other coins in circulation. The above table will perhaps be of some assistance to the traveller, in enabling him to form an approximate estimate of the value of the motley handful of change which will be so often tendered to him in the shops of Alexandria and Cairo. Both Turkish and Egyptian gold coins are sometimes met with, but rarely: the Turkish sovereign is worth about 18 shillings, the Egyptian about 20 shillings and sixpence. There are also half sovereigns, and four and one shilling pieces. When drawing money from a banker, English sovereigns, or napoleons, had better be taken. The rate of exchange will be calculated in tariff piastres, which vary from 97 $\frac{1}{2}$ par to 94 for the sovereign, and from 77 to 74 $\frac{1}{2}$ for the napoleon. Alike on letters of credit and on circular notes the bankers, by means of the exchange and their commission, will often manage to charge from 1 $\frac{1}{2}$ to 2 per cent., though 1 at the utmost is all that should, unless the exchange

is very low, be demanded. The traveller should certainly resist the charge of 2 per cent., and if it is persisted in, go to some other banker. It makes very little, or indeed no difference, whether sovereigns or napoleons are taken. For all practical purposes the sovereign may be reckoned at 25 francs (rather less than its value), and the napoleon 16 shillings (rather more than its value). English people will probably prefer the sovereign, and their contract with the dragoman will usually be made out in that coin. In the European shops at Alexandria and Cairo the prices will be named according to the nationality of the shopkeeper; and in the native shops to which travellers usually resort the price is asked nearly always in sovereigns (Arabicè, guinée), napoleons (Arabicè, binto), shillings (same word), or francs (same word). The hotel bills will be made out either in English or French money. Before starting up the Nile, the traveller should provide himself with some small change for purchases, &c. This should be taken in Turkish dollars, 1 and 2 piastre silver pieces, and 5, 10, and 20 para copper pieces. The bankers will procure this change for him, or he can get it for himself at a money-changer's. Donkey-boys and others will often be found anxious to exchange 10 and 8 rupees for a sovereign and a napoleon respectively. Of course if the traveller only uses his rupees where they pass current for 2 shillings each, this involves no loss to him; but if he presents them where they are only reckoned at 1s. 10d., or at their value in piastres, he will realise that he has lost about eighteenpence by the transaction, since while, *e.g.*, the sovereign would be counted at 195 piastres, the 10 rupees would only represent 180.

k. WEIGHTS AND MEASURES.

8	Mitkál	make 1	Okéa (wokéa) or Arab oz.
12	Okéa	— 1	Rotl or pound (about 1 lb. 2 oz. 8 dwt. Troy).
$2\frac{3}{4}$	Rotl	— 1	Oka or Wukka.
100 to 110	Rotl	1	Kantár (about $98\frac{3}{4}$ avoirdupois).
108	Rotl	— 1	Kantár for coffee.
102	Rotl	— 1	Kantár for pepper, &c.
120	Rotl	— 1	Kantár for cotton.
150	Rotl	— 1	Kantár for gums, &c.

For Gold, Gums, &c.

4	Kumh (Grains)	make 1	Keerát (Carat) or Kharóbeh.
64	Grains or 16 Keerát	— 1	Derhm ($47\frac{5}{8}$ to 49 grains English).
$1\frac{1}{2}$	Derhm, or 24 Keerát	— {	1 Mitkál (from about 1 drachm to 72 grs. English).
12	Derhm	— {	1 Okéa or oz. (from $571\frac{1}{2}$ to 576 grs. English).
12	Okéa	— 1	Rotl or pound.
150	Rotl	— 1	Kantár.

Measures of Length.

Fitr, or span with forefinger and thumb.

Shibr, longest span with little finger and thumb.

Kubdeh, human fist, with the thumb erect.

1 Drah beledee, or cubit, equal to 22 to $22\frac{3}{4}$ inches English.

1 Drah Stambóolee equal to 26 to $26\frac{1}{2}$ inches English.

1 Drab Hindázee (for cloth, &c.) equal to about 25 inches English.

2 Bah (braces) equal to 1 Kassobeh or $11\frac{1}{2}$ feet.

Land Measures.

22 (formerly 24) Kharóobeh or Kúbdeh make ..	1 Kassobeh, equal to from 11 ft. $4\frac{1}{2}$ in. to 11 ft. $7\frac{1}{4}$ in. English.
$13\frac{7}{8}$ Kassobeh or rods	— 1 Keerát.
24 Keerát, or 333 Kassobeh	— 1 Fédán or acre.

Corn Measure.

<i>In Lower Egypt.</i>		<i>In Upper Egypt.</i>	
9 Kuddah make 1 Melweh.		4 Roftow make 1 Mid.	
4 Kuddah — 1 Roob.		3 Roob — 1 Mid.	
2 Roob — 1 Kayleh.		8 Mid or	{ 1 Ardeb, or nearly 5 Eng. bushels.
4 Roob — 1 Waybeh.		6 Waybeh	
24 Roob — 1 Ardeb.			

l. POPULATION.—REVENUE.

The total population of the countries under Egyptian rule may be estimated at about 7,000,000, of whom about 5,000,000 belong to Egypt proper. These 5,000,000 may be thus divided :—

Fellaheen Arabs	.. 4,000,000	Turks	.. .. .	30,000
Copts	.. .. .	Europeans	.. .. .	85,000
Bedaween Arabs	.. 300,000	Armenians, Jews, Levantines, &c.		85,000

According to the Budget presented to the Assembly of Delegates in July, 1871, for the Coptic year 1588 (Sept. 11, 1871, to Sept. 10, 1872), the amount of the Public Revenue for that year is reckoned at 7,694,166*l.*, of which 4,639,658*l.* is derived from the land-tax. The expenses for the same period are calculated at 6,638,462*l.*, the two largest items being 675,216*l.* for the tribute, and 717,948*l.* for the army.

m. REIGNING FAMILY—MODE OF GOVERNMENT.

The following table will show the principal male members of Mohammed Ali's family down to the present time :—

MOHAMMED ALI PASHA.

Ibraheem Pasha, 2nd Viceroy.	Toossoon Pasha.	Said Pasha, 4th Viceroy.	Haleem Pasha.
	Abbas Pasha, 3rd Viceroy.	Toossoon Pasha.	
Achmet Pasha (dead).	Ismail Pasha, present Khedive.	Mustapha Pasha.	
Ibraheem Pasha.	Achmet Bey.	Mohammed Towfik Pasha.	Hussein Pasha.
		Hassan Pasha.	Ibraheem Pasha, and others.
			Osman Bey.

The succession formerly went to the oldest member of the family, but in 1866 this custom was abolished, and the succession is now hereditary in a direct line from father to son.

Mohammed Ali, the founder of the present dynasty, was born at Cavala in Roumelia, in 1768. In 1806 he was made Viceroy of Egypt by the Porte. In 1848 he was attacked with a mental ailment, and died in 1849. Besides the sons mentioned in the above table, he had several other children, of whom

the best known are Ismail Pasha, burnt alive during an expedition to Sennaar, and Nuzleh Hanem, married to Mohammed Bey Defterdar.

Ibraheem Pasha, Mohammed Ali's eldest son by adoption, was born in 1789, and succeeded his father in the viceroyalty in 1848, when the latter became incapable of governing, but died four months after his accession. He was succeeded by his nephew Abbas Pasha, who reigned till 1854. The throne then devolved on Abbas Pasha's uncle, Said Pasha, the 4th son of Mahommed Ali, born in 1822. To him succeeded, in 1863, his nephew, the present sovereign, Ismail Pasha, 2nd son of Ibraheem Pasha, born in 1830. The eldest son, Achmet Pasha, was drowned in the Nile in 1856. According to the old system of succession the next heir would be Mustapha Pasha, the 3rd son, but in accordance with the new law, Ismail Pasha's eldest son, Mohammed Towfik Pasha is to succeed him. In 1868 the title of Viceroy was exchanged for the higher one of Khidewi, commonly called Khedive—a Persian title, of which it is difficult to determine the exact signification and value. The Khedive is always addressed as "His Highness."

Although nominally owing allegiance to the Sultan as his suzerain, the Khedive is in many respects practically independent. The payment of a continually increasing tribute, now amounting to more than half a million, has enabled him to purchase a release from many of the restrictions under which he laboured. The army, which is limited to 15,000 men, amounts in reality, owing to the adoption of the short-service system, to 4 or 5 times that number. The revenues are entirely at the disposal of the Khedive; and he can now levy taxes and contract loans without the authorisation of the Porte. The Khedive is assisted in the government by ministers appointed by himself, and removable at will. The most important posts are those of the Ministers of the Interior, Foreign Affairs, and Finance. There is an Assembly of Delegates, which meets every summer at Cairo to discuss matters in connection with the internal administration of the various towns and provinces.

n. CHRONOLOGICAL TABLE OF EGYPTIAN DYNASTIES AND KINGS.

Any chronological table of the Kings of Egypt must necessarily be given with great reserve. There can be no certainty before the reign of Psammetichus I., 665 B.C. The enormous number of years required by the only ancient authority extant, the lists of Manetho, has caused many authors to consider some of the dynasties given by him as not successive but contemporaneous. Recent discoveries, however, seem to show that the dynasties he gives a list of did succeed one another, though it is possible there may have been others reigning at the same time in different parts of Egypt, which are considered by him as illegitimate, and therefore left unnoticed. This does not, however, throw much light on the chronological question, and some who agree in considering Manetho's dynasties as, with one or two exceptions, successive, recoil from accepting the enormous total to which the addition of the duration assigned by him to each dynasty amounts.

The following Table may help the traveller in Egypt to form some idea of the dynasties and their dates according to the different methods. The 1st column shows the date of each dynasty, according to the system of those who support the idea of many of Manetho's dynasties being contemporaneous: the 2nd gives the number of the dynasty, and the 3rd its name: the 4th the most noted kings of that dynasty: the 5th and 6th show the date, according to those who think that Manetho's dynasties are, as a rule, successive, but differ as to the duration to be allotted to each—the 5th being the date according to Bunsen's method, who assigns the least number of years, and the 6th, the date according to M. Mariette, who hesitatingly accepts Manetho's own figures: the 7th contains a short notice of any remarkable events. All authorities agree in considering the dynasties subsequent to the XVIIth as successive; and after the XXIst dynasty the differences in the dates are inappreciable.

Date according to Poole, Wilkinson, and others.	No. of Dynasty.	Name of Dynasty.	Most noted Kings.	Date according to successive method.		Events, &c.
				Bunsen.	Mariette.	
B.C. 2700	I.	Thinite (Abydus).	Menes.	B.C. 3623	B.C. 5004	The first known Egyptian king and founder of Memphis.
2450	II.	do.	.. ..		4751	
2650	III.	Memphite.	.. ..	3433	4449	
2450	IV.	do.	Shoofoo (Cheops).	3209	4235	
			Shafra (Chephren).	..	..	Second do.
			Menkeoora (Mycerinus).	..	..	Third do.
2450	V.	Elephantine.	.. ..		3951	
2200	VI.	Memphite.	Pepi (Apappus).	3054	3703	Tomb of Tih at Sakkarah.
1800?	VII.	do.	.. ..	2947	3500	
1800?	VIII.	do.	.. ..	2925		
2200	IX.	Heraeopolite (Ahnasieh).	.. ..		3358	
1800	X.	do.	.. ..		3249	
2200	XI.	Theban.	.. ..	2925	3064	

Date according to Poole, Wilkinson, and others.	No. of Dynasty.	Name of Dynasty.	Most noted Kings.	Date according to successive method.		Events, &c.
				Bunsen.	Mariette.	
B.C. 2080	XII.	Theban.	Osirtasen I. Osirtasen III. Amenemha III.	B.C. 2781	B.C. 3064	Flourishing period of Egyptian history. Date of the Obelisk of Heliopolis, Tombs of Beni Hassan, the Labyrinth, Lake Moëris, &c.
1900 ?	XIII.	do.	.. ..	2634	2851	Abraham visits Egypt somewhere between 2900 and 2000 B.C.
2080	XIV.	Xoite.	.. ..		2398	Joseph in Egypt somewhere between 2800 and 1800 B.C.
2080	XV.	Hyksos or Shepherds.	.. ..	2547	2214	
2080	XVI.	do.	.. ..	2287	..	
2080	XVII.	do.	.. ..	1776	..	
1520	XVIII.	Theban. The period of 200 to 250 years during which this dynasty ruled Egypt, was one of the most glorious and most brilliant in Egyptian history. The power and magnificence of its kings is attested by the nu-	Amosis. Amunoph I. Thothmes I. Thothmes II. Amunnohet or Hatasoo.	1625	1703	Conquers and expels Hyksos, and founds a powerful dynasty. Egyptian dominions greatly extended.
				..	..	Sister of Thothmes II. and III.

merous splendid monuments they erected at Thebes.	Thothmes III.	..	..	One of the most famous of Egyptian kings. During his reign Egypt, in the language of the hieroglyphics, "placed its frontier where it pleased." He carried his victorious arms far into Western Asia.
All authorities agree in considering the dynasties subsequent to the XVIIIth as successive.	Amunoph II.	..	..	Also a great conqueror. The Colossi of Thebes bear his name.
	Thothmes IV.	..	..	A fanatic king who, under the influence of his mother, a foreigner, changed the religion of Egypt, substituting a Semitic god, Aten, for the Theban Amon. Amunoph IV. was succeeded by two of three other kings holding the same religious opinions, and probably of foreign origin.
	Amunoph III.	..	..	Horus, on his accession as a legitimate sovereign, destroyed all traces of them as far as he could.
	Amunoph IV. or Khoo-en-Aten.	..	1409	
	Horus.	..	1462	
	Rameses I.	..	..	A great conqueror. Many monuments of his magnificence exist in Egypt. He made the first canal between the Red Sea and the Nile.
	Sethi I.	..	..	Known to the Greeks under the name of Sesostris, and credited under that name with the victories of Thothmes III. and Sethi I. as well as his own. He reigned 67 years, and left behind him many evidences of his grandeur.
	Rameses II. (the Great).	..	..	
	Theban.	XIX.	1340	

Date, according to Poole, Wilkinson, and others.	No. of Dynasty.	Name of Dynasty.	Most noted Kings.	Date according to Bunsen, Mariette.		Events, &c.
B.C.				B.C.	B.C.	
1200	XX.	Theban.	Menephtah or Phtahmen.	1299	1288	Probably the Pharaoh of the Exodus. Two or three other unimportant reigns conclude this dynasty. The last of the famous warrior kings of Egypt. He was succeeded by several kings of the same name, during whose reigns Egypt lost all its foreign possessions.
1085	XXI.	Tanite.	.. ..	1114	1110	The Shishak of the Bible, who plundered Jerusalem (1 Kings xiv. 25, 26).
990	XXII.	Bubastite.	Sheshonk I.	979	980	This dynasty consisted of only one king.
818	XXIII.	Tanite.	.. ..	813	810	There were two kings of this name. One was the So of the Bible (2 Kings xvii. 4). Called "King of Ethiopia" (2 Kings xix. 9).
734	XXIV.	Saïte.	Bocchoris.	724	721	First settlement of Greeks in Egypt.
714	XXV.	Ethiopians.	Sabaco.	718	715	Re-opened Sethi's canal between the Red Sea and the Nile, and sent a fleet to circum- navigate Africa. Defeats and slays Josiah at Megiddo, and is defeated at Carchemish by Nebuchadnezzar.
664	XXVI.	Saïte.	Psammetichus I. Necho II.	..	665	..

525	XXVII.	Persians.	Psammetichus III.	..	..	Six months after his accession, Egypt was taken by the Persians under Cambyses.
411	XXVIII.	Saite.	Cambyses.	525	527	Egypt became a Persian province for 121 years till the reign of Darius Nothus.
405	XXIX.	Mendesian.	Amartyæus.	404	406	Egypt revolted from the Persians.
381	XXX.	Sebennyte.	Nectanebo I.	398	399	
343	XXXI.	Persians.	Nectanebo II.	377	378	Egypt again conquered by the Persians.
332	XXXII.	Macedonians.	.. ..	..	340	Egypt conquered by Alexander the Great in 332.
305	XXXIII.	Greeks.	Ptolemy Soter.	332	332	Foundation of Alexandria, B.C. 322.
			Ptolemy Philadelphus.	305	305	
			Ptolemy Euergetes I.	..	..	Erection of the Pharos at Alexandria. Re-opening of the Red Sea and Nile canal.
			Cleopatra.	..	..	Date of the Stone of Sæm, or the Decree of Canopus. Esneh and other temples built. The power of Egypt, which had reached its highest under the rule of these first Ptolemies, began to decline under that of their successors, till it reached its lowest pitch during the reign of Cleopatra.
A.D. 30	XXXIV.	Romans.		A.D. 30	A.D. 30	After the defeat at Actium of the forces of Antony and Cleopatra, Egypt became a Roman province.

A.D.	Events.
122	Visit of Adrian to Egypt; and again A.D. 130.
297	Taking of Alexandria by Diocletian.
325	Council of Nicæa in reign of Constantine. Athanasius and Arius.
379	Edict of Theodosius. Destruction of the Temple of Sarapis.
622	Conquest of Egypt by Amer (miscalled Amrou). (See Table of Caliphs.)
1517	Conquest of Egypt by the Turks under Sultan Selim.
1763	Rebellion of Ali Bey.
1798	Invasion of Egypt by the French. Discovery of Rosetta Stone.
1801	Expelled by the English.
1806	Mohammed Ali made Pasha of Egypt.
1848	Mohammed Ali imbecile; succeeded by his son, Ibraheem Pasha, who died after 2 months' reign. Accession of Abbas Pacha.
1849	Mohammed Ali died; August 2nd.
1854	Death of Abbas Pasha. Accession of Said Pacha.
1859	Commencement of Suez Canal.
1863	Death of Said Pacha. Accession of Ismail Pacha.
1868	Receives the title of Khidewi, or Khedive.
1869	Opening of Suez Canal, Nov. 19th.

LIST OF KINGS.—PHARAOHS.

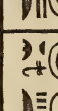
Dynasty I. ||	Dynasty IV. ||	Dynasty V. ||	Dynasty VI. ||
			
Menes || Menai. ||	Senef- (Cheops), Shoofoo (Chephren), eroo.	Men- (Mycerinus), Asses- kecora (Myserinus), Shafra (Chephren), Men- Taktera, Raen- osser, Men- keher.	Rameri Ranef- Pepi, erka, (Apappus).

Dynasty XI.	Dynasty XII.									
										
Senofrkere. Mantofstef (Mammotf?) Enentef.	Osirtasen I, Amenem-he I, Amenem-he II, Osirtasen II.									

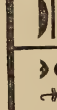
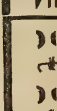
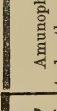
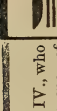
LIST OF KINGS.—PHARAOHS—continued.

ty XII.

Dynasty XVIII.

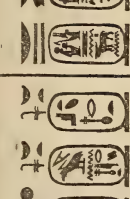
									
Osirtasen III. Amenem-he III.					Ames, Amosis.		Amunoph I.		
							Thothmes I.		
							Amun-nou-het.		
							Thothmes II.		

Dynasty XVIII.—continued.

									
Thothmes III.					Amunoph II.		Thothmes IV.		
							Amunoph III.		
							Amunoph IV., who took the name of Khoo-en-Aten, and some alien kings in- tervene here.		
							Horus.		

LIST OF KINGS.—PHARAOHS—continued.

Dynasty XIX.

					
Ramesses I.	Sethi, or Osirei I.	Ramesses II. (the Great).	Pthahmen, Menephtah.	Pthahmen-se-pthah.	Sethi, or Osirei II.

Dynasty XX.

								
Sethi, or Osirei III.	Ramesses III.	Ramesses IV.	Ramesses V.	Ramesses VI.	Ramesses VII.	Ramesses VIII.	Ramesses IX.	Ramesses X.

LIST OF KINGS.—PHARAOKHS—*continued*.Dynasty XX.—*continued*.

Dynasty XXI.

Dynasty XXII.

1	2	3	4	5	or 5a	6	b	c	1	2	3	4
Rameses XII.	Amun-meses.	Pehor.	Ptónkh.			Pisham.			Sheshonk I. (Shishak).		Osorkon I.	

Dynasty XXII.—*continued*.

Dynasty XXIII.

5	6	7	8	9	10	11	12	13	14	15	16	17	18	1	2	3	4	5	6
Osorkon II.														Pishal.		Sheshonk IV.		Petubastes.	

LISTS OF KINGS.—PHARAOKS—continued.

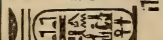
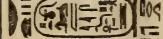
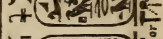
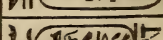
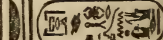
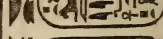
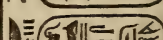
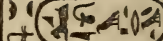
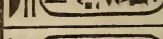
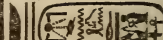
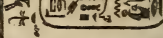
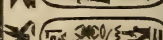
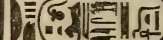
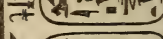
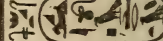
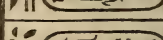
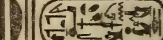
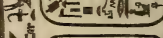
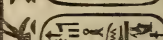
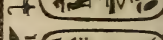
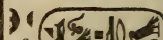
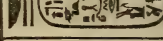
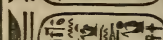
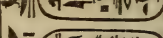
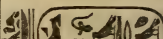
Dynasty XXIV.	||		Dynasty XXV.						||		Dynasty XXVI.						||	
	1	2	3	4	5	6		7	8		9	10	11	12	13	14		
Bocchoris.																		
	Sabaco I.		Sabaco II.		Tirhakah.			Psammetichus I.			Neco.		Psammetichus II.		Apries.			

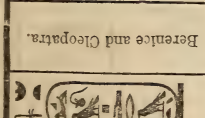
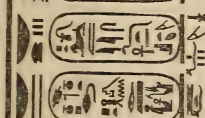
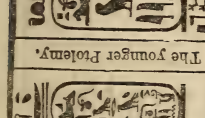
Dynasty XXVI.—continued.			Dynasty XXVII. of Persians.					Dynasty XXIX.				
												
Dynasty XXVI.—continued.												

LIST OF KINGS.—PTOLEMIES OR LAGIDES.

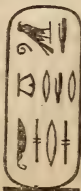
Macedonians.

                          
--

																											
Epiphanes, Cleopatra.				Philometor, Cleopatra.				Physcon, Euergetes II., and the two Cleopatras.				Lathyrus and Cleopatra.				Alexander I. and Cleopatra.											

						
Cleopatra, "niece" of Alexander" I.?	Berenice, "wife and sister of Alexander" I.?	Auletes and Cleopatra.	Berenice and Cleopatra.	The elder Ptolemy and Cleopatra Tryphana.	The younger Ptolemy.	Neocesar and Cleopatra.

NAMES OF CÆSARS.

12											
	Vespasian.	Nero.	Claudius.	Caius, or Caligula.	Tiberius.	Augustus.					
	11	10	9	8	7	6	5	4	3	2	1

NAMES OF CARS—continued.

23



M. Aurelius.

22



Antoninũ Pius,

21



Adrian.



Nerva.

181



Trajan

71



Domitian

16



Titus

14



Lucius Verus.

36



Commodus.

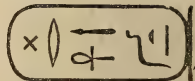
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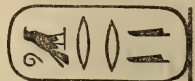
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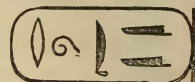
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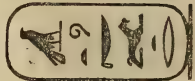
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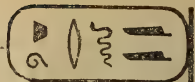
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O.—LIST OF THE CALIPHs AND SULTANS OF EGYPT.

The frequent mention of these Kings, particularly in describing the monuments of Cairo, and the necessity of knowing at least when they reigned, may give value to this Chronological Table.

Ommiades, or Ammawééh.	Events during their Reign.	Began to reign.
		A.D.
Aboo Bukr, or Aboo Bekr (e' Sadéek).	Invasion of Syria commenced.	632
O'mar (ebn el Khut- táb, or Khattab).	Conquest of Persia, Syria, and Egypt. A'mer, or Amr (ebn el As) enters Egypt in June, 638.	634
Othmán.	Conquest of Africa begun.	644
A'li (or Alee), and Moáwieh I.	Ali in Arabia reigns till 661; and El Hassan, his son, nominally succeeds him, and having reigned six months abdicated, A.D. 661. Death of Hassan, 670. Moáwieh in Egypt and Syria.	656
<i>House of Ammawééh (Ommiades).</i>		
Moáwieh I.	Alone. Fruitless attack on Constanti- nople by the Saracens.	661
Yezéed I.	His son. Hossayn killed at Kerbela.	680
Moáwieh II.	His son. [Abdallah, son of Zobaýr, reigned nine years in the Hegáz (Arabia), from 64 to 73 A.H., or 684 to 693 A.D.*]	684
Merawán I.	His son. Conquest of Africa completed.	684
Abd el Mélek.	Abd el Azéez, his brother, made a Nilo- meter at Helwán. In 76 A.H. first Arab coinage. The oldest coin found is of 79 A.H. (699 A.D.); it is a silver Der'hem. The oldest gold <i>deenárs</i> are of the years 91 and 92 A.H.	684
El Weleéd I.	His son. Conquest of Spain, 710. First invasion of India by the Moslems.	705
Soolaymán.	His brother. Second failure before Con- stantinople. Was the first who founded a Nilometer at the Isle of Roda.	714
Omar II.	Son of Abd el Azéez.	717
Yezéed II.	Son of Abd el Mélek.	720
Heshám.	His brother. Defeat of Abd e' Rahmán in France, by Charles Martel, 732.	724
El Weleéd II.	Son of Zezéed.	743
Yezéed III.	His son.	744
Ibrahím.	His brother.	744
Merawán II.	Grandson of Merawán I., killed at Abooséer, a town belonging to the Fýoóm in Egypt.	744 to 749

* The Hégira, or Moslem era, begins 622 A.D., dating from the "*flight*" of the prophet from Mecca. To reduce any year of the Hégira to our own, we have only to add 622 to the given year, and deduct 3 for every hundred, or 1 for every 33; e.g. 1233+622=1855; then for the 1200 deduct 36, and 1 for the 33=37, leaves 1818 A.D.

Dynasty of the Abbasides, or Abbasîdîh, descended from Abbas, the uncle of Mohammed:	Began to reign.	Contemporary Dynasties.		Began to reign.
E' Seffâh, Aboo I' Abbas, Abdallah. El Munsoor, Aboo Gâfer, Abdallah.	.. ..	Abd e' Rahmân.	Established the Omniade dynasty at Cordova in Spain; an example followed by the House of Alî, the Edrissites of Mauritania, and the Aglebites and Fatemites of Eastern Africa.	A. D. 755
El Mahdee Mohammed.	775	<i>Aglébetîh, or Aglebite Dynasty in Africa.</i>		
El Hâdee Moosa.	785			
Harcón e' Rasheed, or E' Rasheed Haroon.	786	Ibrahim ebn* (or ben) el A'gleb (or Akleb).	Governor of Africa. Throws off his allegiance to the Caliphs. Regular troops first introduced by him.	800 to 811
El Amecn Mohammed.	809	This Dynasty rules till the year A.D. 900. Kayrawan (Cairoan), 70 miles south of Tunis, was their capital. It was founded A.D. 670.		
El Mamoón Abdallah.	813	This is followed in 910 by the Fowâtem or Fatemite Dynasty.		
(Ibrahim, son of El Mahdee, his competitor from 817 to 818).		* In these names, Ibrahim el Agleb, Ahmed ebn e' Tooloon, and others, the word <i>ebn</i> , "son," should properly be written <i>ben</i> ; but in speaking (at least in Egypt) <i>elm</i> is used.		
El Mantússim bilâh, Mohammed.	842?			

Abbasééh, or Abbaside Dynasty.		A. D.	Tooloonide Kings.	A. D.
El Wátheķ billáh, Haroón.	His son. The Saracens attack Rome and fail, 846.	843 ?		
El Motawúkkel al Alláh, Gáfer.	His brother. Makes the new Nilometer in the Isle of Roda.	847		
El Muntússer billah Mohammed.	His son.	861		
El Mostain billáh, Ahmed.	.. ..	862		
El Mautúz billáh, Mohammed.	.. ..	866		
El Mohtúdee billáh, Mohammed.	The power of the Caliphs was weakened by the factions of the Taherites, in 813; Soffarides, 872; Samanides, 874; Aglebites and Tooloonides, 800 to 906; Ikshidites, 934; Hamadanites, 892; and Bowites, 933. New sect of the Carmathians, 890. (El Movuffuk, billáh, his coadjutor from 871 to 891.)	869		
El Mantummid al Allah, Ahmed.		870	Almed ebn e'Tay-loón (or e' Tooloon).	868
El Mautússim billáh, Ahmed.		892	Aboolgáysh Khamarawééh.	884
El Moktuffee billáh, Ali el Mautuddíd.		902	Abool Asáker Gaysh. Aboo Moosa Haroon.	896 897

Tooloonides, Dowlet e' Tooloonééh, in Egypt.

Governor of Egypt. Usurps the sovereignty of that country in 868. Builds a mosk at the back of the Kuttaeaa, or Kalat el Kebsh, now within the walls of Cairo, with *pointed* arches, in his 11th year (A.H. 265, A.D. 879).

His son builds a series of palaces from Egypt to Bagdad. His daughter Kutr e' Nedda marries the Caliph Mautuddíd. Dies at Damascus in 896. His son.

His brother.

Abbasééh, or Abbaside Dynasty.	A.D.	Tooloonide Kings.	A.D.
El Moktuddir billáh, Gáfer. El Káher billáh, Mohammed.	The Carmathians under Aboo Táher pillage Mekkeh (Mecca), 929. 	Aboul Magházeé Sheeban. Son of Ahmed ebn e' Tooloon. Reigns ten days. In him ends this dynasty. The Caliphs retake Egypt.	906
		<i>Dynasty of the Fatemites (Fowátem), or the Fatmééh Dynasty.</i>	
		Abayd Allah El Mahdee billáh. Usurps the government of Eastern Africa. Assumes the title of Mahdee or "Guide." Subduces the Edrissites of Western Africa. Invades Egypt in 912. Is defeated by the forces of Moktuddir.	from 910 to 934
	908 932 to 934		

Abbasid.	A.D.	Fowátem in Africa.	A.D.	Contemporary Kings of Egypt. Akhsheed Dynasty of Turks.	A.D.
E'Rádee bil- láh, Moham- med.	934	El Kaiem be amr Illah, Mohammed.	934	El Akhsheed, Mohammed ebn, Tughig, e'Toorkee, el Faraghínee.	936
El Motúkkée Ibrahim.	940				
El Mostúffee billah, Abd- Allah.	944	El Munsoor Ismáíl.	945	Aból Kásem ebn el Akh- sheed.	948
El Motée al Illah, El Fodl.	946	Aboo Tum- mím, or El Möéz le- deen-Illah, Aboo Tum- méem (Tum- mím) Maad (his son).	952 to 969	Aból Has- san, Ali. Kafóor el Akhsheedee. Aból Fowá- ris, Ahmed.	962 967 969 to 970
The Byzan- tine arms, under John Zimiscees, threaten Bag- dad.	974				

Abbasééh.	Began to reign.	Fowátem in Egypt.	Began to reign.
E'Táícea billah, Abd el Kereen.	A.D. 974	El Moëz. El Azeéz billah, Aboól Nusr, Nizár. (<i>as above</i>). His son.	A.D. 969 975
El Káder billah, Ahmed.	991	The incarnation of the Deity, according to the Druses, toge- ther with Derari and Hamzeh founds this new sect.	996
El Káiem be Omr Illah, Ab- dallah.	1031	A mock of his remains at Cairo, with pointed arches, and date 393 A. H. or 1003 A.D. His son.	1021
El Moktúdde billah, Abdallah.	1075 to 1094	Moëz, third successor of Yusef ebn Zeiri, in 1050, defeated by Mostúnser, whose rights to the African throne had been dis- puted. (William I. of England, 1066 to 1087. William II., 1087 to 1100.)	1036 to 1094

El Mostúzhir billáh, Ahmed.	1094	Takes Jerusalem from the Turks, 1098. It is taken by the Latins in 1099. (Henry I. succeeds in 1100. First Crusade, 1098.)	1094
El Mostúrshid billáh, El Fodl.	1101	.. ..	1101
E'Rashéed billáh.	1130	.. ..	1130
El Moktúffee le-omr-Illah, Mohammed.	1149	(Stephen, 1136.)	1149
El Mostunged billáh, Yusef.	1155	(Henry II., 1154.)	1155
	1160	His son.	1160
	to	The intrigues of Shawer and Darghan bring about the dissolution of this Dynasty in Egypt. The Franks penetrate to Cairo under Amaury, or Amalric, king of Jerusalem; the city is burnt on their approach, and they are forced to retreat.	to
	1171		1171
El Mostálee billáh, Abóol Kasém, Ahmed (his son).	1118	El Amr, be-ah-kam Illah, Aboo Ali el Munsoor.	1118
	1136	El Háfuz le deen Illah, Abd el Megeed, Mohammed.	1136
	1160 to 1170	E'Dtháfer, Illah, Ismáil.	1160 to 1170
		El Fiyéz, le Nusr Illah, Aesa.	
		El Aádud le deen Illah, Abdallah.	
Expedition of Godfrey de Bouillon, and taking of Jerusalem, 1096-99.			
Foundation of the Mohades Dynasty in Africa and Spain, 1120.			
.. ..			
Crusade of the Emperor Conrad III. and Louis VII., 1148;			
Noor e'deen, son of Zenghi, in Syria, 1145-74.			
.. ..			

Abbasééh.	A.D.	Fowátem in Egypt.	A.D.
El Mostáádee be-Noor-Illah.	1170	<i>Tijooobééh, or Aioobite Sultáns of Egypt. Curd Dynasty.</i> El Mélek Yusef, Saláh -e'-deen; or E'Náser Sa- láh-e'-deen, Yoo- sef ebn Eiyooob. (Saladin.) El Mélek e'-deen, or Melek el Az- éez, Othman. El Mélek el Mo- Munsoor, Mo- hammed.	1171
E'Náser le-déen- Illah, Ahmed.	1180 to 1255	Retakes Jerusalem from the Crusaders, in 1187. Crusade of the Emperor Frederiek I. (Barbarossa), and Philippe Auguste, and Richard Cœur de Lion, 1189-1191. His second son. (Melek Afdal, his eldest son, ruled in Syria.) His son; a child. (In England the large massy co- lumn of Norman architecture began to be divided into smaller pilasters; and the <i>arch took a pointed form about</i> 1180-1200. See above, 868 A.D.) Brother of Saladin, usurps the throne. Fifth Crusade. The Franks penetrate into Egypt, and take Damietta, but are obliged to abandon it, 1218- 1221.	1193 1200 1200

Abbasééh.	A.D.	Atoobite Sultáns.	A.D.
E'Dthaher, or E'Záher billáh, Mohammed.	1225	His son. Crusade of Frederick II., who obtains possession of Jerusa- lem, Bethlehem, Nazareth, Tyre, and Sidon, 1228.	1218
El Mostúnsir billáh, Ahmed.	1226 to 1242	His son. His brother. The date on his tomb is 647 A.H. (1249 A.D.). Sixth Crusade. St. Louis takes Damietta, 1249. In advancing towards Cairo the Count d'Ar- tois is killed, and the king taken prisoner. On the eva- cuation of Damietta, and the payment of 400,000 pieces of gold, he is released.	1238 1239
		His son, murdered by his father's Memlúcks. He was not his son by Shegeret e' door.	1249
		Widow of Sáfah, after three months abdicates.	1250
		From 1250 to 1254. Deposed by Moéz, who dates from the beginning of this reign.	1250

Abbasééh.	A.D.	Aiobite Sultáns.	A.D.
		<i>Baharite Memlooks, Sultáns, or Kings of Egypt. Dowlet el Memleek el Buhrééh or Toorkééh.</i>	
		El Moöz, Ez-deen, I'bek e' Toorkománee. e'Sálehce.	1250
		El Munsoor Noor e'deen, Ali.	1256
El Mostásun billáh.	In whom ended the Caliphate of Asia.	El Moziúffer Sayf e'deen, Kotoz el Moözze.	1259
	<i>Nominal Caliphate of the Abbas'eh, in Egypt.</i>	E'Záher Baybérs el Bendukdáree (a Memlook of E'Sáleh). Called also Rookn-e'deen and Aboo'l Fotóoh.	1260
El Hakim be Omr Illah, Ahmed e'Rasheed, el Abbásee.	Appointed Caliph in the time of E'Záher Baybérs, in 1263, and died in 1302.		
		Mohammed é Sáeed, Narer é'deen. Báarakat Illah.	1277
		El Aádel Béler e'deen, Salámish.	1278-1279
		Marries Shegeret e'door, and is killed by her from jealousy.	
		His son.	
		Syria, which had been conquered by the Tartars (Tatárs), recovered by Egypt in 1260. Succeeds, having assassinated his predecessor. Syria again invaded by the Tartars. Bay-bérs marches thither, and takes Damascus. In 1264-5 he again goes into Syria, and extends his conquests over great part of Armenia.	
		(St. Louis dies before Tunis, 1270.)	
		His son.	
		His brother.	

Abbaséah in Egypt.	A.D.	Baharite Memlook Kings.	A.D.
		<i>Doulet el Kalaonééh, é Salahééh; a division of the same Baharite Dynasty.</i>	
El Munsoór Kalaón (a Memlook of E' Saleh.)		In 1279-80 sends an army into Syria, and recovers Damascus, lost to Egypt since the death of Baybér. Founds the Hospital of Morostán in Cairo, 1286.	1279
El A'shraf Saláh e'deen, Khaleel.		His son. Takes Akkeh (Acre) from the Christians.	1290
E' Náşer Moham-med. Ebn Kalaón.		His brother.	1293
El Aádel Ketboghá el Munsooree.		Syria again overrun by the Tartars, 1295-6.	1294
El Munsoór Hesám e'deen Lagéen, el Munsooree.			1296
E' Náşer Moham-med Ebn Kalaón (restored).		An Egyptian army sent against the Tartars, who had obtained possession of all Syria, completely defeated. The Tartars are routed by a second Egyptian army, and driven beyond the Euphrates, 1302-3.	1299

Abbaséid in Egypt.		A.D.	Baharite Memlook Kings.		A.D.
El Mostúffee billáh Soolayman.	His son. Abdicatcd, and was banished to Kóos by Náser Mohammed, who crowned El Wátheķ as the new caliph. Deposed by Náser at his death.	1302	El Medeffúr, or el Mozuffer, Rookn-e' deen, Baybérs, e' Gashenkéer, el Munsooree.	.. ..	1309
El Wátheķ billáh, Ibrahim.		1341	E' Náser Mohammed, Ebn Kalaóon (restored again).	Agriculture and the arts encouraged.	1310
El Hakem be Omr Allah, Ahmed.	Son of Mostúffee.	1341	El Munsoor Aboo Bekr.	His son.	1341
			El Ashraf Kégek.	His brother.	1341
			E' Náser Shaháb e'deen, Ahmed.	His brother.	1342
			E' Sáleh Ismáíl.	His brother.	1342
			El Kámel Shahán.	His brother.	1345
			El Meduffer (or Mezuffer) Hágee.	His brother.	1345
			E' Náser Hassan.	His brother.	1348
			E' Sáleh, Saláh—e'deen.	.. ..	1351
			E' Naser Hassan (restored).	Built the mosk of Sultan Hassan in Cairo.	1354

Abbasééh in Egypt.		A.D.	Borgééh, or Circassian Memlooks.		A.D.
El Mautuddid billáh, Aboo Bekr.	His brother.	1352	El Munsoor Mohammed. El Ashraf Shaban. (A great-grand-son of Kalaóon.)	Son of Hágee, the son of Kalaóon. The first who ordered the Sheereefs, or descendants of the Prophet, to wear green turbans. In 1365 Peter de Lusignan, King of Cyprus, besieges Alexandria and fails.	1361 1363
El Motawúkkel al Alláh, Mohammed. El Mautússim Zakaréh.	His son, deposed in Deposed after one month.	1362	El Munsoor Ali. E' Sáleh Hágee.	Deposed	1377 1381 to 1382
El Motawúkkel.	Restored, and deposed again after six years.	1378	<i>Doulet el Memalcek el Borgééh, e' Gerádsch (or Tcherkasééh), Circassian or Borgite Memlook Kings.</i>		
El Wáthek billáh, Omar.	.. ..	1384	E' Záher Berkoók.	Marches into Syria, and twice repulses the Tartars under Teemoorlang, or Teemóor (Tamerlane or Timur), in 1393-4. His son.	1382
El Mautússim Zakaréh.	Restored in 1387, and reigned till 1390.	1387	E' Núser Fúrreg.	The governor of Syria having rebelled, Fúrreg marches against him, takes him prisoner, and puts him to death, 1399-1400. The Tartars again invade Syria: Fúrreg marches against them, but is defeated, and returns to Egypt, 1400-1. He recovers Syria, 1405-6.	1399

Abbaséh in Egypt.	A.D.	Borgééh, or Circassian Memlooks.	A.D.
E Motawúkkel. El Mostain billáh, Aboo 'i Fodl, el Abbas.	Restored again and died in 1406. His son, deposed by Moáïud Shekh, in 1413, and imprisoned at Alexandria till his death.	El Munsoor Abd el Azeéz. E' Náser Fúreg (restored). El Moáïud, Aboo i' Nusr, Shekh. El Meduffer Ah- med. E' Záher, Aboo 'i Futteh, Tatr. E' Sáleh Moham- med. El Ashraf, Burs- bái, or Borosbai. Abd el Azeéz, Aboo 'i Mahasin, Yoosef. E' Záher Gek- mel. El Munsoor Oth- man. El Ashraf Eenál.	1406 1406 1412
El Mantuddid bil- láh aboo 'i Fet-h, Daood. El Mostukfee bil- láh, Soolaymán.	His brother. His brother.		1421 1421 1421 1422 1438
El Kaiem be-omr- Illáh, Hamza.	His brother; deposed by El Ashraf Eenál, in 1455, and exiled to Alexandria.		1438 1453 1453

* According to a MS. in my possession, of the Noozhet e' Nazereen.

Abbasééh.	A.D.	Borgééh, or Circassian Memlooks.	A.D.
El Mostunged bil- lah, Aboo l' Ma- hásin Yúsef.		El Moáíud Ahmed. Gives the crown of Cyprus to James, son of John III., on con- dition of receiving tribute.	1461
		E' Záher Khoosh- kudm.	1461
		E' Záher Bolbai.	1467
His brother.	1455	E' Záher Tumr Boghá.	1467
		El Ashraf Aboo 'l Nusr, Kaédbai (or Kaibay), e' Záheree.	1468
		E' Náser Moham- med, Aboo 'l Sa- dát.	1496
His cousin.	1480	El Ashraf Kan- sooh.	1496
		E' Náser Moham- med.	1496
His son.	1497	E' Záher, Aboo Saeed, Kan- sooh.	1498
		El Ashraf Gan- balát.	1500
		El Á'del Toman Bai (Bay).	1500

Abbasééh.	A.D.	Borgééh, or Circassian Memlooks.	A.D.
El Motawúkkel al Allah, Mohamed.	1517	El Ashraf Kan-soóh el Ghóoree (or El Ghóree). El Ashraf Toman Bai, or Toman Bay (his nephew).	1501
	to 1543	Defeated by the Turks under Sultan Selím, near Aleppo, and slain. The Turks advance to Egypt. Elected by the Memlooks to succeed El Ghóree; defeated by the Turks near Heliopolis, and in a second battle taken prisoner, and hanged at the Bab-Zooayleh, in Cairo, A.D. 1517.	1517

Sultan Selím abolished the Monarchy, but left the Aristocracy of the Memlooks, on certain conditions; the chief of which were—annual tribute, obedience in matters of faith to the decisions of the Mufti of Constantinople, and the insertion of the name of the Sultan of the Osmanlis in the public prayers and on the coin. But the total subversion of the power of the Memlooks dates, in reality, from the invasion of the French and the subsequent occupation of Egypt by the Turks; and the finishing stroke to their real or nominal power, and to their very existence, was put by Mohammed Ali.

p. CERTAIN POINTS REQUIRING EXAMINATION.

The attention of those who are induced to make researches might be usefully directed to the following points. The additions in italics show what has been done lately towards their elucidation :—

1. *Alexandria*.—Ascertain the sites of the buildings of the old city. *Something has been done towards this, but the result has not been such as to lead to the hope of there being much to find.*
2. *Canopic branch*.—Ascertain the site of Naucratis, Anthylla, and Archandra, and the course of the Canopic branch.
3. *Sais*.—Excavate, and make a plan of Sais : at least look for the temple of Neith. *Excavations have been made at Sais by M. Mariette, but only to reveal more completely its utter state of ruin.*
4. *Delta*.—Examine the sites of the ruined towns in the Delta. Look for their name in the hieroglyphics, and for Greek inscriptions; but particularly for duplicates of the Rosetta Stone. Look at Fort Julian below Rosetta for the upper part of that stone. A trilingual stone is said to be at Menouf, and others at Tanta and Cairo. *Much has been done, and much yet remains to be done, in the Delta. Another trilingual stone, similar to the Rosetta Stone, has been found at Sân : it is in the Museum at Cairo : the British Museum has a cast. Every attempt has been made to discover the remainder of the Rosetta Stone, but without success.*
5. *Heliopolis*.—Excavate (if possible) the site of the temple of Heliopolis; and look for the tombs of Heliopolis. *The only result, of excavations at Heliopolis by M. Mariette have been the discovery of the foundations of the other obelisk, and the finding at Kafr Gamors of a part of the Necropolis.*
6. *Pyramids*.—Look for the hieroglyphic record mentioned in the Greek inscription in honour of Balbillus, found before the Sphinx. *Not yet found, and in all probability finally lost.*
7. *Memphis*.—Make a plan of Memphis. Excavate about the Colossus for the temple. Examine the mounds. Those at the nitre-works are modern. *The chief results of M. Mariette's examination of the site of Memphis have been—the discovery of the foundations of the Temple of Phtah; of a small temple of Rameses II. on the borders of the lake; and of the debris of another colossus. The objects yielded by the mounds will be found at the Cairo Museum.*
8. Look for new names of *Memphite kings*, about the pyramids, Sakḳarah, and the site of Memphis. *A list of kings' names, commonly called the Tablet of Sakḳarah, has been found at Sakḳarah by M. Mariette.*
9. Look for trilingual stones in the mosks of Cairo. *None have yet been found, but they may exist. Inscriptions of any kind found at Cairo should be carefully copied.*
10. *Onice*.—Excavate the mounds of Onice, and look for the temple built by Onias. *No systematic excavations have been made, but the removal of nitrous soil from the mounds by the villagers in 1871 laid bare some very interesting remains. Some specimens of what was found are in the British Museum. There is little doubt that the site of the city of Onias, called here Onice, is at the mounds called Tel-el-Yahodeh, near the modern village of Shibeen-el-Kanater, a station on the railway between Cairo and Zagazig, about 20 miles from the former place.*
11. *Ahnasieh*.—Ascertain the hieroglyphic name of Ahnasieh (Heracleopolis). *According to M. Mariette, the hieroglyphic name is Sooten-see-nen.*
12. At Dayr Aboo Honnes, S. of Antinoë, examine the Convent in the village, which is said to be of early time. *The Convent is destroyed.*
13. *Metáhara*.—Copy kings' names at the tombs of Metáhara, and columns with full-blown lotus capitals. *The kings' names at Metáhara have been copied and published by Lepsius.*

14. *Hermopolitana* and *Thebaïca Phylace*.—Look for tombs in the neighbourhood.
15. *Ekhmin*.—Look for its tombs. Ascertain the hieroglyphic name of the goddess Thriphis. *Little or nothing found by Lepsius at Ekhmeem.*
16. *Thebes*.—Copy all the astronomical ceilings in the tomb of Memnon, and other tombs of the kings; also the whole series of the sculptures and hieroglyphics of one entire tomb. *Copies have been made and published by Lepsius.*
17. *Esneh*.—Look for inner chambers of the temple behind the portico. *Examine the old Convent. No steps could be taken towards clearing out the inner chambers of the temple without first destroying that part of the modern village which is built over them. The convent still requires examination, and there are Coptic inscriptions to be copied.*
18. Ascertain *what town* near El Kenán, and the pyramid of Koola.
19. *Edfoo*.—Copy the great hieroglyphic inscription of 79 columns. *Copied and published.*
20. *Assooán*.—Look for early Saracenic buildings, and the oldest pointed arches.
21. *Oasis*.—Ascertain the date of the crude-brick pointed arch given by Mr. Hoskins at Doosh.
22. *Ethiopia*.—Copy the names and sculptures of Upper Ethiopia, and make a list of Ethiopian kings according to their succession, and ascertain their dates.
23. *Mount Sinai*.—Make a plan of the temple at Sarábut el Khadem. *Made by the Ordnance Survey.*

In addition to what may yet remain to be done in any of the above points, the following subjects may be mentioned as worthy of occupying the attention of the traveller:—

1. *Sân*.—Copy all the fragments of inscriptions on the numerous blocks of granite.
2. *Isthmus of Suez*.—Follow the course of the ancient Pharaonic canal, and look for cuneiform inscriptions.
3. *Sakkarah. Pyramids*.—Copy the whole of the inscriptions in some tomb of the Old Empire at either of these places: this, if properly and completely done, would be of great service to science.
4. *Old Cairo*.—Make a plan of the old Roman fortress, and of the Coptic church of Sitt Miriam, known as El Moalláka, "The Suspended."
5. *Asyoot*.—Copy the great hieroglyphic inscription on the right of the entrance to the grotto called Stabl Antar.
6. *Abydos*.—Try and re-construct the architectural elements of the small brick pyramid of the 10th and 13th dynasties.
7. Copy in facsimile the Coptic inscriptions in the grottos of Kasr Seyad, on the right bank of the Nile, to the north just before reaching Keneh.
8. *Thebes*.
 - a. *Luxor*.—Copy the poem of Pentaoor on the base of the pylon.
 - b. *Medeenet Haboo*.—Copy the two great historical inscriptions on the first pylon in the first court of the great temple.
 - c. *Tombs of the Kings*.—Make a fac-simile copy in the two colours, black and red, of the roughly-drawn figures on the square pillars of No. 17, Belzoni's tomb.
 - d. *Karnak*.—Copy the two lists, containing each 115 names of peoples vanquished by Thothmes III., on the small pylon in front of the granite sanctuary.
9. Look for stelæ said to contain the names of the kings of the XIth dynasty, on either bank of the river, to the north of Gebel Silsileh.
10. Copy the historical inscriptions on the rocks of the island of Sehayl, near Assooán.
11. Look for and inquire after papyri everywhere, and buy them at any price, but be careful of forgeries.

It should be added, by way of caution, and also in explanation of the absence from the above list of any point involving excavation, that all old Egyptian remains having been placed by the Khedive under the charge of M. Mariette, no private individual is allowed to dig or excavate anywhere without his permission, and the exportation of objects of antiquity from the country is strictly forbidden. This last remark applies also to Coptic and Arab antiquities.

q. ENGLISH AND ARABIC VOCABULARY.

In introducing this imperfect Vocabulary, it should be observed that it is only intended for a person travelling in Egypt, to which the dialect followed particularly belongs. The English pronunciation, as much as possible, has been kept in view, the mode of spelling being guided by the sound of a word, rather than by its Arabic orthography, consequently a *p* has been now and then introduced, which letter does not exist in Arabic, but which nevertheless comes near to the pronunciation in certain words. It has also been thought better to double some of the consonants, in order to point out more clearly that greater stress is to be put on those letters, rather than follow the orthography of the Arabic, where one only was used. *He, his, him*, at the end of words, should properly be written with an *h*; but it is here merely expressed as pronounced, with *oo*. For the verbs the second singular of the imperative has been preferred, which in an Arabic vocabulary for general use is better than the third person singular of the perfect tense (though this gives the root), or than the infinitive (*mülder*). Those in Italics are either derived from, have been the origin of, or bear analogy to, a European or other foreign word.

It may also be observed, that there have sometimes been introduced words used only by the Arabs (of the desert), and some of the common expressions of the people, in order that these (when of frequent occurrence) might not be unknown to a traveller; but in general the first and second words are the most used. The four kinds of Arabic are the *ammee*, vulgar or jargon; *dárig*, common parlance; *lóghawee*, literal; and *náhwee*, grammatical.

PRONUNCIATION.

The *a*, as in father; *ay*, as in may; *a* or *ā*, very broad, and frequently nasal. *E*, as in end; *ee*, as in seek; *eēh*, nearly as in the Italian *mie*.

Ai and *ei*, as in German, or as *y* in my; but *ai* rather broader. A single *e*, at the end of words, as in *Doge*, stroke, &c.

I, as in is. *J*, as in English, but for it I have almost always used *g*. Indeed in Lower Egypt the *g* (*gim*), which *should* be soft, like our *j*, is made hard, and pronounced as if followed by a short *i*, like the Italian word *Ghiaccio*; but whatever letter it precedes or follows, it should properly be pronounced soft. For the ghain, however, I use *gh*, a hard guttural sound. *Dj* as *j*.

H, as our *h*; and *h* with a dot, a very hard aspirate.

K, as in kill.

For the *kaḥ*, or *gaf*, I have used *k* with a dot, or line, below it. Its sound is very nearly that of a hard *g*, almost guttural, and much harder than our *c*, in cough. Indeed it is frequently pronounced so like a *g* that I have sometimes used that letter for it.

Kh, as the German *ch* and Greek *χ*, but much more guttural.

O, as in on, unless followed by *w*.

O as in go; *ō* and *ô*, rather broader; *oo* as in moon; *ow*, as in cow.

R is always to be distinctly pronounced, as well as the *h* in *ah*; this *h* is frequently as hard as *ch* in *loch*.

S, and *sh*, as in English; but *s*, a hard and rather guttural sound.

T, as in English; and with a dot, *t*, very hard, almost as if preceded by *u*. *Dth* is like our *th* in *that*.

U, as in *bud*: *qu*, as in English, *when followed by another vowel*: as *quiyis*, or *queüs*, "pretty."

Y, as in *yes* at the commencement, and as in *my* in the middle of syllables. Before words beginning with *t*, *th*, *g*, *d*, *dth*, *r*, *z*, *s*, *sh*, and *n*, the *l* of the article *el* is ellipsed, and the *e* alone pronounced; thus *el shemäl* reads *e' shemäl*, the left, or with the consonant doubled, *esh-shemäl*; *e' ras*, or *er-räs*, the head. The doubled consonant, indeed, is nearer the pronunciation.

Words within a parenthesis are either uncommonly used, as *khobs*, *kísra*, for "bread," or are intended, when similar to the one before, to show the pronunciation, as *makasheh* (*magasheh*), a "broom;" though the two words are often only separated by *or*, and a comma. Some give another meaning.

I ought to observe that the difference of letters, as the two *h*'s, *t*'s, and others, is not always marked, but those only which I have thought of most importance, and in some words only here and there, to show their orthography.

ENGLISH AND ARABIC VOCABULARY.

Able	káder.	All, collectively	gimleh, gemmēēan.
About	howaláyñ.	All	kool, koolloo, <i>pl.</i> kool-loohom.
Above	fōk, or foke.	All together	koolloo weeabad, kolloohom sow'a.
Absurdity	mus'khera.	At all	wásel.
Abundance	zeeádeh.	Allow, <i>v.</i>	khal'lee.
Abuse, <i>v.</i>	ish'tem.	Almond	lōz, or loze.
Abuse, <i>s.</i>	sheteémeh.	Aloe	subbára.
Abusive language	id.	Alphabet	ab'ged.
By accident; <i>see</i> ghusbinánee (<i>i. e.</i> in By force	spite of myself).	Also	la'kher, gazálik, aídun.
Accounts, or reckoning	hesáb.	Alter, <i>v.</i>	ghéier.
Add up	eg'mā.	Altitude	ertifáh.
Adore	ábed.	Alum	sheb.
Advantage, pro- fit	fýda, or fáideh, nef'fā.	Always	déiman, or dyman.
Afraid	kheif (khyf).	Amber	kahrámán.
I am afraid	ana kheif, a-kháf.	America	Yénkee doóneea (Turk- ish, <i>i. e.</i> the New World).
After	bād.	Amuse, <i>v.</i>	itwun'nes.
Afterwards	bā'dén, bād-zálik.	Anchor	mur'seh, hélb.
Again	kummum, kummum	Ancient	kádeém, antéeka.
Age	om'r. [nóba, tánee.	The ancients	e' nas el kádeém.
His age	om'roo.	And	oo.
Agent	wekeél.	Et cætera	oo ghayr zálíka.
Long ago	zémán.	Angel	malák, <i>pl.</i> maléükeh.
Agree, <i>v.</i>	itteffuk.	Anger	ḡahr, ghudb, zemk, homḡ.
A pledge, earnest, in an agree- ment	arboón.	To be angry	ez'muk, ugh'dub, inham'mek.
We agreed to- gether	itteffuk'na wéeabād.	Angle	zow'yeh.
Air	how'a, or how'eh.	Animal	hywán.
Alabaster	mar-mor, boorfeér.	Ankle	kholkhál.
Alive	hei, ṣáheh (awake).	Annoy, <i>v.</i>	iz'äl.

Annoyed	zālān.
Another	wahed tánee, wáhed ghayroo.
Answer	gowáb (jowáb).
Answer, <i>v.</i>	rood, or roodd.
You are answer- able for	élzemak.
Ant	nem'el, <i>or</i> neml.
Antimony	kohl (for the eyes) Ezek. xxiii. 40; 2 Kings, ix. 30.
Ape	ķird, <i>pl.</i> ķoróod (goróod).
Apostle	rossoól.
Apparel	lips (libs), hedoóm, howáig.
It appears	bain, <i>or</i> byín.
Appetite	nefs.
Apple	teffáh.
Love apple (<i>to- mata</i>)	bedingán-ķóta.
Custard apple	kish'teh.
Apricot (fresh or dry)	mishmish.
— dried sheet of,	kumredéen (kumr- eddeen).
Arabic	A'rabee.
In Arabic	bil A'rabee.
Arab (<i>i. e.</i> of the desert)	Beddowee, <i>pl.</i> Ārab * (Shekh - el - Arab, an Arab chief).
Arch, bridge	kántara.
Architect	mehéndez.
The ark of Noah	sefeénet saydna Noóeh.
Arm (of man)	drah.
Arms (weapons)	silláh, soolláh.
Arrange, <i>v.</i>	sullah, sül-lah.
Arrangement	tusléeh.
Art, skill	sun'nā.
Artichoke	khar-shóof.
As	zay.
Be, <i>or</i> I am, ashamed.	astay'hee, akhtíshee.
Ashes	roomád.
Ass	hōmár.
Ask, <i>v.</i>	essāl, saal.
Ask for, <i>v.</i>	étloob.
Assist, <i>v.</i>	sād, saad.
At	fee, and.
Avaricious	tummā'.
Awake, <i>v. a.</i>	sáheh.
—, <i>v. n.</i>	as'her.
Awl	mukh'ruz.

Awning (of a boat, &c.)	esh'eh, <i>tenda</i> (<i>Ital.</i>).
Axe, or hatchet	bal'ta.
Pickaxe	fās, <i>toóree</i> (<i>Coptic</i>).
Back	dáhr, ķuffā'.
Back stream, eddy	sháymeh, sheémeh.
Bad (<i>see</i> Good)	rádee, wáhesh, moosh-ty'eb.
A bag	kees, <i>or</i> keese.
Bald	ak'ra.
Ball	kō'ra.
Balsam	belisán.
Banana	mōz (moze).
Bank of a river	gerf, shut.
Barber	mezaýin, mezaýn.
Bark, <i>v.</i>	hábhab.
Bark, <i>s.</i>	ķishr (gishr).
Barley	shayéer.
Barrel	burmeél.
Basket	muk'taf, ķóffah.
— (of palm sticks)	ķáfass.
Wicker —	me-shénneh.
Basin	tusht, <i>or</i> tisht.
Bat (bird)	watwát, <i>pl.</i> watawéet
Bath	hammám.
Bathe, <i>v.</i>	istahámma.
Battle	harb, shemmata.
Bead	kharras, hab.
Beads, string of, carried by the Moslems	sib'ha.
Beans	fool.
Bear, support, <i>v.</i>	is'ned; (raise) er'fa (<i>see</i> Carry).
Bear, put up with, <i>v.</i>	istah'mel.
The bearer	ráfā.
The bearer of this letter	ráfā háza e'gowáb.
A bear	dib'-h.
Beard	dagn, daķn.
His beard	daķno.
Beat, <i>v.</i>	id'rob (<i>drub</i>).
A beating	derb, hal'ķa, kut'leh.
Beau, dandy	shellebee, fun'garee.
Beauty	queiása, koueiása.
Beautiful	quéi-is, quiyis.
Because	seb'bub, beseb'bub.
Become	ib'ķa (ib'ga).
Bed	fersh, fursh.
Bedstead	sereér.

* Beddowee and Arab have the same meaning; one is generally singular, the other plural: thus, "that is an Arab," "da Beddowee; "those are Arabs," "dól Ārab."

Bee	dabóor (dabboór).	Blue (<i>see</i> Colours)	az'rek, kōh'lee.
Hive-bee	náhl, náh-l.	Light blue	genzáree, scander- ánee.
Beef	lahm bukkar, lahm khishn. [fus.	Sky-blue	semnáwee.
Beetle	gōrán, or jōrán, khón- kub'lee.	Blunt	bard (<i>i. e.</i> cold).
Before (time)	ḵod-dám.	A wild boar	ḵalóof.
Before (place)	ish'-hat.	A board	lōh.
Beg, <i>v.</i>	shahát.	Boat	sefeeneh, kyáseh, <i>feloókah</i> , san'dal.
Beggar	el owel, el as'sel, assl, el ebtidáh.	Boat, ship	mérkeb.
The beginning	warra, min ḵuffáh.	Boatman	nóotee, marákebee, tyfeh.
Behind	sed'dek.	Body	gessed, bed'dan.
Believe, <i>v.</i>	ana ma aseddek'shee or lem aseddek.	Boil, <i>v.</i>	ighlee.
I do not believe	gilil, naḵóos.	Boiled (water)	mugh'lee.
Bell	baṭn, or boṭn.	— (meat)	maslóók.
Belly	deh betáee, <i>f.</i> dee be- tátee (<i>betaṭtee is</i> <i>used, but is vulgar</i>).	Bone	ādm, ādthm, āthm.
This belongs to me	taḥ-t.	Book	ketáb, <i>pl.</i> koóttub.
Below (<i>see</i> Under).	mus'taba.	Boot	gez'ma.
A bench	et'nee, inten'nee.	Border	harf, terf (turf).
Bend, <i>v.</i>	métnee (māóog).	— of cloth, selvage	keenár.
Bent (crooked)	hab.	Born	mowloód.
Berry	ghayr, kheláf.	Borne, raised	merfoóá.
Besides	illa, il'.	Borrow	sellef.
—, except	el aḥ'san.	Both	el ethnéen, wáhed oo e'tánee, dee oo dee (<i>i. e.</i> this and that).
The best	aḥ'san, a-kháyr.	Bottle	ḵezás, gezáz (<i>i. e.</i> glass).
Better	aḥ'san támel keddee.	—, square	morub'ba.
You had better do so	ráhaneh.	—, earthen, for water	ḵoolleh, dórak, <i>bar- dah</i> (Turkish).
A bet	khoon.	Bottom, of a box, &c.	ḵar (gar).
Betray, <i>v.</i>	bayn.	Bow	kōs (kōz).
Between	bad, warra (<i>i. e.</i> be- hind).	Bow and arrows	kōs oo nisháb.
Beyond	towráť.	Bowl	ḵuṣ'sáh.
Bible	kebéer.	Box	sendóok, <i>pl.</i> sena- déek.
Big	hesáb.	Small box	el'beh, <i>as</i> elbet e'neshók, a snuff- box.
Bill, account	asfóor.	Boy	wellet, or wulhūd (whence valet); Sú- bee (<i>i. e.</i> chubby)
Bird, small	tayr.	Brain	mōkh, demágh.
—, large	het'teh.	Brandy	ar'rakay (árakee).
Bit, piece	legám.	Brass	náḥáss-ásfer, esped- ráyg.
— of a horse	odd, or áód.	Brave	geddā.
Bite, <i>v.</i>	morr.	Bread	esh (khobs, kī'sra).
Bitter	as'wed, <i>f.</i> sóda or sō'deh; az'rek (blue, or jet black).	Roll of bread	raḵéef esh.
Black	silláh.	Breadth	ord.
Blade	herám, buttanéeh.	—, extent	wússā.
Blanket	amián (<i>see</i> Eye).		
Blind	dum.		
Blood	um'fookh.		
Blow, <i>v.</i>	<i>derb</i> ; on the face, <i>ḵuff</i> (English, <i>cuff</i>).		
A blow			

Break, v.	ek'ser.	Calamity	dur'rer, azééh.
Broken	maksōor; cut (as a rope), muktoā.	Calculate, v.	aḥ'seb.
Breakfast	fotoór.	Calico (from Calicut)	buft'eh.
Breast	súdr (sídr).	Caliph	Khaléefeh.
Breath	neffes (nef'fess).	Call, v.	en'dā, kellem, nádem.
Bribe	berteél.	It is called	es'moo, ikóolahoo.
Brick	káleb, toob aḥ'mar.	What is it called?	es'moo áy? esh es'-moo?
Crude brick	toob'ny.	What is his name?	es'moo áy? esh es'-moo?
Bride	ároóseh.	A calm	ghaléenee.
Bridge	kan'tara.	Camel (see Ship)	gem'mel, pl. gemál.
Bridle	soor'ra.	—, female	náka (nákeh).
— of a camel	rus'n (russen)	—, young male	kaóot (gaóot).
Bright	menówer.	—, young female	buk'kara.
— shining	lámā—it is, yilmā.	Camp	or'dee (whence horde?).
— light colour	maftóoh.	Camphor	kafóor.
Bring, v.	āāt, geéb.	I can	ana ak'der.
Broad	āreed.	I cannot	ma-akdér-shee.
— extensive	wása.	Candle	shem'mā.
Broom	me-káshesh (pronounced magásheh).	—, wax	shemma skander-ānee.
Brother	akh.	Candlestick	shemmadán.
His brother	akhóo; my—akhóoia (akhóoya).	Cannon	mad'feh.
Brother-in-law	neséeb.	Cap, red	tarboósh.
Brush	foor'sheh.	—, white	ta kéea (takééh).
Buckle	ebzéem, bezeém.	Capacious	wása.
Buffalo	gamóos (jamóos).	Captain (of a boat)	rýis, reís.
Buffoon	Sóotaree.	Caravan	kafl'eh.
Bug	buk (Engl. bug).	Care	igtehád.
Build	eb'nee.	Take care	ō-ā, aḥ'seb
A building	benái, bináieh.	Take care of	aḥ'fuz, istaḥ'rus.
Bull	tōr or tōre (taurus).	I don't care	ana málee.
Burden, or load	hem'leh.	— about it	ana málee oo maloo.
— of camels		(or him)	
Buried	madfoón.	Careful	wáee
Burn, v.	aḥ'rek, keed.	Carpenter	negár (nujjár).
Burnt	maḥrook.	Carpet	segádeh (fr. seged, "to pray.")
Bury, v.	id'fen.	—, large	keléem, boossát.
Business	shoghil.	Carrión	fateés, fatéese.
Busy	mashghoól.	Carry, lift, v.	sheel, ayn; érfa.
But, adv.	láken, lákín, likán.	—, raise	
Butter	semn, més-lee.	Carry away, v.	sheel, wod'dee.
—, fresh	zib'deh.	Cart, carriage	arabéeh, áraba.
Buy, v.	ish'teree.	Cartridge	rem'ieh, táméereh.
By, pr.	be (by kindness, bil māróof).	Case (étui)	zerf, bayt, élbek, hōk.
Cabbage	kroómb.	Cat	koṭṭ (goṭṭ, f. goṭṭa); bissáys; biss.
Cabin	maḥ'āt (mag'at).	Catch, v.	el'haḥ.
—, inner	khaz'neh.	— in the hand	el'koof.
Cable, rope	hábl (cable).		
Cairo	Muṣr, Miṣr, Muṣr el Káherah.		
Cake	káhk (cake).		

Cattle	bahéem, bookár.	Coast	bur, shet.
Cauliflower	karnabeet.	Cobweb	ankabóot.
The cause	e'sebbu.	Cock	deek (Engl. <i>dicky</i> -bird).
A cave	maghára.	Cock-roach	sursár.
Ceiling	sukf.	Coffee	kah'-weh.
The centre	el woost (middle).	Raw coffee	bonn, bon.
Cerastes snake	héi bil kōróon.	Coffee-pot	búkrag, ténnekeh (see Cup).
Certainly	máloóm, maloómak, hebét we laboób.	Coins	gid'dat, or giddud.
Chain	sil'sileh, <i>pl.</i> selásil.	Cold	bard.
Chair, stool	koor'see, <i>pl.</i> karásee.	The cold	el berd, e' suk'ká
Chamber	ō'da, <i>pl.</i> ō'ad.	Collect, <i>v.</i>	lim. [(sug'ā).
Chance, good fortune	bukht, nuséeb, <i>rizk</i> (<i>risk, risque</i>).	College	mad'resee.
Charcoal	fah'm. [lah.	Colour	lón (lone), <i>pl.</i> elwán.
Charity	has aneh, sow-áb, lil-hegáb.	Colours	shikl, <i>pl.</i> ashkál.
A charm	istád.	black	elwán, ashkál.
Chasé, <i>v.</i>	istád.	white	as'wed, az'rek; <i>f.</i> sōda, zer'ka.
Chase, <i>s.</i>	sayd.	red	ab'iad, <i>f.</i> bay'da.
Cheap	ra-kheés.	scarlet	ah'mar, <i>f.</i> ham'ra.
Cheat, <i>v.</i>	ghushm, ghush'-im, khud. [ghish.	dark red	ah'mar dóodéh.
Cheek	gibn.	purple-blue	óodee.
Cheese	gibn.	purple	men'oweesh.
Cherrystick pipe	shébook keráys.	primrose	bum'ba.
Child, boy	wulled.	peach	khókh-ee.
Children	welád.	— of ashes	roomádee.
Choke, strangle, <i>v.</i>	itkhinnik.	green	ákhder, <i>f.</i> khádra.
Choose, <i>v.</i>	nuk'kee (nug'gee).	dark blue	az'rek, <i>f.</i> zer'ka, kō'hlee.
Christian	nusránee*, <i>pl.</i> Nas-sára (Nazarene).	light blue	genzáree, skanderá-nee.
Church	kenéeseh.	sky-blue	semmáwee.
Cinnamon	keer'feh (<i>i. e.</i> bark).	brown	as'mar, <i>f.</i> sam'ra.
Circle	déira, dy'reh.	light brown	kammóonee.
Cistern	hōd, hōde.	yellow	as'fer, <i>f.</i> saff'ra.
Citadel	kálā.	orange	portokánee.
City, capital	medéeneh.	spotted	menuk'rush (menug'-rush), munkoósh.
<i>Civet</i>	zubbet, zubbédéh.	dark colour	ghámuk.
Civility	māróof.	light	muftóoh.
Clean, <i>v.</i>	nadduf.	Comb	misht.
— as a pipe	sel'lik.	Come, <i>v.</i>	ig'gee.
Clean, <i>adj.</i>	nadeéf.	Come up, <i>v.</i>	et'lā fōk (fōke).
Clear	réi-ik, rýek.	I am (he is) coming	ána (hooa) géi. (gy). [tāal.
Clever	sháter.	Come here	tāal hennee, tāal gei,
Cleverness	shutára.	I came	ána gayt.
Cloak	bórnoos.	Common, low	wátee.
Close, near	garéi-ib (gary'-ib).	Compass	boos'leh, bayt-ébree.
Close, <i>v.</i>	ik'fel.	Compasses	bee-kár.
Closet	khaz'neh.	Complain, <i>v.</i>	ish'-kee.
Cloth	gooh (see Linen).	— of, <i>v.</i>	ishtek'ee.
Clouds	ghaym, saháb.	Composed of	mitruk'kib min.
Clover	bersim' (burséem).		
Coals	fahm hag'gar (<i>i. e.</i> "stone charcoal").		
A live coal	bus'sa, bussat-nar,		
Coarse, rough	khishn. [gumr.		

* "He shall be called a Nazarene."

Consequently	behay's in (<i>since</i>).	Cross, out of	zemkán, zālán.
Consulate	bayt el Kónsol.	humour	
Consult, <i>v.</i>	show'er (show'wer).	Crow	ghoráb.
Constantinople	Stambóol, Istambóol.	Cruel	moh'zee, házee.
Continent, land,	búr (burr).	Cruelty	azééh, azāb.
shore		Cultivate, <i>v.</i>	ez'rā, <i>i. e.</i> sow.
Continue, <i>v.</i>	istamír, ber'dak.	Cunning, artful	sáhab hay'leh, sá- hab dubar'ra.
By contract	mekówleh (megów- dayr. [leh]).	Cup	soltanééh.
Convent	hadéet.	— glass	koba, koobái, koo- fingán. [baieh.
Conversation	tabbákh.	Coffee-cup	zerf.
Cook	et'bookh.	Coffee-cup stand	zerf.
Cook, <i>v.</i>	tabeekh.	Cure, <i>v.</i>	téieb (ty'-eb).
Cooked meat	mestow'ee.	Becoming cured	itéeb.
Cooked, drest	e' tarow'eh, taraw'eh.	It is cured	táb.
The cool	kaffass.	Curious, won- derful	agéeb, gharéeb (strange).
Coop, for poultry	nahass.	Curtain	setárah.
Copper	noos'kha, nooskheh.	Custom-house	diwán [<i>douane</i>].
A copy (of book)	hábl, hab'bel.	Cushion	mekhud'deh.
Cord (<i>see</i> Rope)	ghuttā kezáss.	Cut, <i>v.</i>	ek'tā.
Cork, of a bottle	ghulleh.	Cut with scis- sors, <i>v.</i>	koo's.
Corn	doóra Shámeé.	Cut, <i>part. p.</i>	muk-toóā, mekuttā.
Indian corn, or mayz	kumh (gumh).	Cut out, as clothes, <i>v.</i>	fussel.
Corn, or wheat	haggar-hakeek.	The cutting out	e' tufséel.
Cornelian	roók-n.		
Corner	koor'neh (goorna).		
Corner, project- ing, of a moun- tain	es'-wa.	Dagger	sekéen, <i>khánger</i> .
It costs	kóton.	— large	gembééh, yatagán, or yatakan (Turk.).
Cotton	kotnééh.	Damp, <i>a.</i>	táree.
Cotton stuff	ghuttee.	—, <i>s.</i>	taráwa, rotóobeh.
Cover, <i>v.</i>	ghutta.	Dance, <i>v.</i>	er'kus.
Cover	kókh, sehl.	Dandy (<i>v.</i> Beau)	
Cough	ed, áh-seb.	Danger	khôf (<i>i. e.</i> fear).
Count, <i>v.</i>	belled, <i>eklé'm</i> .	He dares not	ma isteggeréesh.
A country	el khulla, el khala.	Let him dare !	} isteg'gerée !
The country	gōz, ethnéén (two).	If he dares	
A couple	gōz oo ferd.	Dark	ghámuk.
A couple and a half		Dates	bel'lah.
Cousin	ebn am, <i>f.</i> bint am.	Date-tree, palm	nakhil.
— on mother's	ebn khal.	Daughter	bint.
side		Day	yôm, <i>pl.</i> iyám, náhr.
Cow	bukkar, bukkara, <i>pl.</i> bookar, boogár (<i>Lat.</i> Vacca).	to-day	el yôm, e' náhr dee.
Coward	khowáf (khowwáf).	every day	kool-yôm, kool-yôm.
Cream	kish'teh.	in days of old	aiam e' zemán, zemán.
Creator	el kháluq.	a day's jour- ney from	saffer yôm min hen'nee.
Creation	khulk.	hence	
A crack, fissure	shuck (shug.)	from the day	min náhr ma gáyt,
Cracked	máshkóok.	(or time) I	min yôm in gáyt.
Crocodile	temsáh, <i>pl.</i> temaséeh.	came	
Crooked	māōog.	in those days	(<i>fee or</i>) fil aiam dól.
Cross	selcéb.	now, in these	el yôm, fee haza el
		days	wákt.

Sunday	el had, nahr el had.	Disposition	tubbā.
Monday	el ethnéen.	Dispute, v.	hánuk, it-hanuk.
Tuesday	e'thelát.	A great distance	méshwár keeber, bayít.
Wednesday	el e'rbā.	Divide, v.	ek'sum.
Thursday	el khamées.	Divided	maksoóm. [wee].
Friday	e' goómā.	Do	ámel (efaál, sow'-
Saturday	e' sebt (<i>see Morning</i>).	I have nothing	ana máleesh dáwa
Dead, s.	myít, méi-it, <i>pl.</i> myetéen.	to do with it.	boo.
Dead, died, a.	mat.	I cannot do	ma astag'nash (as-
Deaf	at'trush.	without it	tak'nash) an'oo.
Deal plank	lôh - <i>béndookée</i> (<i>i. e.</i> Venetian).	Doctor	hakim (hakéem).
A great deal	keteér kow'ee.	Dog	kelb.
Dear	ghálee, ázéez.	Dollar (coin)	rééal-fránza.
Dear, in price	ghálee.	A dome	koobbeh (<i>al koobbeh,</i> <i>alcoba, alcove</i>).
My dear	ya habéeb.	Door	bab (<i>see Gate</i>).
to a woman	ya habéebtee, ya áynee, ya aynáy, ya ayóonee, <i>i. e.</i> my eye, my two eyes; ya róhee, my soul.	Dot	nook'teh.
Death	môt.	Double, v.	et'nee.
Debt	dayn.	Dove	yemám.
Deceitful	mukkár.	Ringdove	kim'ree.
Deep	ghareek, ghowéet.	Draw, v.	sow'er; ik'tub, <i>i. e.</i> write.
The Deluge	é' toofán.	Draw out (as teeth)	ek'la (eg'la).
Deny, v.	in'kir, unkóor.	Drawing	tassowéer, sóora, ketábeh.
Derived from	mooshtúk min.	Drawers	lebáss.
Descend, v.	in'zel.	—, chest of	beshtukh'ta (Turk.).
Descent	nezóol.	Dress	libs (<i>lips</i>).
The desert	el burréeh, e'gebál, (<i>i. e. the moun-</i> <i>tains</i>).	Dress, v.	el'bes.
Destiny	neséeb.	Drink, v.	ish'rob.
The Devil	e' <i>Shaytán</i> , el <i>Eblées</i> .	Drive, v.	sook (soog).
Dew	nedda.	Dromedarist, courier	haggán.
Diamond	fuss, <i>almás</i> (Turk.).	Dromedary	heg'gin.
Dictionary	kamóos.	Drop, v.	nuk'ked.
Die, v.	moot.	A drop	nook'teh.
He is dying	bemóot.	Drown, v.	egh'-ruk, ghérrek.
He died	mat, itwuf'fa.	A druggist	attár.
Different	bashka, beshkeh.	Dry	ná-shef.
Difficult	saáb, war, tekéel, kásee.	Dry, v. a.	in'-shef.
Dig	fāat, ef'āt.	— v. n.	nésh-ef.
Diligence	eg'tehád.	Duck, goose	wiz.
Dinner	ghúdda.	Dumb	ekh'-rus.
Directly	kawám;— <i>in answer to</i> <i>a call</i> , háder!	Dust	trob, trab.
Dirty	wus'sukh.	Duty	wágeb.
Disgust (to sight or taste)	kur'ruf (gurruf).	it is my (his) duty	wágeb-aláy.
I am disgusted	ana ákruf mín oo.	Dwell, v.	is'koon.
with it		Dye, v.	es'boogh.
		Dye, dyer	sabágh, sabbágh.
		Each	kóol-e-wáhed (every one).
		Eagle	akáb, okáb.

Ear	widn.
Early	bed'ree, bed'ree.
Earth	ard.
East	sherḵ.
Easy	sáhil, sah'leh.
Eat, v.	kool, ákool.
Edge	harf.
— of a sword,	had, harf.
&c.	
Egg	bayd.
Egyptian	Mus'ree, belledée, <i>i. e.</i> of the country.
Egypt	Musr, ard Musr, Misr.
Upper Egypt	e' Sá'eed.
Elbow	kóoā.
Elephant	feel.
Nothing else,	ma feesh hágee
there is no-	gháyroo; lem fée
thing else	ha shay gháyrha.
Emerald	zoomóorud.
Empty	fargh.
Empty, v.	fer'regh.
The end	el ákher. [kheroo.
The end, its end	e' terf, ter'foo, á-
The enemy	el ádoó, addoo.
English	Inglééz, Inḵlééz.
Enough	bess, bizeeádeh.
It is enough	ik'feh, yikfeh, ikef'-
Enquire, v.	istuk'see. [fee.
Enter, v.	id'khol, khosh.
Entering	dákhil.
Entire	koolloo, kámel.
Entrails	mussaréen.
Envy	ghéereh.
Equal to	ḵud, ála ḵud.
Equal to each	ḵud-e-bad, zaybád.
other, alike	
Escape, v.	et'fush, yetfush.
he escaped	tuffush.
he has escaped	omroo towéel, nef-
with his life	fed be ómroo.
An estate, rented	ard (<i>or</i> belled) elti-
— property,	milk. [zám.
possession	
Europe	Európa, béled (bel- led) el Frang.
European kings	el ḵóronat el Frang.
European people	Frang, Afrang.
English	Ingléés, Inḵléés.
French	Franséés.
A Frenchman	Fransówee.
Germans	Nemsoweeh.
a German	Nemsówee.
Russians	Mosko, Moskowééh.
a Russian	Mosḵow'ee.
Italians	Italiáni.

Poland	Lekh.
Hungary	Muggar.
Greeks	Erooam'.
a Greek	Róomee.
Spain	Beled el An'daloos.
Even, level,	mesow'wee (mesá-
equal	wee).
Even, also	hat'ta.
Good evening	messekoom bil khayr
(see Morning)	sal khayr, sād mes-
	sákoom.
The evening	el messa, el áshééh.
Every	kool.
On every side	fee kool-e' náhia.
Every one	kool-e-wáhed, kool-
	lohóm (all).
Every where	fee kool - e-mátrah,
	fee kool-e-doóneea.
Every moment	kool-e-saa.
Evident	bein (bain, býin).
Evil	rádee.
Exaction	bal'sa.
Exactly	temám, <i>i. e.</i> perfect.
Exactly so	bizátoó.
Exactly like it	zayóo sow'-a, mitloo
	sow'-a, bizátoó.
For example	mus'salen.
To excavate	efāt, fáat.
Excavation	fāt, fáat.
Excellent	ázeém.
Your excellency	genábak, hádretak
	(your presence),
	sádtak (— high-
	ness), <i>pl.</i> genáb-
	koom, hádratkoom,
	sádetkoom.
Except, <i>adv.</i>	illa.
Exchange	bed-del, ghéier.
Excuse	heg'geh, <i>pl.</i> heg'geg,
	ōz'r.
Excuse me, I	ma takhoznásh, el
beg pardon	áfao.
Execute, deca-	dya, deia, deí-ya.
pitate	
Expend, v.	deia (deí-ya, dý-ya).
Expense	kool'feh.
Expenses (of a	masróof.
house)	
Explain, ex-	fusser.
pound	
An extraordi-	shay ágeéb, agéiib,
nary thing	shay gharéeb.
The eye	el ayn, <i>pl.</i> el aiōn.
Eyeball	habbet el ayn.
Eyebrow	há-geb, <i>pl.</i> howágib.
Eyelash	rimsh.

Eyelid	ḵobbet el ayn.	Fire, live coal	bus'sa, bus'set-nár,
One-eyed	āwr, ower.		gumr, jum'ra.
The face	el wish (el widj).	Fire a gun	id'rob (or sýeb), ben dookééh.
Faded, shrivelled	dublán.	The first	el ow'-el, el owelánee.
Faint, v.	dookh.	When first I came	ow'el ma gayt.
A fair price	temn hallál', temn menáseb.	At first	ow'elen.
Very fair, tolerable	menáseb.	Fish	semmuk.
Faith (creed), testimony of	shaháda.	Fisherman	sý-ád, semmák.
Fall, v.	uka, yoóká.	Flag	baýrek, banday ra, san'gak.
False	keddáb.	Flat	mebuttut.
His family	áhl báytoo, áhloo.	Flax	kettán.
Fan	mérwáha.	Flea	berghoót.
Far	bay-ít.	Flesh	lahm.
How far from this?	ḵud-ay min hénnee.	Flint	sowán.
A farce, or absurdity	mús-khera.	Flour	daḵéek.
A fairy	gin.	Flower	zahr, nowáh.
Farrier	beetār.	A fly	debán (debbán).
Farther	abbād, ábād.	Fly-flap	menash'eh.
Fat, a.	seméen, ghaleét.	Fly, v.	teer.
Fat, s.	semn, shahm, dehn.	Fog	shaboór.
Father	ab, abóo, abée.	Fool	magnoón.
Fatigue	tāáb.	Foot	ḵuddum (gudm).
Fault	zemb.	Footstep	at'ter (attar).
It is not my fault	mā'leesh zemb, má'-leesh daw'a.	For	me-shán, ali-shán.
Do me the favour, kindness	āmel māróof, āmelni el māróof.	Force	ghusb (ghusp)
Favorisca (<i>Ital.</i>)	tefod'thel, tefod'del.	By force, in spite of him	ghusbinánoo, ghusb ā'láy.
Fear	khōf, khófe.	Forehead	koóreh.
A feast	azoómeh.	—, lower part of	gebeén.
Feather	reesh.	Foreign	barránee, ghareéb.
Feel, v.	hassus.	To speak in a foreign language	értun; subst. rotán.
Female	netái, netéieh, netý,	Forget, v.	in'sa.
Ferry-boat	mādéeéh. [oónseh.	I forgot	ana neseét.
Field	el ghayt.	Do not forget	ma tinsásh.
Fig	tin.	Forgive me	sud, málésh.
Fight, v.	kátel, háreb.	Forgive, v.	se-máh.
A fight	ketál, harb, shém-mata.	Fork	shōk (shoke),
File	mub'red.	Formerly	zemán.
Fill, v.	em'la.	Good fortune.	bukht, neséeB, risk.
Find, v.	el'kah (elga).	Fountain	feskéeéh.
Finger	subā (soobá).	A fowl	fur'-kher, faróog.
Fore finger	e' sháhed.	Fox	abool-hossayn, táleb.
Middle —	subā el woostánee.	Free	horr.
Fourth —	bayn el asába.	Frenchman	Franzówee, pl. Fran-zées. Fran'gee is a corruption of Français; it is frequently used as a term of reproach, but never as free-man.
Little —	khansur, khun'ser.		
It is finished	khalás, khá-les, khul'les, khólset, f. nar.		
Fire			

Fresh, new	gedéet.
Fresh (fruit)	ṭar'ree; <i>f.</i> ṭareēh.
Fresh water	moie hélweh.
(sweet)	
Friend	sáheb, ḥabéeb, re- féek, <i>i. e.</i> com- panion.
From	min.
Fruit	fowákee
Fuel	wekéed.
Full	melán, melián.
Fur	furweh.
Further	ábád.

Gain (profit)	muk'seb.
Gallop, <i>v.</i>	er'mah.
Game (<i>caccia</i>)	sayd.
Garden	ginnaýneh, bostán, <i>pl.</i> ginneín, bus- sateén.
Gardener	genaynátee.
— (who irri- gates)	khólee.

Garlic	tôm.
Gate (door)	bab, <i>pl.</i> bibán, or aboáb.

Gather up, <i>v.</i>	lim.
Gazelle	ghazál, ḍubbee.
A general	sáree-ásher (<i>sarasher</i>).
Generosity	kar'rem.
He is generous	éedoo maftóoh, <i>i. e.</i> his hand is open.

Gentlemanly man	rágel lateéf, rágel zereéf.
Gently	be-shwō'-esh, ála maḥlak.

Get up	ḵoom.
Gift	hadééh, bak-shéesh, (bakshish)

Gilt	medáhab, mútlee be dáhab.
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Gimlet	bereémeh.
Gold	dáhab, dtháhab.
Ginger	genzabeél.
Gipsy	ghug'ger.
Gird, <i>v.</i>	haz'zem, it-haz'zem.
Girl	bint.
Give, <i>v.</i>	id'dee, ā'tee.
Glad	ferḥán.
To be glad, <i>v.</i>	éfráh, or effrah.
Glass	ḵezáss.
Globe	kóra.
Glove	shuráb (<i>i. e.</i> <i>stocking</i>).
Glue	gher'reh.
Gnat	namoós.
Go, <i>v.</i>	rooh.

Go, get away, <i>v.</i>	im'shee, foot.
Go in, <i>v.</i>	id'khool, hōsh'.
Gone	raḥ.
Going	ryéh.
Going in, <i>p.</i>	da'khel.
Going in, <i>s.</i>	dokhóol.
I am going	ana rye.
He is gone	hooa raḥ.
I went	ana rōht. [bar'ra.
Go out, <i>v.</i>	ekh'roog, étla, étla
Do not go out	la-tétla, ma tetlash
Goat	may'-zeh. [bar'ra.
She goat	an'zeh.
<i>Kid</i>	<i>giddee.</i>
God (our Lord)	Alláh (e' rob'boona).
A god or deity	Illah, as la illáh il' Alláh, "there is no deity but God."
Good	ṭeieb, týeb, melééh.
Good, excellent	mádan (<i>i. e.</i> a mine).
Good for no- thing	battál, ma es'wash hâgeh.
Pretty good, fair	menáseb.
Goose	wiz.
Gossip, <i>v.</i>	dur'dish.
Governor, -ment	hákem, hōkmeḥ.
The government	el bayléek, el wešeéh.
Gradual, little by little	shwō'ya be shwō'ya.
A grain	hab.
— weight	ḵumh.
Grand	āzeém. [nite).
Granite	haggar aswán (<i>i. e.</i> sye- hashish).
Grass	hashish.
Gratis	bellésh.
Gratitude	mā'refet e' gemeél.
A grave	toórbeh, <i>pl.</i> toórob.
Grease	ziffr.
Great	kebéer, <i>pl.</i> koobár.
Greek	Roómee, borrowed from Romanus.
Ancient Greek	Yoonánee, <i>i. e.</i> Ionian.
Grieved (it has)	hazéén (sāb aláy).
Grind, <i>v.</i>	ís-ḥan.
A mortar	mús-ḥan, ḥōn (hōne).
Grind (in a mill), <i>v.</i>	ít-ḥan.
Groom	sý-is, seís.
Grotto	ma-ghára.
The ground	el ard.
A guard	ghufféer, <i>pl.</i> ghúffara.
Guard of a sword	bur'shuk.
Guard, <i>v.</i>	istah'rus.
By guess	be tekhmeén.
A guide	khebeéree.

He is not guilty	má loósh zemb.
Gum	sumgh.
Gun	<i>bendookééh</i> (being originally brought from Venice by the Arabs), <i>baroót</i> .
Gunpowder	<i>baroót</i> .
Gust of wind	<i>shurd</i> (<i>pl.</i> <i>shoroód</i>).
Gypsum	<i>gips</i> (<i>gibs</i>).

Hair	<i>shar</i> .
Half	<i>noos, noosf</i> .
In halves	<i>noosayn</i> .
Halt, <i>v.</i>	<i>wuk'kuf</i> (<i>wugguf</i>).
Hammer, axe	<i>qadoóm</i> .
A hand	<i>eed, yed</i> .
Handful	<i>keb'sheh</i> .
Handkerchief	<i>mandéel, máhrama</i> .
Hand, <i>v.</i>	<i>now'el</i> .
Happen	<i>eg'ra, yig'ra, yeşээр</i> .
Happened	<i>gerra, sār</i> .
Happy	<i>fer-hán, mabsoót</i> .
Harbour	<i>mer'seh, scála</i> .
Hard	<i>gámed, yábes</i> .
Hare, rabbit	<i>er'neb</i> . [<i>rer</i> .
Harm	<i>dur'rer, doróora, zur-</i>
To do harm, <i>v.</i>	<i>door, idóor</i> .
There is no harm	<i>ma feesh durrer</i> .
(<i>see</i> Never mind)	

In haste	<i>kawám, belággel</i> .
A hat	<i>bormayta</i> (from Ital.).
Hatchet	<i>bal'ta, qadoóm</i> .
Hate, <i>v.</i>	<i>ek'rah, yek'rah</i> .
I have	<i>an'dee</i> .
Have you?	<i>an'dak?</i>
Hawk	<i>sukr</i> .
Hay	<i>drees</i> .
He, it	<i>hoóa, (she—) héea</i> .
Head	<i>rās, demágh</i> .
Heal, <i>v.</i>	<i>itéeb</i> .
Heap	<i>kôm (kôme)</i> .
Hear, <i>v.</i>	<i>es'-ma</i> .
Heart	<i>kulb</i> .
Heat, <i>v.</i>	<i>sa'khen, ham'mee</i> .
Heat, <i>s.</i>	<i>har, sōkhneéh, ham'-</i>
Heaven	<i>semma</i> . [<i>moo</i> .
—, paradise	<i>gen'neh</i> .
Heavy	<i>tekéel</i> .
Hebrew	<i>Hebránee, Yahóodee</i> .
The heel	<i>el káb</i> .
Height	<i>él-oo, elloo, ertifáh</i> .
High ground	<i>elwáieh</i> .
Hell	<i>gehen'nem</i> .
Herbs	<i>ha-shéesh, khōdár</i> .
Here	<i>hennee, hen'i</i> .

Here it (he) is	<i>a-hó, a-hó hennee</i> .
Come here	<i>taal hennee</i> .
Hereafter	<i>min de'lwákt, min el-yôm, min-oo-rye</i> .
Hide, <i>v.</i>	<i>khub'bee</i> .
Hidden	<i>mistakhub'bee</i> .
High	<i>aálee</i> .
Hill	<i>kôm, gébel (gebbel)</i> .
Hinder, <i>v.</i> (stop)	<i>hōsh</i> .
Hire, <i>s.</i>	<i>kerree, ar'ruk, ógera; v. ek'ree</i> .
His	<i>betá-oo; betáhtoo, fem.</i>
Hoard up, <i>v.</i>	<i>ho'wish</i> .
Hold, <i>v.</i>	<i>im'sek</i> .
Hole	<i>kherk</i> .
Bored, pierced	<i>makhroók</i> .
Hollow	<i>fargh</i> .
His home	<i>báytoo</i> .
At home	<i>fil bayt</i> .
Honest man	<i>rágel mazboót</i> .
Honey ("white," assal ab'iad, assal e' or "of bees").	<i>nahl</i> .
Hook (fish)	<i>sunnára</i> .
Hooks (and eyes)	<i>khobshát</i> .
Hooka	<i>sheésheh, nar'kileh (Turk.)</i> .
— snake	<i>ly, lei</i> .
I hope, or please God	<i>Inshállah</i> .
Horn	<i>horn; pl. koróon</i> .
Horse	<i>hossán</i> .
Horses	<i>khayl</i> .
Mare	<i>farraas</i> .
Colt	<i>mōh'r</i> .
Horseman	<i>khý-ál, fá-res</i> .
Hot	<i>hámee, sōkhn</i> .
— weather	<i>har</i> . [<i>kun</i> .
House	<i>bayt, men'zel, mes'-</i>
Hour	<i>sāa</i> .
How	<i>kayf</i> .
How do you do?	<i>kayfak, zayak, kayf-el-kayf, týebéen</i> .
Human	<i>insanéeh</i> .
Humbug, prevaricator	<i>sheklebán (sheg-le-bán), khab'bás</i> .
Humidity	<i>rotóobeh, taráweh</i> .
— (dew)	<i>(neddeh)</i> .
Hundred	<i>méea, maia</i> .
Two hundred	<i>meetáyn</i> .
Three hundred	<i>toólte-meéa</i> .
Hungry	<i>gayá'n, jayán</i> .
Hunt, <i>v.</i>	<i>şeed, istád, ét-rood e'sáyd</i> .
Hunter	<i>şyád, ghunnás, bōar-dee, with gun</i> .

In order that leg'leh ma teksér-
you may not shée khátróo.
hurt his feel-
ings, or dis-
appoint him

Husbandman fel-láh; *pl.* fellahéen.
Husband gôz, zôge.
Hyena dob'h, dobbh.

I ána.
Jackal táleb.
Jar *jar'ra*, kiddreh.
Javelin *har'beh*, khisht.
Ice telg.
Identical bizátoo.
Idle tum'bal, battál.
Idol sóora, mas-khóota,
sun'num (su'nm).

Jealousy gheéreh.
Jerusalem el Kotts, el Kods,
"the Holy" (*Ca-*
dytis).

Jessamine yesméen.
In jest bil dehek; *see* Joke.
Jew *Yahóodee*.
Ancient Jews Béni Izraéel.
If in-kán, izakán, ízza,
lo-kán, mut'tama.

Ignorant, novice gha-shéem.
Ill, *a.* meshow'esh, aían,
ai-yán, daeéf.

Illness tashowéesh.
I imagine, *v.* tekhméenee, ana
azóon.

It is impossible ma yoomkin'sh, la
yoómkin ébeden.

In, within goóa; *at*, fee.
Incense bokhár.
Income erád.
Indeed hatta.

Indigo néeleh. [*feréen*.]

Infidel káfer, *pl.* koofár, ka-

Ingratitude khussééh, khussáseh.

Ink heb'r, hebbet.

Inkstand dowái, dowáieh.

Inquire, *v.* sāl, es'sāl.

Inside goóa, fee kulb.

—, *s.* el kulb.

Insolence (of toolt e' lissán, kootr
language) el kalám.

For instance mus'salen.

Instead bedál.

Instrument dooláb, *i. e.* machine.

— tools ed'deh.

Interpret, *v.* ter'gem (*translate*).

Interpreter tergimán, toorgimán.

Intestines mussaréen.
Intoxicated sakrán.
Intrigue, plot fit'neh, khábs.
Intriguer fëttán, khabbás.

Joke layb, *müs-khera*, day-
Journey saffer. [*hek*, mézh.
Joy ferrah.
Joyful fer'hán, mabsóot.
Iron hadéet.
Irrigate, *v.* is'kee.
Is there? there is fee.
There is not ma feésh.
Island gezéereh.
Judge kádee.
Its juice móietoo.
Just hakeek, sedeeq.
Just now tow, tou.

Keep, take care istah'rus, ah'fod, ah'
of fuz.

Keep, hold, *v.* im'sek, hōsh (*stop*).

Kettle buk'rag.

Key muftáh.

Kick, *v.* er'fus.

Kidney kaylweh, kílwah.

Kill, *v.* mow'et, mow'wet.

Killed mat, myít.

Kind, *s.* gens.

Kind, *a.* sáhab maróof, hinéiin.

Kindle, *v.* keed (geed).

King mélek (mellek), sōltán.

Kingdom mem'lekeh.

Kiss bos'sa.

Kitchen mud'bakh.

Kite, *miluus* hed'y (hedéí).

Knee rook'beh.

Knave ebn harám.

Knife sekéen; *pl.* sekakéen.

Penknife mátweh.

Knot ôk'deh.

Know, *v.* áref.

I do not know ma aráfshee, ma máish
khábber.

Knowledge may'refeh, may'refeh.

Labour tāáb.
Ladder sil'lem.
Lady sit, sit'teh (mistress).
Lake, pond, pool beer'keh.
Lame ā'rug.
Lamp kandéel, mus'rag.
Lance hárbeh.
Land ard, bur' (*opp.* to sea).
Lantern fanóos.
Large kebéer, aréed, wása.

Lark	koomba.	Light colour	maftóoh.
The last	el á-kher, el akhránee.	—, s.	noor.
Last, v.	ō'kut ketéer, istáhmel.	Light the candle	wúlla e' shem'mā.
It is late	el wakt ráh.	Give light to, v.	now'er, nowwer.
Laugh, v.	it'hak.	Lightning	berk.
Laughter	déhek.	As you like	ala kayfak, ala me- zágak, ala kúr- radak.
Law, justice	shúrrá.		
Lay, v.	er'koot.	Like, a.	zay, míttel, mitl, kayf.
Lay, v. a.	rukket.	In like manner	gazálik' el omr, ga- thálik.
Lazy	tum'bal.		
Lead, s.	rossáss.	I like (it pleases me)	yagébnee.
Leaf (of book)	wárakeh, war'rak.	I should like	fee khátree, biddee.
Leap, v.	noot (nut).	Lime	geer.
Learn, v.	itaálem, álem.	Lime (fruit)	laymoon hélw (hel'oo).
Lease (of a house)	ō'gera, kérree.	Line, or mark	khot, suttr (of a book).
Leather	gild matboók (mat- boóg), "tanned skin."	Linen-cloth	kōmásh kettán.
Leather, common	gild horr.	Linseed	bizr kettán.
— morocco	sakhtián.	Lion	as'sad, sába.
— Russia	thelateénee.	Lip	shiffeh.
Leave, s.	ez'n, egázeh.	Listen, v.	sen'ned.
Without leave	min ghayr egázeh.	Listen, hear	es'mā.
Leave, v.	khal'lee, foot.	Listen to, take advice	tow'wā.
Leaven	khummeér.	Little, small	sogheer, zwy'er.
Ledge	soffa.	Little, not much	shwōya.
Leech	áluḡ.	Live, v.	āesh, esh.
Leek	kōrát.	Liver	kib'deh.
Left, a.	shemál, yesár.	Lizard	boorse, sahléek.
Leg	rigl.	Load	hem'leh.
Lemon	laymoon, laymoon málh.	Load, v.	ham'mel.
— (European kind)	laymoon Adália.	Loaf of bread	rakeéf esh.
Lend, v.	iddee-sellef, éslif.	Lock	kaylóon.
Length	tool.	— wooden	dob'beh.
Lengthen, v. n.	it'wel.	Padlock	kufl.
—, v. a.	tow'el, towwel.	Lock, v.	ék-fel.
Lentils	atz, ads, addus.	Lofty	álee.
Leopard	nimr.	Long	towéel.
Less	as'gher, akúll.	Look, v.	shoof, bōss, óndoor.
Let go, or alone, v.	sý-eb, khallee.	Loose, a.	wása.
Letter	harf, pl. haróof.	Loosen, v.	sý-eb, hell (<i>see</i> Undo).
—, epistle	maktóob, gow'áb, warrakeh.	At liberty	mesýeb, me-séieb.
Level	mesow'wee.	Lose, v.	dý-ah, deiah.
Level, v.	sow'wee.	Love	hōb.
Liar	keddáb.	Love, v.	heb.
Lie	kidb.	Low	wátee.
Liberate, en- franchise, v.	átuk.	Lupins	tirmes, tur'mis (<i>Copt.</i>).
Liberated	matóok.	Machine	dooláb.
Life	om'r, hyá.	Mad	magnoón.
Lift, v.	sheel, er'fa, ayn.	Madam	sittee.
Light, a.	khafeef.	Magazine	hásel, shōn, shóona, mákhzen.
		Maggot	doot.

Magic	say'her (sayhr.)
Male	dthúkker.
Female	netý-eh, netý, oon'- seh.
Make, v.	aámel.
Made	mamóol.
Mallet	doḡmák.
Man	rágel; <i>pl.</i> regál.
Mankind	insán, <i>beni ádam</i> (sons of Adam).

Manufactory	wer'sheh.
Many	ketéer.
Marble	ro-khám.
Mark, v.	álem.
——, s.	alám (<i>see</i> Line).
Market	sook, <i>bazár.</i>
Marrow	mókh.
Marry, v.	gow'-es, zow'-eg.
Mast	sáree.
Master	sid, seed.
Mat, s.	hasséereh (hasséera); <i>pl.</i> hossor.

What's the matter? khabbar - áy, gerra áy.

—— with you?	málak.
Matters	omóor.
——, things	asheeát.
Mattress	mar'taba.
Measure	meezán.
—— of length	keedás.
Meat	lahm.
Meet, v.	ḡabel.
Medicine	dow'-a, dow'eh.
Memory	fíkr, bál.
Merchant	táger, hawágee,* mesébbub.

Mercury	zaybuk.
Messenger	sýee, sái.
Metals, mine	mádan.
Middle	woost (Eng. <i>waist</i>).
Middle-sized	woostánee.
Mighty, able	ḡáder.
Milk	lub'ben (lub'bun), haléeb.

A mill	tahóon.
Press mill	mā'sarah.
Minaret	madneh.
Never mind	<i>See</i> Never and Harm.
A mine	mádan; <i>pl.</i> maádin.
Mine, of me	betáee; <i>f.</i> betáhtee.
Minute, s.	dakéekéh; <i>pl.</i> da- ḡý-ik, dagáiiik.
Mirror, s.	mírá'el, mō'ái.
Mix, v.	ekh'let.

Mixed	makhlóot.
Modest	mestay'hee.
Moist	táree (<i>see</i> Humidity).
Monastery	dayr.
Money	floos (from obolus?).
Monkey	nesnás.
Monk	ráhib; <i>pl.</i> robbán.
Month	shahr: <i>pl.</i> shō'hóor, ésh-ḡoor.

Names of the Arabic Months.

1. Moharrem.	8. Shábán.
2. Saffer.	9. Ramadán.
3. Rebééh 'l-ówel.	10. Showál.
4. Rebééh 'l-á- kher.	11. El Kádeh, or Zul-kádeh.
5. Goómad-owel	12. El Hō'g-h,
6. Goómad-akher	or Zul-Heg
7. Reg'eh.	(Hag).

Moon	ḡumr (<i>masc.</i>).
Moral, a.	mazboót.
Morning	soobḡ, sabáḡ.
Dawn	feg'r (fegger).
Sunrise	télát e'shems.
Forenoon	dá-ḡah.
Midday	dōhr.
Afternoon	ásser.
Sunset	múghreb.
1½ hour after sunset	esh'a, ash'a.

Evening	messa, ashééh.
Good morning	sabál khayr, sabá- koom bel-khayr.
Morrow	boókra, báker.
the day after	bad boókra.
A mortar	hōne, hōn, mús-han.
Mosk	ḡámah, <i>músged</i> (from séged, "to bow down").

At most, at the utmost	naháitoo.
Moth (of clothes)	ḡitteh.
Mother	om.
—— of pearl	sudduf.
My (his) mother	ommee (ommoo).
Move, v. n.	haz.
——, v. a.	ḡow'wum.
Mountain	geb'el (gebbel), <i>pl.</i> gebál.
Mount, ascend, v.	et'la fōke (fōk).
——, ride, v.	érkub.
Mouth	fom, hannak (han'ak).

* Hawagee, a Christian; Khowagee, a Moslem.

Lettuce oil	zayt-khúss.	Part, piece	hetteh.
Old, ancient	kadéem, min zemán.	Partridge	ḥag'gel.
Old in age	agóos.	Partner	shereek.
On, upon	fôk.	Party	gem'mā.
One	wáhed; <i>see</i> Numbers.	Pass, <i>v. n.</i>	foot; <i>v. a.</i> fow'wet.
The very one	bizátoo.	Paste	aśéedeḥ, āgeen.
Once	nôba wáhed, marra	Patch, <i>s.</i>	rôka, rôga.
Onion	bus'sal. [wáhed.	Patience	tóol-t-el-bál, śábbr.
Open, <i>v.</i>	ef tãh.	Patient	sáber.
Open, <i>p. p.</i>	maftóoh.	Be patient	tow'el bálak, úsboor.
Opening	fát-hah, applied also to the 1st chapter of the Korán.	He is patient	rôhoo towéel.
Or	wulla, ya, ow; <i>e. g.</i> either this or none, ya dée ya belésh.	Pay money, <i>v.</i>	ed'fā floos.
Orange	pörtókan.	Peace, pardon	amán.
Order, com- mand, <i>v.</i>	aomóor, omóor.	— cessation of war	soolh.
Order, <i>s.</i>	am'r.	We have made peace with	istullah'na bād, or —weea bad.
Set in order, <i>v.</i>	woddub.	each other.	
In order that	leg'leh.	Pear	koomíttree.
Origin	as'sel, assl.	—, prickly, or Cactus.	tin shók, tin serafén- dee.
Ostrich	nāām.	Peas	bisilleh.
The other	e'tánee, el á-kher.	Peasant	felláh.
Another	wáhed ákher, wáhed ghayr, wáhed tá- nee, gháyroo.	Peel	gild, kishr.
Oven	foorn.	Pen	ḳálam (ḳullum).
Over	fôke (fôke).	Lead pencil	ḳálam, rósáss.
Overplus	zeeédeh.	People	nas, gem'mā, regál.
Over and above	zýid.	Our people	gemmā-étna.
Overturn, <i>v.</i>	egh'leb.	Perfect	temám.
Overtured	maghlóob.	— entire	sahéh, kámel.
Overtake, <i>v.</i>	el'hak.	Perfidy	khyána.
Our	betána, beta-náhna.	Perhaps	yoómkin, ápsar (áb- ágem. [sar).
Out	bárra.	Persia	ágem.
Outside	min bárra.	Persian	ágemee, Farsee.
Owl	mussása; (horned —) bóoma.	Person, self	nefs.
Owner	sáhab.	A piastre (coin)	ḳirsh, <i>plur.</i> ḳroosh,
Oxen	teerán; <i>see</i> Bull.	Pickaxe; <i>see</i> Axe.	
Padlock	ḳufl.	Pickles	toorshee.
Pail	sutl, dílwēh.	Picture	sóora, tassowéer.
Pain	wgh'gā.	A piece	het'teh, ḳóttāh.
Paint, <i>s.</i>	boóia.	Piece, <i>v.</i>	fuss'el.
Paint, dye, <i>v.</i>	es'boogh, low'wen.	Pig	khanzéer.
A pair	göz, ethnéen.	Pigeon	hamám.
Pale	ab'iad, as'fer.	Pilgrim	hag, hag'gee.
Palm, date tree	nakhl, nákh-el.	Pill	hab.
Pane (of glass)	lôh—kezás.	Pin	dabóos.
Paper	war'ak; (leaf of) warraḳeh, ferkh.	Pinch, <i>v.</i>	ek'roos, égrus.
A para (coin)	fodda, <i>i. e.</i> silver.	Pinch, <i>s.</i>	goorse, ḳoors.
Parsley	baḳdóonis.	Pinchbeck (me- tal)	tombák (Fr.).
		Pipe	shébook, ood.
		Pipe, mouth- piece	fom, mub'sem (mup'- sem), terkéebeh.
		Pistol	taban'gia.
		A pair of pistols	goz tabangiát.
		A single pistol	ferd.

A pit	beer.	Prosper, v.	éflah.
What a pity!	ya khōsára.	Provisions	zowád, ákul oo sherb.
A place	mat'rah, mēda, ma- kán, mahál.	Pull, v.	shid.
The plague	el kóobbeh, e'tāoon.	— out, v.; pull	ek'lā; eg'lā; see
Plank, pane (of glass)	el lōh.	off (clothes)	Pluck.
Plate	sáhan, tub'buk, hán- leb (layb). [gar.	Punishment	azáb.
Play, s.	illáb.	Pure	ťáher.
Play, v.	fit'neh.	On purpose	bilánieh; (in a bad
Plot	mahrát.	Push, v.	liz. [sense) bilámed.
Plough	harť.	Puss! puss!	biss! biss!
Ploughing	en'tif el fúr-kher.	Put, v.	hot.
Pluck a fowl, v.	en'tish.	Put away, hide, v.	diss.
Pluck, pull out, v.		Put away, part.	madsoós.
Plunder, v.	inhab, ná-hab (to nab).	Putrify, v.	āfen.
Plural	gemmā.	Pyramid	háram, āhram.
Pocket	gayb.	A quail	soomán [much.
Poetry	shāy'r, nism.	What quantity?	ķud-dáy, i. e. how
Poison	sim.	Quarrel, v.	hánuk, ámel kalám.
Point, end	turf.	Stone quarry	muk'ta-hag'gar.
Pole, stick	middree, nebóot.	A quarter	roob.
Pomegranate	roomán.	Quench (fire), v.	itfee.
A poor man	meskéen, feķeér.	Quince	safer'gel.
Potatoes	ķolkás frānee.	Quickly	ķawám, belággel (i. e.
Pottery	fokhár.	Quiet	on wheels), yálla.
A pound	rotl.		sáket.
Pour out, v.	soob, koob.	Race	gens (gense).
— throw	koob.	Raft	ramoóse (ramoós).
away, v.		Rag	sharmóota, khállaka.
Powder	trob; (gun—) baróot.	Rage	zemķ, ķudb.
Power	ķódr (ķudr).	Rain	matrar, nuttur.
Pray	sellee, sullée.	It rains	be-un'tur.
I pray you	fee ard'ak.*	Raise, v.	érfā, sheel, ayn.
Prescribe, v.	wussuf.	Raised	merfóoā.
Press, v.	dooss.	Ramrod	harbee, kabbás.
—, squeeze, v.	aášer (āšer).	Rank	makám.
Pretty	ķoue'i's (qui'yis).	Rare, strange	gharēeb.
Prevaricator	sheķlebán.	A rascal	ebn harám.
Price (see What, and Worth)	tem'n (temmen), sayr.	Rat	far.
Agree about	uf'sel, fuššél.	Raw	ny (nye).
price of		Razor	moós.
Pride	kōbr e' néfs.	Reach, z.	tool, élhak.
Prison	habs, hásel.	Read, v.	ek'rā.
It is probable	gháleben.	Ready	háder.
Produce of the	khýrat el ard.	Real	sahéh, sáduķ.
land		Really, truly	min hāk, hāķeēketen.
Profit (v. gain)		The reason	e' sebbub. [hak'ka.
Property, pos- sessions	milk.	Rebellious	aásee, pl āāsii'n.
Prophet	nebbée.	Receive money	ek'bud floos.
Prose	nuthr, nusr.	Reckon, v.	ah'seb.
		Recollect, v.	ifteķ'r.
		(—ion)	(fikr).
		A reed	boos.

* "On your honour." Used to deprecate punishment, and on other pressing occasions.

A relation	karéeb, áhl.
Relate, tell, v.	ah'kee.
Remember, v.	khallee fee bálak.
I remember, v.	fee bálee.
Remove it from hence	un'guloo min hénnee.
It is removed from place to place	itnug'gel min mátrah ala mátrah.
Reply, v.	rood (roodd).
Reply, s.	gawáb.
Reside, v.	is'koon.
Return, v.	er'ga.
—, give back, v.	reg'ga.
Rhinoceros horn	korn khartéet.
Ribs	dullóoá.
Rich	shebán, ghúnnée.
Riches	ghunna (ghena).
Rid, v.	khal'lus.
Ride, v.	er'kub.
Riding, s.	rôkoób. [kháneh.
A rifle	bendookééh shesh-
Right, a.	dôghrec.
Right, s.	hak (el hak).
Right (hand)	yeméen.
Rim	harf, soor.
Ring (annulus)	hallakah, hallak.
Finger ring	dib'leh; see Seal.
Rinse, v.	músmus.
Rinse it out	músmusoo.
Rise, v.	koom (goom)
River	náhar; bahr, i. e. ocean (applied to the Nile).
Road	derb, sikkah, tareék.
Roast meat	kebáb.
Robber	harámeé.
It rocks	beróok.
It rolls (as a boat)	itmérgea.
Roof	sukf.
A room	ôda.
Root	gidr, gidder.
Rope	habbel, habl.
Hemp rope	habl teel.
Palm —	habl leef.
Rose	werd.
Rose water	moie-werd.
— otto of	hetter el werd.
Round, a.	medow'-er, mekúb-bub.
Around	howaláyn, deir ma idóor.
Rouse, v.	kow'em, kowwem.
Royal	soltánee.
Rudder	duffeh.

Ruins, remains; see Temple	benái kadeém, kharábéh.
Run, v.	ig'gereé.
Run, as a liquid	khōr.
Rushes	soomár (sumár).
Russia leather	gild thelateénee.
Rust	suddeh.

A Sack	sekeébeh.
Saddle (of horse)	serg.
— (donkey)	bérda.
— (dromedary)	ghabéet.
— (camel)	witter, howééh, shák-ker, basóor.
— bags	khōrg.
Sail, s.	killá, kōmásh, i. e.
Sailor	marákebee. [cloth.
Sailor (of a boat)	nóotee, týfa.
For his sake	leg'leh khátroo.
Salad	sálata.
for Sale	lel-báyā.
Salt, a.	máleh.
Salt, s.	melh.
Salts	melh <i>Ingléez.</i>
The same	bur'doo, bizátoo, pl.
Sand	ruml. [búrdohóm.
Sandal	nāl.
Sandstone	hággar hettán.
Sash, girdle	hezám.
Saucer	tása.
A saw	minshár.
I saw, v.	ána shóoft; he saw, hooa sháf.
Say, v.	kool.
What do you say?	betkóol ay.
Scabbard (of sword)	bāyt (e'sayf).
Scales (large —)	meezán, (kubbáneh).
School	muk'tub.
Scissors	mékúss.
Scold, v.	hánuk, it-hánuk.
Scorpion	ak-raba (ag'raba).
Scribe	káteb.
Sea	bahr, bahr el malh, el máleh.
See, v.	shoof; I see, ana sheif (shýfe), beshóof.
A seal	khátóm (worn as a
— impression	khitmeh. [ring).
Search, v.	fettesh.
Search	tefteesh.

Four Seasons.

Winter	shittah.
Spring	khareéf.

Summer	sayf.	Sight, s.	shoof, nudr.
Autumn	deméereh.	Silent, a.	sákut.
	—	Be silent, v.	ós'-kut (ós'koot).
A second of time	záneé.	Silver	fod'da.
The second, the other	e'táneé.	Simple	mokhtus'surah.
Secondly	tánién.	Single	mooffrud, ferd.
Seed	bizr, hab, tekow'ee, ghülleh.	Sing, v.	ghun'nee.
Seek for	dow'r aláy.	The singular	mooffrud.
Send, v.	ébaát, sháyā, érsel.	Sir !	séedee ! sidi !
Separate	one fur'red.	Sister	okht.
from the other		My sister	okhtee.
Servant	khuddám, subbee (lad).	His sister	okhtoo.
Serve, v.	ikh'-dem.	Sit, v.	ō'-kut.
Shade, s.	dooll, dool, dill, zill.	Size	kōbr.
Shadow	kheéal.	Skin, s.	gild.
Shame, disgrace	eb, āeb.	Water skin	ķeérbeh.
Shave, v.	āh-luk.	Sky, heaven	sémmā.
Sheep, pl.	ghunnum.	Slave	abd, khādem.
Ram	kharóof.	Female	gárreea (járeea).
Ewe	nāgeh.	Slaughter, s.	ķetál.
Sheet, s.	foota, malýa (maláia).	Sleep, s.	nôm, v. nām.
Shell	woddā.	Put to sleep, v.	nyem.
Shield	dar'raķa.	Sleeping	neim (nyim).
Shine, v.	íbrook.	Slowly	be-shwō'-esh.
Ship	mérkeb *	Small, see Little	soghéer.
Shirt, s.	kamées. pl. komsán.	Smell, v.	shem.
Shoe	merkóob, pl. mara-keéb.	Smell, s.	shem, reéh.
Horseshoe	nāl.	Sweet smell	reéh (reht) helwa.
Yellow slipper	must, mez.	Blacksmith	haddát.
Shop	dokán, pl. dekākín (see Trader).	Smoke, s.	dō-khán.
Short	ķōseir (ķossý-er).	Smoke, v.	ish'rob dō-khán.
Small shot	rush.	Smooth, v.	ef'red ; adj. nām.
Shoulder	kitf.	Snail	halazō'n (halazōne).
Show, v.	wer'ree.	Snake	tábán, han'nesh, dood
Show me	wereénee.	Horned	hei bil-ķoróon.
Shut, v.	uk'-fel.	Asp	na'sher.
Shut the door	rood —, étrush —, úķfel el bab.	Snare	fukh.
Shut, bolt the door	sook el bab.	Snuff	neshō'k (neshóke).
Shut, p. p.	merdóod, matróosh, maskóok, makfool.	Snuffers	maķúss (mekúss) — e'shem'má.
Sick (see ill)	meshow'ish, aián.	So	keddee, kéza.
Sick, to be	istuf'rugħ.	Soldier	ás-karee, pl. asáker, nízám. [asker.
Side	gemb.	Disciplined	nízám.
Sieve	ghōrbál.	Some of it	mínoo, minnoo.
Silk	haréer.	Something	hágeh, shay.
		Some few things	bād shay.
		Sometimes	wáhed-wáhed-nóba, bād-ōķát.
		Son	ebn, welled.
		Song	ghō'na.
		Sorry	hazéén (sábán).
		I am sorry, v.	isāāb'aláy.

* The camel is sometimes called *mérkeb* (as a shoe is *merkóob*), not because it is the "Ship of the Desert," as some have supposed, but because *merkeb* signifies something to mount upon (*Fr. monture*), so that the ship is rather the camel of the sea than the converse, and the Arabs had camels or *montures* before they had ships or shoes.

Sort, <i>s.</i>	<i>gens</i> , shikl.
Sound, voice	hess.
Sour, acid	há-duḡ, há-mood.
South	genóob, ḡub'lee (ḡib-lee).
— wind	now.
Sow (seed), <i>v.</i>	ez'ra.
— (cloth), <i>v.</i>	khý-et.
Span	shihr.
Span with fore-finger	fitr.
Speak to one about, bespeak	wessee (wussee).
Speak, <i>see</i> Talk.	
Spear	hārbeh.
Spend (money)	dý-ā, ésref.
Spider	ankabóot.
— web	ankabóot.
Spill, <i>v.</i>	koob (kubb).
Spirit	rōh.
A spirit	āfréet, <i>pl.</i> afaréet, <i>ginnée</i> , <i>pl.</i> gin.
A good spirit, <i>see</i> Angel.	
Split, <i>p. p.</i>	mafloók, <i>mushróom</i> .
It gets spoilt	ítlif.
It is quite spoilt	tel'lef, rah khosára.
Spoon	málaka.
Sportsman	sy-ád.
Square	mōrub'bāh, mōrub'bā.
Stable, <i>s.</i>	<i>stabl</i> .
Stand up	ḡoom āla haylak.
Stand, <i>v.</i>	} yoókuf, wuḡḡuf.
Stop	
Star	nigm; <i>pl.</i> nigoóm.
Statue	mas-khóot.
Stay, wait, <i>v.</i>	us'boor.
Steal, <i>v.</i>	<i>esrook</i> , <i>es'ruk</i> [<i>to sherk</i>].
Stealth, <i>s.</i>	seérkah.
By stealth	bil-düss.
Steel	soolb.
A steel (for flint)	zeenád.
Stick	nebóot; assaía (as-sýeh), shamroók.
Stick of palm	geréet.
Stick, <i>v.</i>	ílzuk.
Sticking	lázek.
It has stuck	lez'zek.
Stuck, <i>p. p.</i>	malzóok.
Still	sákut.
— yet	lissa.
Sting	shók.
He is stingy	eédoo másek.
Stirrup	rekáb.
Stone	háḡgar.
Stop, <i>see</i> Stand and Wait.	
Stop up, <i>v.</i>	sid.

Stopped, closed	masdóod.
Straight	dóghree.
String	doobára.
Strong	shedeét, gow'ee.
Straw	tibn.
Street	derb, sikkeh.
Stumble, <i>v.</i>	áhter.
He struck	dérreb (<i>see</i> Beat).
Strike a light	ek'da (egda).
Style	kesm, tertéeb, shikl.
Begin the sub-ject	éftah séerattoo, éftah e'séera.
Such a one	foolán (felán).
Suck, <i>v.</i>	mooss.
Sugar	sook'ker.
Sun	shems (<i>fem.</i>).
The sun has set	e'shems ḡhabet.
Sulphur	kabréet.
Summer	sáyf.
Support, <i>v.</i>	es'ned.
He supported	sen'ned.
Supported, <i>p. p.</i>	masnoód.
Suppose, <i>v.</i>	zoon' (zoonn), khum'-men.
Swell, <i>v.</i>	yóorem.
Swollen	warm.
Swear, testify, <i>v.</i>	ish'hád, áhliif.
— at, abuse, <i>v.</i>	ish'tem.
Swallow, <i>v.</i>	eb'lā.
Sweet	hel'wa.
Swim, <i>v.</i>	aóm.
Sword	sayf.
Syria	e'Sham.
System	tertéeb, nizám.

Table-cloth	foóta e'só'ffra.
Table	sóffra.
—, Turkish	koórsee.
Tack (in sailing)	id'rob bóltā.
Tail	<i>dayl</i> .
Tailor	khyát, tézree.
Take, <i>v.</i>	khod.
Take away, <i>v.</i>	sheel.
Take in, cheat	ghush, ghush'em.
Talk, <i>v.</i>	itkel'lem, it-had'det.
Tall	toweél (towwéel).
Tamarinds	támr <i>hindee</i> .
Tamarisk	tur'fa.
Tan, <i>v.</i>	ed'bogh.
Tax	feérdeh (fir'deh), méerece.
Tea	shy.
Teach, <i>v.</i>	álem.
Tear, <i>v.</i>	éshrut, sher'mut.
A tear	dim'moo.
Telegraph	e-shára.

Telescope	nadára.	To	illa, eéla.
Tell, <i>v.</i>	kool, áh-kee.	Toast (bread)	esh mekum'mer.
Temple	béerbeh.	Tobacco	dō-khán, <i>i. e.</i> smoke.
Tent	khaym, kháymeh.	Together	sow'a—sow'a, weéa-bad.
Tent peg	wat'tat.	To-morrow	boókra.
Than	min, an.	Tongs	mā-sheh.
We thank you	nish'koor el fódí.	Tooth	sin, <i>pl.</i> sinnán, sin-noón.
(for a present)		Top	ghuttā (cover).
— (for inquiry)	allah ibáarak féek.	Torch	mash'al.
— (for a great	ket'-ther—(getther—)	Torn	mesher'met.
favour), I am	kháyrak.	A torn rag	sharmoóta.
much obliged		Tortoise	sah'lifeh.
to you! (also		Torture	azáb.
ironically)		—, <i>v.</i>	ázeb, ađđab.
Thank God	el ham'doo lilláh.	Touch, feel, <i>v.</i>	has'sus.
Then	somma, badén.	Do not touch	la tehót yed'ak áláy,
There	henák.	that (put not	ma tehót-shi
They, their	hoom, beta'-hoom.	your hand on	eédak ála dée.
Thick	te-khéen.	it).	
Thief (<i>see</i> Robber and Steal).		Tow	meshák.
Thigh	fukhd, werk.	Tow (a boat)	goor e' lebán.
Thin	roofyā (rooféiā), re-féeā.	Towel, napkin	foóta, máhrama.
Thing	hágeh, shay.	Tower	boorg.
Things	asheeát.	— fort	kalā.
—, matters	omoór.	Town	bel'led (bel'ed), <i>pl.</i> belád.
Think, <i>v.</i>	iftekker, khum'men.	Large town	ben'der.
I think, suppose	ana azóon, tekhmee-nee.	Trade	sebbub.
Third	thálet.	Trader	táger, mesebbub.
This	dee, háza (hátha).	Traveller	mesaffer, <i>pl.</i> —in.
That	deeka, dikkái, da.	— European	sowáh, <i>pl.</i> —in.
Those	dōle (dól).	Treachery	khiána, kheeána.
Thirst	at'tush.	Treacherous	khein, khýin.
Thirsty	āt-shā'n.	(<i>see</i> Betray and Perfidy).	
Thorn	shōke (shók).	Tree	seg'gereh, sheg'-gereh.
Thought	fikr.	Trickery, machination	dooláb, doobára, hay'leh.
Thread, <i>s.</i>	khayt.	Trouble	taab.
A thread	fet'leh, fet'leh khayt.	Trousers	sharwál, lebáss (drawers).
Threshold	at'taba.	— of women	shintián.
Thrive, <i>v.</i>	éf'la.	True	sáheh, dō'ghree, sá-duk, sah'éeh.
Throw, <i>v.</i>	érmeé.	Try, prove, <i>v.</i>	kur'reb.
Thumb	subā el kebeer.	Tub	mustéla.
Thunder	rāād.	Turban	shall, em'meh.
Tickle, <i>v.</i>	zūkzūk (zugzug).	Turk	Toork, Ozmánlee, Osmánli.
Tie, <i>v.</i>	er'boot.	Turn, <i>v.</i>	dower.
Tight, drawn	mashdóot.	Turquoise	faroo'see.
Time, narrow	dý-ik (déi-uk), maz-nóok.	Twice	marratayn, nobatayn.
Time, <i>volta</i>	nōba.	Twist, <i>v.</i>	ib'room.
—, <i>tempo</i>	wakt.		
Tin	kazdeér (κασιτερον).		
Tin plate	saféeh.		
Tin, <i>v.</i> whiten	béiad, býad.		
Tinder	soofán.		
Tired	batlá'n.		

Tyrant	}	za'lem.
Tyrannical		
Tyranny		zooml.

Valley	wádee (wády).
Value, price	temn (témmun).
Vapour	bō-khár.
Vase	ḡāṣa.
Vegetables	khōdár.
Very	ḡow'ee; very large, kebéer ḡow'ee.
Ugly	wáhesh, bil-hám.
Violent	ḡow'wee (ḡow'ee).
Violet	benef'sig.
Virgin	bikr.
Umbrella	shemsééh.
Undo, untie, v.	fook', hell.
Uncle	am.
Uncle (mother's brother)	khāl.
Until	illa, le, íllama, lóma.
Under	takht. [le mee.
Vocabulary	sillemee, ketáb sil-
Voyage	saffer.
Up, upon, over	fōke (fōk).
Upper	fokánee.
Use, utility	néffa.
It is useful	ínfā.
— of no use	ma infásh.
Used, worn, secondhand	mestah'mel.
Usury	ribh.
Vulture	nisser, nistr.
— <i>percnopterus</i>	rákh-am (rákhum).

Wafer	bershám.
Wager	ráhaneh.
Wages	gemkééh.
Waist	woost, i. e. middle.
Wait, stop, v.	us'boor.
— for me	istennánee.
— for him	isten'noo.
Wake, v. a. and n.	es'-hur (es'-her).
Walk, v.	im'shee.
Walking	má-shee.
Wall	ḡayt.
— (round a town)	soor.
Walls	haytán.
Walnut	gōz.
I want, v.	ana ow'es (owz), ana aréed, ana átlub (táleb), matlóobee.

What do you want?	ow'es-ay, owz-ay; by the Arabs, Esh teréed.
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I want	ow'es, ow'z, lázemlee, aréed.
I want nothing	moosh ow'es hágeh.
War	harb, shemmata.
Warm	sōkhñ.
Lukewarm	dáfee.
Warn, v.	wu'ssee.
I warned you	ana wusaýt-ak.
I was	koont, ana koont.
He, it, was	kan.
She was	kan'net.
We were	koon'na.
You were	koóntum, koóntoo.
They were	kánoo.
Wash, v.	ugh'sel.
Waste, s.	khōsára.
A watch	sāā.
Water, s.	mō'ie, ma, mō'ieh.
Water, v.	is'kee.
— sprinkle	roósh, rush.
Fresh water	móie hel'wa.
Spring (of water)	ain, ayn (eye), ed.
Water, torrent of	sayl. (in the desert)
— basin	of khárazza, mesék.
(in a rock)	
— small basin	mesáyk.
of	
— basin or	theméeleh.
natural reser-	
voir, when	
filled up with	
sand or gravel	
— well of	beer.
— reservoir	hōd.
(built)	
— pool of rain	magára (maḡára).
water	
— river, or	naḡr.
stream	
— channel, or	mig'gree.
conduit	
Water melon	batéekh.
Wax candles	shemmā skanderánee.
Way	sikkah, derb.
We	aḡ'na, naḡ'na.
Weak	batlán, da-eéf.
One week	goóma wáhed.
Weigh, v.	yoózen.
Weight	tōḡl, wézzen.
A well	beer.
Well, good	týeb (v. good).
Wet	mabloól.
Wet, v.	bil.
What	ay, esh.
What do you say?	betḡoól-áy, tek

[ool-ay?

What's the matter?	khabbar-áy, géra-ay el khabbar-áy?	I wish, <i>v.</i>	bid'dee, fee khátree, aréed.
What's the price of this?	be-kám dee?	I had wished	eray't, kán fee khá-tree.
What is this worth?	eswa-áy dee?	With	má, wée-a.
What are you doing?	betámel-áy; <i>by the Arabs,</i> esh te-sow'wee?	Within	goóá.
What o'clock is it?	e' sã'a fee kám?	Witness	sháhed.
Wheat	kum'h.	Wolf	deeb (deep).
A wheel	aggeleh.	Woman	marra, nissa, hōrmah.
When	léma (lemma), énte.	O woman (calling to a poor woman, respectfully)	ya haggeh, ya hagh (<i>Cp. old hag.</i>)
At the time that	wakt ma.	Women	nis-wán, haréem.
Where?	fayn (<i>by the Arabs,</i> owwáyn)?	I wonder at	ana astágeb.
Where are you going?	ente rye fayn?	I wonder if, <i>i. e.</i> wish to know	ya tárra, hál toora.
Where did you come from?	ente gayt min ayn?	Wonderful	ágéeb.
Which?	an'hóo?	Wood	khesh'-ob, (khéshub).
That which	el-azée, élee (ellee).	Firewood	hattob.
Whip of hippopotamus hide	korbág.	Wool	soof.
White	ab'iad, <i>fem.</i> bayda.	Word	kilmeh, kalám.
Whiten, <i>v.</i>	býed.	Work, <i>s.</i>	shoghl.
Whitening	tabeshéer.	Work, <i>v.</i>	ishtōghl, faal.
Why?	lay? lesh?	World	doóneca.
Who	min.	Worm	dood.
Who is that?	da mín?	Worth, it is	éswa.
Who said so?	mín kal (gal) kéddee?	Wound, <i>s.</i>	gérach (gerrah).
Whose	betā mín.	Wounded	magrooh.
The whole	el kool, kool'loo.	Write, <i>v.</i>	ik'tub; writer, káteb.
Wicked	harám.	Wrote	ket'teb.
— rascal	ebn harám.	Writing	ketábeh.
Widow	az'beh, er'meleh.	Written	maktoób.
Widower	ázeb, er'mel.	A yard, court	hōsh.
Wife	marra, zōg, hōrmah.	Year	senna (senneh).
Wild animal	wáhsh (wáhesh).	Yesterday	embā'ra (<i>by the Arabs,</i> ums, or umse).
I will, <i>v.</i>	ana ow'es (aw's).	The day before yesterday	owel embára (<i>by the Arabs,</i> owel ums).
Wind, <i>s.</i>	reēh, how'a.	Yes	íwa, eíwa, nām.
North wind	e'ty-áb, țeiáb.	Not yet	líssa.
Window	shu-bák.	Yield to my opinion	tawánee.
Wine	nebéet, sharáb.	You	en'te; entee, <i>fem.</i> ; éntoom, <i>pl.</i>
Wing	ge-náh.	Young	soghéier; <i>vulgo</i> zwéir.
Winter	shitta.	Young man	sheb, geddā.
Wipe, <i>v.</i>	em'sah.	Your	betāk; betáhtak, <i>f.</i>
Wire	silk.	Youth	shebáb, sheboobéeh.
Wish	țool'beh.		
Wish, <i>v.</i>	et'loob.		



View in the Delta during the Inundation of the Nile.

ALEXANDRIA.

GENERAL INFORMATION.

1. *Landing at Alexandria.* — 2. *Hotels.* — 3. *Lodgings.* — 4. *Houses.* — 5. *Cafés.* — 6. *Restaurants.* — 7. *Post Office.* — 8. *Bankers.* — 9. *Consulates.* — 10. *Physicians.* — 11. *Shops.* — 12. *Tradespeople.* — 13. *Agents for forwarding goods.* — 14. *Churches.* — 15. *Conveyances.* — 16. *Railways.* — 17. *Steamers.* — 18. *Telegraph.* — 19. *Servants.* — 20. *Boats for Nile voyage.*

1. **LANDING AT ALEXANDRIA.** — (See *Introduction*, on the Voyage to Alexandria.)

From whichever side it is approached the coast of Egypt is so exceedingly low, that the highest parts only begin to be seen at the distance of about 18 miles, and the line of the coast itself is not discernible till within 13 or 14. Though there is water to the depth of 6 fathoms close to the Pharos, and from $5\frac{1}{2}$ to 4 along the whole shore to the point of Eunostus, at the entrance of the western harbour, and at $1\frac{1}{2}$ mile off not less than 20 fathoms, it is exceedingly dangerous to approach at night. There is, however, very good holding ground in the roads; and ships anchor, or lay to,

about a mile off shore. The first objects perceived from the sea are Pompey's Pillar, the forts on the mounds constructed by the French, and the detached forts added by Mohammed Ali, the Pharos and new lighthouse, and the buildings on the Ras et Teen (the "Cape of Figs"), between the two ports; and on nearing the land, the obelisk, the Pasha's hareem and palace, the houses of the town, the masts of ships, and the different batteries (which have been lately much increased), the windmills to the west, and the line of coast extending to Marabut Point, begin to be seen. "There is nothing at all remarkable in the view of Alexandria from the sea . . . the town looks like a long horizontal streak of white-

wash, mingled with brown, and crossed perpendicularly with the sharp lines of ships' masts."—*Dr. Macleod*.

The old lighthouse, which occupies the site of the ancient Pharos, on a rock joined to the land by a causeway, had long been pronounced insufficient for the safety of vessels making the coast, both from its want of height, and the bad quality of the light itself, especially in foggy weather, when it could scarcely be seen till a vessel had neared the land. Its distance from the western harbour was an additional cause of complaint. To remedy these inconveniences, Mohammed Ali erected the new lighthouse on the point of Eunostus, and the present Khedive has perfected his grandfather's work by placing in it a 20-second revolving light, visible at a distance of 20 miles.

Vessels can only enter the harbour in daylight; if they arrive after sunset they are obliged to lay to till the next morning. None may enter without a pilot, whose guidance is considered necessary to take them through the complicated channels of the port. Sometimes, if the weather is very rough, a ship may have to wait outside a day or more, as either a pilot will not come out, or the ship itself may draw too much water to admit of her passing over the principal shoal when the waves are running very high.

It is much to be hoped that the narrow-minded idea of looking upon the natural obstructions to entering the harbour at any time and in any weather as safeguards against a sudden hostile attack from an enemy's fleet, will not prevent the Egyptian Government from taking the very simple measures which are necessary for making the harbour accessible at all times and in all weathers. It is only necessary to blow up the rock which lies in the middle of the central or principal pass, and then with a well-arranged system of buoys and leading lights, ships might find their way in safety at any hour of the day and night. This must surely be the inevitable complement of the magnificent harbour now in course of con-

struction for the Government by an English Company, and which, when completed, will provide Alexandria with a port containing an area of 3000 feet of still water, and landing-quays nearly 2 m. in length. One great feature in this work is the construction of a breakwater a mile and a half long. The workshops of the Company to whom the contract for this undertaking has been entrusted, at a cost of nearly 2 millions sterling, are situated at the quarries of Mex. They may be seen on the right-hand side as the steamer passes up into the harbour, and beyond them a palace built by the late Viceroy, Said Pacha, but which its position out in the desert has not induced his successor to finish.

The main or central channel has 5 and 6 fathoms water, the Marabut $4\frac{1}{2}$, 5, and 6; others, 4, 5, and 6; but they are very narrow, the widest not quite $2\frac{1}{2}$ cables or 1500 feet. The deepest part of the harbour, about due W. and due N. of the Catacombs, is 10, $10\frac{1}{2}$, and in one place 11 fathoms; close in, to within 200 feet of the shore, it is from 4 to 6; and under the town itself, at little more than 1 cable's length off, 3 and 4 fathoms.

As soon as the steamer anchors in the great harbour, shoals of boats come off to take the newly arrived strangers with their baggage ashore. If the traveller has already, before leaving England, secured the services of a dragoman, and been able to fix the date of his arrival, he will be saved all bother, and can leave the trouble and nuisance of landing in the dragoman's hands: if not, he had better consign himself to the care of the Commissaire of the hotel to which he intends going. The usual price paid for a boat to or from a steamer, with a moderate amount of luggage, is 2s. On landing at the Custom-house the stranger will be asked for his passport, and the declaration that he is an Englishman and therefore does not require one, will sometimes suffice to pass him, but not always. Any inclination to rigour in the examination of personal luggage may be in general successfully met by an

opportune *baksheesh*, but it should be remembered that gunpowder will be certainly detained.

According to the treaty of Balta Limán, all goods are to pay 5 per cent.; that is, 3 on entering the ports of Turkey, and 2 on leaving them for the interior; which of course exempts them from further examination at any inland towns. In virtue of this, wine and spirits are free from every other duty, hitherto levied upon them at Cairo and other places. The treaty is very explicit in its conditions respecting the duties, the abolition of monopolies, and the right given to all Europeans of purchasing the produce of the country, and exporting it without impediment on the payment of an *ad valorem* duty.

On landing, the stranger, if he escapes the rapacity of the boatmen, who, like all other classes at Alexandria, are never satisfied, however well paid, is immediately pressed on all sides by the most importunate of human beings, in the shape of donkey-boys and carriage-drivers, who, with vehement vociferation and gesticulation, strive to take possession of the unfortunate traveller, and almost force him to mount. If not under guidance, he had better seek refuge in the omnibus of the hotel to which he is going. Very heavy luggage can be best carried in a cart or truck.

If he does not dislike going on foot (provided it is dry weather), a walk of 15 or 20 minutes will take the traveller to the hotel.

The streets through which he passes are narrow and irregular, the houses appearing as if thrown together by chance, without plan or order; and few have even that Oriental character which is so interesting at Cairo. Here and there, however, the lattice-work of the windows and a few Saracenic arches give the streets a picturesque appearance; and if he happens to take the longer, but more interesting, road through the bazaars, the stranger will be struck with many a novel and Eastern scene. But he had better visit them after he has secured and arranged his rooms at the hotel.

On emerging from the dingy streets

of the Turkish quarter, he will be surprised by their contrast with the larger and cleaner dwellings of the Europeans, where he will readily distinguish the houses of the consuls by the flag-staffs rising from their flat roofs. In the western harbour he will also have observed some buildings of a superior style, as the Pasha's palace, and some public buildings, which bear the stamp of Constantinople, or of Frank, taste.

The Frank quarter stands at the extremity of the town, farthest from the new port; which is in consequence of the European vessels having formerly been confined to the eastern harbour, and the consuls and merchants having built their houses in that direction. It has, within the last fifteen years, greatly increased in size, and is now extending far beyond the large square. "Our way took us through Alexandria, a cosmopolitan city of French houses, Italian villas, Turkish lattice-windowed buildings, and native mud-hovels, where every tongue is commonly spoken, and every coin is in current circulation. A city of extremes and contrasts. Deluged in winter by rain, and at times even pinched by cold: it is annually scorched for five months by a fierce sun, dusted by desert sand, and parched by drought. Excellent European shops of all descriptions stand amongst Eastern coffee-houses and bazaars. Inhabited by men of all nations, a fancy ball could scarce produce a more incongruous crowd than that which fills its streets. English and Greek sailors jostle their way through a throng of Italian and French merchants, German mechanics, Maltese servants, Turkish and Egyptian women, donkeys with their boy-masters, and camels with their Arab drivers. More beautiful women may be seen in it any day than anywhere out of London, and others, poor things, more ugly and squalid than even London can produce. Then passes a carriage full of Greeks, who contradict our insular prejudices in favour of English beauty, and then an artificial product of the Boulevards is knocked by a donkey off her high heels into a puddle. And what puddles! In this, the old part

of the town, there is no road properly speaking, and no pathway. Man, woman, or beast, each takes the way which offers, and makes the best of the open space. The road was once, like everything in Egypt, well, even prodigally, made, and then left to take care of itself. After the manner of roads, it gave unevenly, and the weak parts had become quagmires, the strong rocks. The ruts were not ruts, but rather chains of ponds filled with mud which was water, and with water which was mud. Between the ponds the remnants of the old road served as embankments, and at each moment our carriage hauled painfully up one of these, poised itself dripping at the top before making another plunge into the sea below."—*Fred. Eden.*

2. HOTELS.—*Hôtel d'Europe*; *Hôtel d'Orient*, or *Peninsular and Oriental Hôtel*, both in the Great Square or Place Méhémet Ali; *Hôtel Abbat* in the Place de l'Eglise; and the *Hôtel d'Angleterre*, near the sea baths, are the best and most frequented hotels. There is not much to choose between them either in comfort or position, and they all leave much to be desired. The charges at the *Hôtel d'Europe* and the *Hôtel d'Orient* are 16s. a day for board and lodging, and at the *Hôtel Abbat* and the *Hôtel d'Angleterre* 12s. a day. The situation of the *Hôtel d'Angleterre* is against it, but it is well spoken of for its cuisine. The traveller who only stops for an hour or two at any of these hotels is charged for the whole day. This is a great abuse, and it is quite time that a change took place in the hotel system in Egypt, and that people should be able to take rooms and pay for each meal separately.

3. LODGINGS. HOUSES.—For any information on this point application had better be made at the shop of Messrs. Robertson and Co., the booksellers.

4. CAFÉS, RESTAURANTS.—There are several in different parts of the town. A very good breakfast or dinner may be had at the *Café de la Bourse*, over the Bourse.

5. POST-OFFICE.—Mails are received from, and despatched to, England and America weekly by the P. and O. steamers *viâ* Southampton or Brindisi, and by the Italian steamers *viâ* Brindisi. The Southampton mail at present arrives on Wednesday, and the Brindisi mail on Thursday. The departures are dependent on the arrival of the mail from India, Monday being the usual day. English and American letters are also received and despatched weekly, *viâ* Marseilles, by the French Messageries steamers, and *viâ* Trieste by the Austrian Lloyd steamers. Letters sent direct from England *viâ* Southampton or Brindisi will be found at the British post-office, Rue de la Poste, close to the Great Square. Letters for England can be posted either at the British or French post-offices (the latter is at the French Consulate). There are four other foreign post-offices in Alexandria: the Austrian for mails *viâ* Trieste; the Italian for Italian mails *viâ* Brindisi or Messina; the Russian for mails *viâ* Odessa; and the Greek for Greek mails. American mails are received and despatched by the English and French post-offices. The Egyptian post-office in the Place de l'Eglise is for letters to and from any part of the Egyptian dominions. Mail bags sent and received by every train. Letters from India, China, Australia, &c., will generally be found at the British post-office, but it is as well to inquire at the French post-office also.

6. BANKERS.—Bank of Egypt, Rue de la Poste; Imperial Ottoman Bank, Rue de l'Okelle Neuve; H. Oppenheim, Nephew and Co., Rue de la Mosquée; Anglo-Egyptian Bank, Place Méhémet Ali or Great Square; Tod, Rathbone and Co., Place Méhémet Ali or Great Square; Franco-Egyptian Bank; Comptoir d'Escompte (de Paris), &c.

7. CONSULATES.—*English*: G. E. Stanley, Esq., Consul; H. H. Calvert, Esq., Vice-Consul. Office, Rue de l'Obélisque; hours, 10 till 3. Colonel Stanton, R.E., C.B., H. B. M.'s Agent and Consul-General for Egypt, resides

in summer at Alexandria, and in winter at Cairo. *American*: V. Barthow, Vice-Consul.

8. PHYSICIANS.—Dr. Mackie, Rue de la Mosquée d'Atarine, near Abbat's Hotel; Dr. Grosjean, Swiss, speaking English. Finnie Bey, dentist to the Khedive.

9. SHOPS AND TRADESPEOPLE.—There are many very good shops at Alexandria, at which the traveller can supply most of his wants. Among the most likely to contain what he may require are:—

Booksellers.—David Robertson and Co., in the Place Méhémet Ali or Great Square—a very good establishment for books, newspapers, stationery, photographs, and a variety of articles—has always a capital assortment of English books of every kind, with maps, plans, guide-books, &c., for Egypt and elsewhere. Mr. Philip, the manager, is always kindly ready to give travellers any information they may need. Messrs. Robertson have a branch shop at Cairo. Santamaria, Place Méhémet Ali, best shop for the latest French and Italian books; has also the Tauchnitz editions. Magrini and Co., Place Méhémet Ali.

Photographs.—Views of Egypt and the Nile may be obtained at the booksellers'. Schier, Place Méhémet Ali, is the best photographic artist; his *cartes de visite* are very good.

Chemists.—British Dispensary, Ras et Teen Street; Egyptian Dispensary, in same street.

General Outfitters.—Cordier, Place Méhémet Ali; and any of the numerous bazaars in the same square.

Provision Merchants.—Goodman and Gradidge, in a small street behind the English church.

Jeweller.—Rocheman, Place Méhémet Ali.

Hairdresser.—Boret, Place Méhémet Ali.

10. AGENTS FOR FORWARDING GOODS.—R. J. Moss and Co., agents for the Globe Express, and for Moss's line of Liverpool steamers. David Robert-
[Egypt.]

son and Co., agents for the Ocean Express. The Peninsular and Oriental Company.

11. CHURCHES.—*Church of England*: St. Mark's Church in the Great Square, Rev. E. J. Davis, Consular Chaplain. Services on Sundays at 11 A.M. and 3 P.M., and on festivals at 11 A.M. *Established Church of Scotland*: St. Andrew's Church, Rev. Dr. Yule. Service on Sundays at 11 A.M. at the church, and on board the Bethel ship, seamen's chapel, at 11 A.M. and 7 P.M. *German and French Protestant Church*: service on Sundays at 11 A.M. in French and German alternately. *Roman Catholic Church* in the Place de l'Eglise. There are also Orthodox Greek, Greek Catholic, Coptic, Armenian and Maronite churches, and several Jewish synagogues.

12. CONVEYANCES.—Carriages abound in Alexandria, for the regulation of which there is a municipal decree of 25 clauses, but the completeness of the compilation is more to be admired than its efficacy. The fixed tariff is from 2s. to 2s. 6d. per hour by day, up to 9 P.M., and 3s. to 3s. 6d. by night. For a short course, under a quarter of an hour, 1s. If the quarter of an hour is exceeded, an hour's fare must be paid. After the first hour, the time is counted by half-hours. On Fridays and Sundays something more is expected. This tariff is for inside the fortifications, and a radius of about a mile outside them. For further distances an agreement must be made. A carriage for the day costs from 16s. to a pound. Donkeys may be found everywhere; 6d. for a short course, and 1s. an hour, should satisfy their importunate drivers.

13. RAILWAYS.—The terminus of the network of Egyptian railways is on the outskirts of the town, beyond the canal. (For further information, see Rte. 7.) The station of the Ramleh Railway is near the head of the Old Port, not far from Cleopatra's Needle (see below, § 15). With the exception of the short line to Ramleh, all the

railways in Egypt belong to the government.

14. STEAMERS.—The Peninsular and Oriental Company's steamers leave for Brindisi and Southampton, the Adriatico Orientale Company's steamers for Brindisi, and the Austrian Lloyd's for Trieste, on the arrival of the mails from India. The following is a list of the principal steamship companies, with the ports to which they run. Further particulars as to dates of departure, fares, &c., had better be procured at the respective offices.

Peninsular and Oriental Company : Malta, Gibraltar, and Southampton weekly; and Brindisi, Ancona, and Venice weekly.

Messageries Company : Messina and Marseilles weekly; and Port Said and the coast of Syria to Syra, and thence to Marseilles.

Austrian Lloyd Company: Corfu and Trieste weekly: two services to Constantinople, one touching at Smyrna, Mitylene, Tenedos, the Dardanelles, and Gallipoli, and the other calling at Port Said, Jaffa and Alexandretta.

Adriatico Orientale : Brindisi, Ancona, and Venice weekly.

Rubattino and Co. : Messina, Naples, Civita Vecchia, Leghorn, and Genoa.

Marc Fraissinet, Père et Fils : Malta and Marseilles weekly, and Port Said weekly.

Azizieh Company: two services to Constantinople, one touching only at Smyrna, the Dardanelles, and Gallipoli; and the other calling at Port Said and all the Syrian ports, both weekly. There is also a bi-weekly service of the same company by the Malmoodeeah Canal and the Nile to Cairo; and a service from Cairo up the Nile to Assouán generally every three weeks during the winter. For particulars as to this last apply to D. Robertson and Co.

Russian Steam Navigation Company, *viâ* Port Said and all the Syrian ports to Constantinople, and thence to the ports of the Black Sea.

There are also steamers to Liverpool—Moss and Co., agents; and to Glasgow—Fleming and Co., agents.

15. TELEGRAPH.—The English Telegraph Company, near the Consulate, despatch messages to all parts of the world. Message of 20 words to London *viâ* Malta and Falmouth, address and signature included, 1*l.* 10*s.*; to any other part of England 1*s.* more. This Company also has stations at many of the towns in Egypt. The Egyptian Government Telegraph, Place Méhémet Ali, undertakes the despatch of messages to most of the principal cities of Europe, *viâ* Constantinople. Its network of lines in Egypt extends over more than 4000 miles. The principal lines are from Alexandria to Cairo along the railway, and from Cairo to Khartoom, following the railway and the Nile; from Alexandria to Suez along the railway, and from Suez to Khartoom following the shores of the Red Sea, *viâ* Sowakim and Massowah; from Suez to Port Said along the railway and the Suez Canal; and from Zagazig to El Arish on the Syrian frontier.

16. SERVANTS.—Nile travellers who arrive in Egypt without having made any previous arrangement as to a dragoman, or who have had no particular one recommended to them by former travellers, had better defer engaging one until they get to Cairo. If they see one whom they think would suit them, they can arrange with him to remain with them as a *valet de place* at 5*s.* a day, until their plans are settled. Full particulars as to servants' wages, &c., are given in Sect. II.

17. BOATS FOR THE NILE VOYAGE.—A few are generally to be found on the Malmoodeeah Canal, and as they belong mostly to Europeans, they are clean and well fitted up; but as a rule the traveller had better not decide until he has seen the far larger assortment at Cairo.

DESCRIPTION OF ALEXANDRIA.

1. *History and Topography, Ancient and Modern.*—2. *Principal Ancient Buildings.*—3. *Present Remains of Ancient Alexandria.*—4. *Population.*—5. *Climate.*—6. *Local Government.*—7. *Commerce and Industry.*—8. *Ports. Gates. Walls.*—9. *Streets. Public Places.*—10. *Canals.*—11. *Mosks. Churches.*—12. *Hospitals. Charitable Societies.*—13. *Schools.*—14. *Theatres, Amusements, &c.*—15. *Drives, Excursions.*—16. *Plan for seeing Alexandria.*

1. ANCIENT HISTORY AND TOPOGRAPHY.—Alexandria was founded on the site of a small town called Racôtis, or Rhacôtis, by the great conqueror after whom it received its name.

Its commodious harbour and other local recommendations rendered it a convenient spot for the site of a commercial city, and its advantageous position could not fail to strike the penetrating mind of the son of Philip. It promised to unite Europe, Arabia, and India; to be the rival or successor of Tyre; and to become the emporium of the world.

In the time of the Pharaonic kings the trade of Egypt was nearly confined to the countries bordering on the Arabian Gulf; and if, as is possible, India may be included among the number of those with which the Egyptians traded (either directly by water, or through Arabia), the communication was maintained by means of that sea, or by land over the Isthmus of Suez. Indeed, it is probable that Ænnum (or, as it was afterwards called, Philoteris Portus), and the predecessor of Arsinoë, were the only two ports on the Red Sea during the rule of the early Pharaohs; the small harbours (the *portus multi* of Pliny) being then, as afterwards, merely places of refuge for vessels in stress of weather, or at night during a coasting voyage; and no towns yet existed on the sites of those known in later times as Berenice, Nechesia, and Leucos Portus.

The commercial intercourse with the N. of Arabia, Syria, and the parts of Asia to the N. and N.E. of Egypt, was established by means of caravans, which entered Egypt by the Isthmus of Suez; and it was with one of these, on its way from Syria, that the Ishmaelites travelled who brought Joseph into

Egypt. They had come "from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt;" and this was the same line of route taken by the Egyptian armies on their march into Asia.

The Mediterranean was not much used by the Pharaohs for maritime purposes connected either with war or commerce, until the enterprise or the hostility of strangers began to suggest its importance. Even then the jealousy, or the caution, of the Egyptians forbade foreign merchants to enter any other than the Canopic, of all the seven branches of the Nile; and Naucratis was to them what the factories of a Chinese port were so long to European traders. Ships of war, however, were fitted out upon the Mediterranean, as well as on the Red Sea, even in the age of the XVIIIth dynasty; and in after times an expedition was sent against Cyprus by Apries, who also defeated the Tyrians in a naval combat.

The Egyptians had been satisfied with their river as their harbour; but when the advantages of a more extended commercial intercourse with Europe, and the possibility of diverting the course of the lucrative trade with India and Arabia from Syria to Egypt, were contemplated, the necessity of a port on the Mediterranean coast became evident: and the advantages offered by the position of Rhacôtis with its Isle of Pharos pointed it out as a proper place for establishing the projected emporium of the East.

Tradition had fixed on this spot as the abode of the fabulous Proteus, called by Virgil and others a sea god and prophet, by Herodotus and Diodorus a king of Egypt; whose pretended appearance under various forms is gravely attributed by Lucian to his postures in

the dance, and by Diodorus to his knowledge of astrology, or to the supposed custom of the king's assuming various dresses to impose on the credulity of the people. Though, after all these statements, there seems to be only one doubt, which is the greatest improbability, the story or the explanation.

After his conquest of Syria, Alexander had advanced into Egypt, and, by the taking of Memphis, had secured to himself the possession of the whole country. While at Memphis he conceived the idea of visiting the temple of Jupiter Ammon in the African desert; and with this view he descended the river to the sea. He then followed the coast westward from Canopus, until, his attention being struck with a spot opposite the Isle of Pharos, he stopped to examine its position, and the advantages it offered as a naval station. It had been occasionally used as a refuge for ships at a very remote period, and Homer had mentioned it as a watering-place at the time of the Trojan war.

According to Strabo, the ancient Egyptian kings, seeing that it was a spot frequented by foreigners, and particularly by Greeks, and being averse to the admission of strangers (who were then frequently pirates), stationed a garrison there, and assigned to them as a permanent abode the village of Rhacôtis, which was afterwards part of Alexandria.

"The island of Pharos," says the

Geographer, "is of oblong form, standing near the shore, and forming by its position an admirable port. The coast here curves into a large bay, with two promontories jutting out into the sea, on its eastern and western extremities; between which is the island, furnishing a barrier in the middle of the bay."

This island was afterwards connected with the mainland by a dyke, and on a rock close to its extremity was built the famous tower of Pharos.

Alexander, on arriving there, seeing how eligible a spot this natural harbour offered for building a city, lost no time in making arrangements for its commencement. The plan was drawn out, and Dinocrates, the architect, was commissioned to build the new city, which, from its founder, received the name of Alexandria.

"The future prosperity of this city," continues the Geographer, "is reported to have been foreshown by a remarkable sign, manifested during the operation of fixing its plan. For whilst the architect was marking out the lines upon the ground, the chalk he used happened to be exhausted, upon which the king, who was present at the time, ordered the flour destined for the workmen's food to be employed in its stead, thereby enabling him to complete the outline of many of the streets. This occurrence was deemed a good omen;" and previous to prosecuting his journey to the Oasis, he had the satisfaction of witnessing the commencement of this flourishing city, B.C. 323.

c c, The Frank quarter. B, Fort Caffarelli,—perhaps the site of the tower of the Heptastadium—with the corresponding one at the other end. C, Old Gate of the Saracenic walls, removed in 1842. D, Saracenic tower, where the wall turned off along the site of the docks. E, Ruins, probably of the temple of Arsinoë. F, Mosk of St. Athanasius. G, Ancient columns. H H H, Modern villas. I, Catholic convent. J to K, Ruins probably of the Casarium, before which the obelisks stood. L, Greek convent. M, Large ruins. From E to V was probably the quarter of Bruchion. N, Fort Cretin, or Fort Napoleon. O, Columns and ruins. P, The Rosetta Gate. Q, The ancient wall of Alexandria, over which the Rosetta road passes, and near which stood the Canopic Gate. The hippodrome is thought to be traced 2800 mètres (nearly 1½ mile) to the East of the Rosetta Gate, and about 250 from the sea. At U are the statues discovered by Mr. Harris. R, Ruins. The Emporium (market) probably stood between E and the obelisks J; and the Museum and Library of the Bruchion may have been about S or R, "the theatre adjoining the King's palace," as Caesar tells us, and the Museum being also attached to it. S, the site of the theatre. T, Site of the inner palaces? V, Site of the palace? The Jews' quarter was to the east of the modern canal, between V and the tomb of Sheykh Shahtbek. W, Pompey's pillar, erected in honour of Diocletian. X, Circus, or Stadium. Y, Site of the Gymnasium? Or at O? Z, Site of the Sarapeum? a a, Modern canal for irrigation. The walls enclose what was the Arab city; but those on the N.W. have been taken away. At I is the supposed tomb of Alexander, according to Arab tradition. Of the Panium, see p. 86.

Pliny, in speaking of the foundation of Alexandria, says, it was "built by Alexander the Great on the African coast, 12 miles from the Canopic mouth of the Nile, on the Mareotic Lake, which was formerly called Arapotes; that Dinocharēs, an architect of great celebrity, laid down the plan, resembling the shape of a Macedonian mantle, with a circular border full of plaits, and projecting into corners on the right and left; the fifth part of its site being even then dedicated to the palace." This architect is better known by the name of Dinocrates; and is the same who rebuilt the famous temple of Ephesus, after its destruction by Eratosthenes, and who had previously proposed to Alexander to cut Mount Athos into a statue of the king holding in one hand a city of 10,000 inhabitants, and from the other pouring a copious river into the sea. But the naturalist gives us very little information respecting the public buildings or monuments of the city.

In Plutarch's life of Alexander is a fabulous story of the foundation of Alexandria, related by the people of the place, who pretended its commencement to have been owing to "a vision, wherein a greyheaded old man of venerable aspect appeared to stand before the king in his sleep, and to pronounce these words:—

*Νῆσος ἐπειτά τις ἔστι πολυκλύστω ἐνὶ πόντῳ,
Αἰγύπτου προπάρειθε, Φάρον δέ ἐ κικλήσκουσι.*

* High over the gulfy sea the Pharian isle
Fronts the deep roar of disemboing Nile.*

"Upon this Alexander repaired to Pharos, which was then an island, lying a little above the Canopic mouth of the Nile, though now joined to the continent by a causeway. As soon as he saw the commodious situation of the spot opposite the island, being a neck of land of a suitable breadth, with a great lake on one side, and on the other the sea, which there forms a capacious haven, he said, 'Homer, besides his other excellent qualities, was a very good architect,' and ordered the plan of the city to be drawn corresponding to the locality. For want

of chalk, the soil being black, they made use of flour, with which they drew a line about the semicircular bay that forms the port. This was again marked out with straight lines, and the form of the city resembled that of a Macedonian cloak. While Alexander was pleasing himself with this project, an infinite number of birds of several kinds, rising suddenly, like a black cloud out of the river and the lake, devoured all the flour that had been used in marking out the lines: at which omen he was much troubled, till the augurs encouraged him to proceed, by observing that it was a sign the city he was about to build would enjoy such abundance of all things that it would contribute to the nourishment of many nations. He therefore commanded the workmen to go on, while he went to visit the temple on Jupiter Ammon."

Strabo, whose account of the foundation of Alexandria has been already quoted, gives the following description of it when he visited it in the year 24 B.C., 24 years after the passage of Cæsar, and when Cælius Gallus was prefect of Egypt. "Alexandria possesses," he says, "advantages of more than one kind. Two seas wash it on both sides, one on the north, denominated the Egyptian, the other on the south, which is the Lake Marea, called also Mareotis. The latter is fed by several canals from the Nile, as well from above as from the sides; and by it many more things are brought to Alexandria than by the sea, so that the port on the lake side is richer than that on the coast. By this, also, more is exported from Alexandria than imported into it, which any one who has been at Alexandria and Dicæarchia must have perceived, in looking at the merchant ships trading to and fro, and comparing the cargoes that enter and leave those two harbours. Besides the wealth that pours in on either side, both by the seaport and the lake, the salubrity of the air should also be noticed, which is caused by the peninsular situation of the place and by the opportune rising of the Nile. Other cities situated on

* Hom. Od. Δ. 354.

lakes have a heavy and suffocating atmosphere during the summer heats, and, in consequence of the evaporation caused by the sun, the banks of those lakes becoming marshy, a noxious exhalation is generated, which produces pestilential fevers; but at Alexandria the inundation of the Nile fills the lake in the summer season, and, by preventing its becoming marshy, effectually checks any unwholesome vapours. At that time, also, the Etesian winds, blowing from the northward, and passing over so much sea, secure to the Alexandrians a most delightful summer.

"The site of the city has the form of a (Macedonian) mantle, whose two longest sides are bathed by water to the extent of nearly 30 stadia, and its breadth is 7 or 8 stadia, with the sea on one side and the lake on the other. The whole is intersected with spacious streets, through which horses and chariots pass freely; but two are of greater breadth than the rest, being upwards of a *plethrum* wide, and these intersect each other at right angles. Its temples, grand public buildings, and palaces occupy a fourth or a third of the whole extent: for every successive king, aspiring to the honour of embellishing these consecrated monuments, added something of his own to what already existed. All these parts are not only connected with each other, but with the port and the buildings that stand outside of it.

"Part of the palace is called the museum. It has corridors, a court, and a very large mansion, in which is the banqueting-room of those learned men who belong to it. This society has a public treasury, and is superintended by a president, one of the priesthood, whose office, having been established by the Ptolemies, continues under Caesar.

"Another portion of the palace is called *Soma* ('the body'), which contains within its circuit the tombs of the kings, and of Alexander. For Ptolemy, the son of Lagus, took the body of Alexander from Perdiccas, while on its removal from Babylon; and having carried it to Egypt, buried it

at Alexandria, where it still remains. But it is no longer in the same coffin; for the present one is of glass, and the original, which was of gold, was stolen by Ptolemy surnamed Coccus (Κοκκῆς) and Parisactus (Παρεῖσακτος), though his immediate fall prevented his benefiting by the robbery.

"On the right as you sail into the great harbour are the island and tower of Pharos; on the left, rocks, and the promontory of Lochias, where the palace stands; and, as you advance on the left, contiguous to the buildings at the Lochias, are the inner palaces, which have various compartments and groves. Below them is a secret and closed port, belonging exclusively to the kings, and the Isle of Antirhodus, which lies before the artificial port, with a palace and a small harbour. It has received this name as if it were a rival of Rhodes. Above this is the theatre, then the Posidium, a certain cove sweeping round from what is called the Emporium, with a temple of Neptune. Antony, having made a mole in this part projecting still further into the port, erected at its extremity a palace, which he named Timonium. This he did at the end of his career, when he had been deserted by his friends, after his misfortunes at Actium, and had retired to Alexandria, intending to lead a secluded life there, and imitate the example of Timon. Beyond are the Cæsarium and emporium (market), the recesses, and the docks, extending to the Heptastadium. All these are in the great harbour.

"On the other side of the Heptastadium is the port of Eunostus; and above this is an artificial or excavated one, called Kibôtus (the basin), which has also docks. A navigable canal runs into it from the lake Mareotis, and a small portion of the town extends beyond (to the W. of) this canal. Further on are the Necropolis and the suburbs, where there are many gardens and tombs, with apartments set apart for embalming the dead. Within (to the E. of) the canal are the Serapeum, and other ancient fanes, deserted since the erection of the temples at Nicopolis, where also the amphitheatre

and stadium are situated, and where the quinquennial games are celebrated; the old establishments being now in little repute. The city, indeed, to speak briefly, is filled with ornamental buildings and temples, the most beautiful of which is the Gymnasium, with porticoes in the interior, measuring upwards of a stade. There, too, are the courts of law, and the groves; and in this direction stands the Panium, an artificial height of a conical form, like a stone tumulus, with a spiral ascent. From its summit the whole city may be seen, stretching on all sides below.

"From the Necropolis a street extends the whole way to the Canopic gate, passing by the Gymnasium. Beyond are the Hippodrome and other buildings, reaching to the Canopic canal. After going out (of the city) by the Hippodrome, you come to Nicopolis, built by the sea-side, not less than three stades distant from Alexandria. Augustus Cæsar ornamented this place, in consequence of his having there defeated the partisans of Antony, and captured the city in his advance from that spot."

The circumference of ancient Alexandria is said by Pliny to have been 15 m.; and we have seen that Strabo gives it a diameter of 80 stadia, or as Diodorus says, a length of 40 stadia. The epithet "beautiful" is twice applied to it by Athenæus; and we may judge of its magnificence from the fact that the Romans themselves considered it inferior only to their own capital.

"The lucrative trade of Arabia and India," says Gibbon, "flowed through the port of Alexandria to the capital and provinces of the empire. Idleness was unknown. Some were employed in blowing of glass, others in weaving of linen; others, again, in manufacturing the papyrus. Either sex, and every age, was engaged in the pursuits of industry, nor did even the blind or the lame want occupation suited to their condition. But the people of Alexandria, a various mixture of nations, united the vanity and inconsistency of the Greeks with the super-

stition and obstinacy of the Egyptians. The most trifling occasion, a transient scarcity of flesh or lentils, the neglect of an accustomed salutation, a mistake of precedency in the public baths, or even a religious dispute, were at any time sufficient to kindle a sedition among that vast multitude, whose resentments were furious and implacable."

Such was Alexandria under the Ptolemies and the Cæsars, a world-renowned city of 500,000 souls, adorned with the arts of Greece and the wealth of Egypt; its schools of learning far outshone anything that Heliopolis had ever boasted of, and Thebes and Memphis in their palmiest days had never presented so much luxury and magnificence. But at the commencement of the third century its splendour and renown began to wane, and all that we know of its history from that period is nothing but a sad picture of decay. Constant revolts—arising sometimes from political, sometimes from religious causes—necessitated severe measures of repression, which gradually brought about its ruin. But notwithstanding the disasters to which it had been exposed, especially in the reigns of Aurelian and Theodosius, and the destruction of many of its most magnificent public buildings, it must still have been a wonderful city when Amer took it, in A.D. 641, after a siege of 14 months; for that general, in his letter to the Caliph Omar, informing him of the conquest he had made, says that he had found there 4000 palaces, a like number of baths, 400 places of amusement, and 12,000 gardens, and that one quarter alone was occupied by 40,000 Jews.

The commerce of Alexandria, which was the great source of its wealth, had been for some time on the decline, but after this great conquest it decreased so rapidly, and the city consequently shrank so much in size and importance, that towards the end of the ninth century, Ahmed-ebn-Tooloon pulled down the old walls, and built new ones of an extent more adapted to the city's diminished limits. What little prosperity it still enjoyed was put an end to by the discovery of the Cape

route to India; and the conquest of Egypt by the Turks gave the final blow. In 1777 the traveller Savary estimated the Turkish population of Alexandria at only 6000 souls, living in miserable dwellings, built on the Heptastadium, the width of which had been gradually increased by the *débris* of the ancient city. The Arab part of the modern city still occupies the same site. In the early part of the present century Alexandria and its neighbourhood was the scene of the conflict between France and England for supremacy in the East. Soon after Mohammed Ali began to rule Egypt he turned his attention to the restoration of its ancient capital, more especially with a view to the formation of a navy. New buildings sprang up in every direction; the Frank quarter was developed, and such an impulse given to the place in every way by him and his successors, that at the present day the population is reckoned at more than 200,000 souls. Its becoming the centre of steam communication between Europe and India, and the principal station on the Overland route, has been one great cause of the rapid progress it has made of late years; and though some of the traffic may be diverted from its ports to Port Said and the Suez Canal, the improvement now being made in the harbour, and the facilities for transshipment and quick and easy passage by rail to Suez, will always prevent its being completely put on one side in the commercial dealings of the East and West; while for the trade of Egypt itself, so rapidly increasing in importance and extent, it must ever remain the most natural and commodious emporium.

A study of the topography of modern Alexandria would be as dull and uninteresting as that of the ancient city is instructive and entertaining. The principal public buildings stand on the peninsula of Ras et Teen, the old island of Pharos: the town is built on the isthmus which connects that peninsula with the mainland, and which formerly was only the artificial dyke called the Heptastadium: constant accumulation of soil and ruins have

made its present width. Gradually, however, houses are being built on the mainland, where the old city stood. The Arab quarter, extending from the harbour to the Great Square, is an agglomeration of dirty, narrow, and tortuous streets, without a single object of interest, and the bazaars in it are mean and ill-provided. In the Frank quarter are some well-built houses and good shops, and when the streets are properly paved this part of the town may bear comparison with many Italian ones.

Eliot Warburton wrote the following description of Alexandria more than 20 years ago, and though the city has increased since then in size and population, the contrast he draws is as vivid as ever:—

“It has been truly said that the ancient city has bequeathed nothing but its ruins and its name to the modern Alexandria. Though earth and sea remain unchanged, imagination can scarcely find a place for the ancient walls, fifteen miles in circumference; the vast streets, through the vista of whose marble porticoes the galleys on Lake Mareotis exchanged signals with those upon the sea; the magnificent temple of Serapis, on its platform of one hundred steps; the four thousand palaces, and the homes of six hundred thousand inhabitants. All that is now visible within the shrunken and mouldering walls is a piebald town, one half European, with its regular houses, tall, and white, and stiff; the other half Oriental, with its mud-coloured buildings and terraced roofs, varied with fat mosques and lean minarets. The suburbs are encrusted with the wretched hovels of the Arab poor; and immense mounds and tracts of rubbish occupy the wide space between the city and its walls: all beyond is a dreary waste. Yet this is the site Alexander selected from his wide dominions, and which Napoleon pronounced to be unrivalled in importance. Here luxury and literature, the epicurean and the Christian, philosophy and commerce, once dwelt together. Here stood the great library of antiquity: ‘the assembled souls of all that men

held wise.' Here the Hebrew Scriptures expanded into Greek under the hands of the Septuagint. Here Cleopatra, 'Vainqueur des vainqueurs du monde,' revelled with her Roman conquerors. Here St. Mark preached the truth, upon which Origen attempted to refine; and here Athanasius held warlike controversy. Here Amer conquered, and here Abercrombie fell."

2. PRINCIPAL ANCIENT BUILDINGS.—The *Pharos*, one of the seven wonders of the world, was the well-known tower or lighthouse, whose name continues to be applied to similar structures to the present day. It was a square building of white marble, several stories high; each successive story diminished in size towards the top, and had a gallery running round it supported on the outer circle of the story beneath: the staircases inside were of such a gentle incline that horses and chariots could easily ascend them; a peculiarity of which the round tower of the Castle of Amboise in France presents a similar instance. The cost is said to have been 800 talents, which, if in Attic money, is about 155,000*l.* sterling, or double that sum if computed by the talent of Alexandria. It was built by order of Ptolemy Philadelphus, whose magnanimity in allowing the name of the architect to be inscribed upon so great a work, instead of his own, is highly commended by Pliny. The inscription ran in these words: "Sostratus of Cnidos, the son of Dexiphanes, to the Saviour Gods, for those who travel by sea." But, besides the improbability of the king allowing an architect to enjoy the sole merit of so great a work, we have the authority of Lucian for believing that the name of Ptolemy was affixed to the *Pharos*, instead of that of Sostratus, the original inscription having been—"King Ptolemy to the Saviour Gods, for the use of those who travel by sea." Sostratus, however, to secure the glory to himself in future ages, carved the former inscription on the stone, and that of Ptolemy on stucco, which he placed over it; so that in process of time, when the stucco fell, the

only record was that of the deceitful architect. According to the Arab historian Abd-el-Atif, this wonderful structure was still existing in the 13th century, but no remains of it are now to be seen.

The *Pharos* itself stood on a rock close to the N.E. extremity of the island of the same name, with which it communicated by means of a wall, and the island was also joined to the shore by a large causeway, called, from its length of seven stades, the *Heptastadium*. It was already constructed, as Josephus shows, in the reign of the same Ptolemy, which therefore implies that it was the work either of Philadelphus himself, or his father Soter, and not of Cleopatra, as Ammianus Marcellinus supposes; who even attributes to the same princess the erection of the *Pharos* itself. These erroneous notions of the historian may probably have originated in the tradition of some repairs made by Cleopatra, after the Alexandrian war. The causeway was similar to that of Tyre; and though, by connecting the island with the shore, it formed a separation between the two ports, it did not cut off all communication from one to the other, two bridges being left for this purpose, beneath which boats and small vessels might freely pass. As the *Heptastadium* served for an aqueduct as well as a road to the *Pharos*, it is probable that the openings were arched; and the mention of these passages satisfactorily accounts for the difference of name applied to the causeway by ancient writers; some, as Strabo, calling it a mole, and others a bridge, connecting the *Pharos* with the town.

The name of this causeway was derived from its length of 7 stadia, about $\frac{3}{4}$ of a mile, or 4270 English feet, which was at that time the distance from the shore to the island.

The old lighthouse of Alexandria still occupies the site of the ancient *Pharos*.

The form of the *Heptastadium* is no longer perceptible, in consequence of the modern buildings having encroached upon it; but its length of

7 stadia, or, as Cæsar reckons, 900 paces, may be readily made out, in measuring from the site of the old Saracenic wall behind the Frank quarter. And, though its breadth has been greatly increased by the accumulation of earth on which the modern town stands, a line drawn from the site of that wall, or from Fort Caffarelli, to what was properly the island of Pharos, would probably mark its exact position.

The *Museum* founded by Ptolemy Soter was a noble institution, which tended greatly to the renown of Alexandria; and from which issued those men of learning who have so many claims on the gratitude and admiration of posterity. It was to this school of philosophy that the once renowned college of Heliopolis transferred its reputation; and that venerable city, which had been the resort of the sages of Ancient Greece, ceded to Alexandria the honour of being the seat of learning, and the repository of the "wisdom of the Egyptians." Science, literature, and every branch of philosophy continued to flourish there for many a generation; foreigners repaired thither, to study and profit by "the instruction of every kind for which its schools were established;" and the names of Euclid, Eratosthenes, Hipparchus, Ctesibius, and the elder and younger Heron, Clemens, Origen, Athanasius, Ammonius, Theon, and his daughter Hypatia, shed a brilliant lustre over the Greek capital of Egypt.

To its strictly secular character as a Greek philosophical institution, entirely unconnected with either the ancient Egyptian or Christian religions, may perhaps be attributed the fact that, notwithstanding the wild farrago of nonsense which at one time encumbered the speculations of Alexandrian philosophy, its schools of astronomy, geology, physic, and various branches of science, maintained their reputation till the period of the Arab conquest.

Attached to the Museum was the famous library, also founded by Ptolemy Soter, and to which so many additions were made by his successor,

Ptolemy Philadelphus, that already at the death of the latter it contained no less than 100,000 volumes. No pains were spared in adding to this collection. A copy of every known work was reputed to be deposited there, and it was amongst them that the Septuagint translation of the Bible, made by order of Ptolemy Philadelphus, was placed. Of the arrangements respecting this translation, and the reception of his countrymen, Josephus gives an interesting account; but, always ready to show the great importance of the Jews, he forgets probability in this as in many other instances, and informs us that each of the seventy-two interpreters received three talents. This, if computed in Alexandrian money, amounts to 3100*l.* sterling, making a total of 223,200*l.*; a sum which not even the supposed munificence of a Ptolemy can render credible; and some are inclined, with Prideaux, to compute the amount still higher, even at two millions of our money.

Nor does it appear that the Ptolemies were always so liberally disposed, or so scrupulous in their way of obtaining additions to their library; and though they spared no expense in sending competent persons into distant countries to purchase books, much tyranny and injustice were resorted to, when they could bring their possessors within their reach, or when other states were generous enough to send them an original work. All books brought into the country were seized, and sent to the Library; and, as soon as they had been transcribed, the copies were returned to the owners, the originals being deposited in the library. Ptolemy Euergetes even went so far as to borrow the works of Æschylus, Sophocles, and Euripides from the Athenians, and only returned the copies he had caused to be transcribed in as beautiful a manner as possible, presenting them, in lieu of the original, 15 talents, or about 2906*l.* sterling.

The library of the Museum was unfortunately destroyed during the war of Julius Cæsar with the Alexandrians. For, in order to prevent his aggressors cutting off his communication with the

sea, being obliged to set fire to the Egyptian, or, as Plutarch says, his own, fleet, the flames accidentally caught some of the houses on the port, and, spreading thence to the quarter of the Bruchion, burnt the library, and threatened destruction to the whole of the Museum and the adjoining buildings. The Museum itself escaped, but the famous library, consisting of 400,000 volumes, which had cost so much trouble and expense for ages to collect, was lost for ever; and in it doubtless some very valuable works of antiquity, many of whose names may even be unknown to us.

The Museum stood, as already stated, in the quarter of the Bruchion. According to Strabo, it was a very large building, attached to the palace, surrounded by an exterior peristyle, or corridor, for walking; and it is probable that the philosophers frequently taught beneath this covered space, as in the stoa of Athens, or in the grove of Academus. It is difficult now to point out its exact site: it was probably near the modern branch of the canal that runs past the Rosetta Gate to the sea.

The *Serapeum* was founded by Ptolemy Soter, as reported by Plutarch and others, for the reception of the statue of Serapis, a foreign deity whose worship was introduced from Sinope. It stood in that part of the city which had formerly been occupied by Rhacôtis, the predecessor of Alexandria, and was embellished with such magnificence that Ammianus Marcellinus pronounces it unequalled by any building in the world, except the Capitol at Rome. It appears not only to have contained the temple of the deity, but to have consisted, like the Museum, of several distinct parts, such as a library and peristylar halls, adorned with beautiful works of art.

The *Serapeum* subsisted long after the introduction of Christianity into Egypt, as the last hold of the Pagans of Alexandria. Nor did it lose its importance, as Strabo would lead us to suppose, from the number of rival temples, or the increasing consequence

of Nicopolis; and it continued to be their chief resort until finally demolished by order of Theodosius, A.D. 389, when the votaries of the cross entirely subverted the ancient religion of Egypt. M. Ampère says, "Le Sérapeum était le Palladium de la religion Egyptienne, et de la philosophie Grecque. A l'époque de sa destruction il représentait l'alliance que toutes deux avaient fini par former contre l'ennemi, la religion Chrétienne." The building and its destruction are thus described by Gibbon. The temple of Serapis, "which rivalled the pride and magnificence of the Capitol, was erected on the spacious summit of an artificial mount, raised one hundred steps above the level of the adjacent parts of the city; and the interior cavity was strongly supported by arches, and distributed into vaults and subterraneous apartments. The consecrated buildings were surrounded by a quadrangular portico: the stately halls, the exquisite statues, displayed the triumph of the arts; and the treasures of ancient learning were preserved in the famous Alexandrian library, which had arisen with new splendour from its ashes."

But in progress of time the animosity of the Christians was directed against this edifice; the "pious indignation of Theophilus" could no longer tolerate the honours paid to Serapis; "and the insults which he offered to an ancient chapel of Bacchus convinced the Pagans that he meditated a more important and dangerous enterprise. In the tumultuous capital of Egypt, the slightest provocation was sufficient to inflame a civil war. The votaries of Serapis, whose strength and numbers were much inferior to those of their antagonists, rose in arms at the instigation of the philosopher Olympius, who exhorted them to die in defence of the altars of the gods. These Pagan fanatics fortified themselves in the temple, or rather fortress of Serapis, repelled the besiegers by daring sallies and a resolute defence, and, by the inhuman cruelties which they exercised on their Christian prisoners, ob-

tained the last consolation of despair. The efforts of the prudent magistrate were usefully exerted for the establishment of a truce, till the answer of Theodosius should determine the fate of Serapis. The two parties assembled without arms in the principal square; and the imperial rescript was publicly read. But when a sentence of destruction against the idols of Alexandria was pronounced, the Christians set up a shout of joy and exultation, whilst the unfortunate Pagans, whose fury had given way to consternation, retired with hasty and silent steps, and eluded, by their flight or obscurity, the resentment of their enemies. Theophilus proceeded to demolish the temple of Serapis, without any other difficulties than those which he found in the weight and solidity of the materials; but these obstacles proved so insuperable, that he was obliged to leave the foundations, and to content himself with reducing the edifice itself to a heap of rubbish; a part of which was soon afterwards cleared away, to make room for a church, erected in honour of the Christian martyrs. . . . The colossal statue of Serapis was involved in the ruin of his temple and religion. A great number of plates of different metals, artificially joined together, composed the majestic figure of the deity, who touched on either side the walls of the sanctuary. The huge idol was overthrown and broken to pieces; and the parts of Serapis were ignominiously dragged through the streets of Alexandria."

The library of the Serapeum was scarcely less famous than that of the Museum. Of the 700,000 volumes of which the Alexandrian library as a whole consisted, 300,000 were in the Serapeum. This number included the 200,000 volumes belonging to the kings of Pergamus, and presented to Cleopatra by Marc Antony. It was to prevent the increase of the Pergamus library that Ptolemy Epiphanes forbade the exportation of the Egyptian papyrus on which the volumes contained in it were written, whereupon "the copiers employed by Eumenes, king of Pergamus, wrote their books upon

sheepskins, which were called *Charta Pergamena*, or parchment, from the name of the city in which they were written. Thus our own two words, *parchment* from *Pergamus*, and *paper* from *papyrus*, remain as monuments of the rivalry in bookmaking between the two kings.

The collection in the Serapeum was also exposed to severe losses, at a subsequent period, during the troubles that occurred in the Roman empire. Many of the books are supposed to have been destroyed on those occasions, particularly at the time when the Serapeum was attacked by the Christians; and Orosius says he was at that time a witness of its empty shelves. We may, however, conclude that these losses were afterwards in some degree repaired, and the number of its volumes still further increased; though later contributions were probably not of the same importance as those of an earlier period: and Gibbon goes so far as to suppose that, if the library was really destroyed by Amer, its content were confined to the productions of an age when religious controversy constituted the principal occupation of the Alexandrians. "And," adds the historian, "if the ponderous mass of Arian and Monophysite controversy were indeed consumed in the public baths a philosopher may allow, with a smile, that it was ultimately devoted to the benefit of mankind." But, notwithstanding the injuries sustained by the Serapeum, during those tumults which ruined so many of the monuments of Alexandria, which converted every public building into a citadel, and subjected the whole city to the horrors of internal war, many, doubtless, of the ancient volumes still remained within its precincts; and the Caliph Omar will for ever bear the odium of having devoted to destruction that library, whose numerous volumes are said to have sufficed for six months for the use of the 4000 baths of this immense city.

It is related of John the Grammarian, the last disciple of Ammonius, surnamed Philoponus from his laborious studies of grammar and philo-

sophy, that having been admitted to the friendship of Amer, the lieutenant of the Caliph Omar, he took advantage of his intimacy with the Arab general to intercede for the preservation of the library of the captured city, which "alone, among the spoils of Alexandria, had not been appropriated by the visit and the seal of the conqueror. Amrou (Amer) was inclined to gratify the wish of the grammarian, but his rigid integrity refused to alienate the minutest object without the consent of the caliph; and the answer of Omar, inspired by the ignorance of a fanatic, 'If these writings of the Greeks agree with the Book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed,'" doomed them to destruction. Such was the sentence said to have been pronounced by the impetuous Omar. The Moslems, however, to this day, deny its truth; and Gibbon observes, that "the solitary report of a stranger (Abulpharagius), who wrote at the end of 600 years, on the confines of Media, is overbalanced by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eutychus, has amply described the conquest of Alexandria." But the admission of some Arab writers, cited by the learned De Sacy in his notes on Abd-el-Atif, seems to confirm the truth of Omar's vandalism; the authorities of Makrizi and Abd-el-Atif are of considerable weight, notwithstanding the silence even of contemporary Christian annalists; and whilst we regret the destruction of this library, we may wish, with M. Rey Dussueil, that the capture of Alexandria had happened half or a whole century later; when, instead of destroyers, the Arabs assumed the character of preservers of ancient literature.

The *Cesarium* or temple of Cæsar, is marked by the two obelisks (called Cleopatra's Needles), which Pliny tells us "stood on the port at the temple of Cæsar." Near this spot, according to Strabo, was the palace of the kings

on the point called Lochias, 'on the left of the great harbour, which is the same as the headland behind the modern Pharillon. The tombs of the kings, also, stood in this district, and formed part of the palace under the name of "*Sôma*." In this enclosure the Ptolemies were buried, as well as the founder of the city, whose body, having been brought to Egypt, and kept at Memphis while the tomb was preparing, was taken thence to Alexandria, and deposited in the royal cemetery.

Arab tradition has long continued to record the existence of the *tomb of Alexander*; and Leo Africanus mentions a "small edifice standing in the midst of the mounds of Alexander, built like a chapel, remarkable for the tomb where the body of the great prophet and king, Alexander, is preserved. It is highly honoured by the Moslems; and a great concourse of strangers from foreign lands who, with feelings of religious veneration, visit this tomb, often leave there many charitable donations." The building traditionally reported to be the tomb of Alexander, was found by Mr. Stoddart amidst the mounds of the old city. It resembles an ordinary Sheykh's tomb, and is near the bath to the west of the road leading from the Frank quarter to the Pompey's Pillar Gate. But its position does not agree with the "*Sôma*," according to Strabo's account; and the authority of Arab tradition cannot always be trusted.

The sarcophagus, said to have been looked upon by the people of Alexandria as the tomb of Iscander, was taken by the French from the mosk of Athanasius, and is now in the British Museum; but as the hieroglyphics on it prove it to have belonged to an Egyptian Pharaoh, its authenticity must be considered as more than doubtful.

The Island of *Antirrhodus*, the *Posidium*, the *Timonium*, the *Emporium*, the ports of *Eunostus* and *Kibôtus*, and the *Neeropolis* have been described in Strabo's account given at p. 78.

The *Panium*, or Temple of Pan,

described by Strabo as an artificial height, in the shape of a top, resembling a stone mound, with a spiral ascent, and commanding a view of the whole city, was supposed by Pococke to have been marked by a hill within the walls behind the Frank quarter, since occupied by Fort Caffarelli, which is built on ancient substructions. Some have conjectured it to have been the height on which Pompey's Pillar stands, and others have placed it on the redoubt-hill to the W. of that monument.

The *Gymnasium* stood near the street which extended from the western or Necropolis Gate to that on the Canopic or eastern side; which were distant from each other 40 stadia, the street being 100 ft. broad. It had porticoes covering the space of an eighth of a mile, of which Pococke conjectures the granite columns near the main street to be the remains. The *Forum* he places between this and the sea; and he attempts to fix the site of the Necropolis Gate on the S. of the present town. Two large *streets* were a few years ago clearly traced, as well as the spot where they intersected each other at right angles. One of these was probably the street mentioned by Strabo as running from the Mareotic or Sun Gate to the sea; the other, though not the corresponding cross *main* street, was one of some consequence, as is proved by the columns and the remains of buildings that could then be seen throughout its course: and if there is a difficulty in ascribing these or other ruins to any particular edifice, it may readily be accounted for in a city which, as Diodorus observes, contained a succession of temples and splendid mansions.

Outside the modern walls, and at the extreme N.E. corner of the old city, was the Jews' quarter, or *Regio Judæorum*, separated from the Bruchion by its own wall: and though not so extensive as some would lead us to suppose, it was inhabited by a large population, governed by its own Ethnarch, and enjoying great privileges granted at various times by the Cæsars. Its

site was between the palaces and the modern tomb of Sheykh Shaktbek, and near this is the Jewish cemetery at the present day.

The Rosetta Gate is the eastern entrance of the large walled *circuit*, which lies to the S. and S.E. of the modern town. The space it encloses is about 10,000 ft. long, by 3200 in the broadest, and 1600 in the narrowest part. Till lately it was a large uninhabited area, whose gloomy mounds were only varied here and there by the gardens or villas of the Franks, and other inhabitants of Alexandria; but now that the Saracenic walls of the town have been removed, and this once vacant space is daily becoming occupied by streets, churches, and detached houses, it may once more be looked upon as part of Alexandria. The site of the old Canopic Gate lay very much further to the E. than the modern entrance on that side. Indeed the circuit has been so much diminished, that the latter stands on what was once part of the street leading to the Canopic Gate, whose site was about half a mile further to the eastward. The wall of the ancient city, on that side, passed under the lofty mounds occupied by the French lines before the battle of Alexandria; and the remains of masonry, its evident line of direction, and the termination of the mounds of the town in that part, sufficiently show its position.

3. PRESENT REMAINS OF ANCIENT ALEXANDRIA.—Of the magnificent city described by Strabo it may be said that hardly a vestige remains. The two obelisks, one erect and one fallen, commonly called *Cleopatra's Needles*, are the only striking relics of what he saw. These obelisks stood originally at Heliopolis, but were brought to Alexandria in the reign of Tiberius (A.D. 14–37), and set up in front of the temple of Cæsar, or the Cæsarium, which the Alexandrians had erected in honour of the emperor. Another account indeed assigns the erection of this temple to Cleopatra, to commemorate the birth of her son by Julius Cæsar; and if this story were true it would explain the

origin of the traditional name. The obelisks are of red granite of Syene, and are respectively, the standing one 71 ft. high, the fallen one 66 ft.; the diameter of both at the base is the same, 7 ft. 7 in. Among the hieroglyphs carved on them are the names of Thothmes III., Rameses II., and Sethi II., his successor. The fallen obelisk was given by Mohammed Ali to the English, who were desirous of removing it to England as a record of their successes in Egypt, and of the glorious termination of the campaign of 1801. The Pasha even offered to transport it free of expense to the shore, and put it on board any vessel or raft which might be sent to remove it; but the project has been wisely abandoned, and cooler deliberation has pronounced that, from its mutilated state, and the obliteration of many of the hieroglyphics by exposure to the sea-air, it is unworthy the expense of removal. It is now ~~entirely covered~~ *in London.* with debris.

Just beyond the obelisks to the E. are the ruins of an old round tower, commonly called the "Roman tower," though from its position at the corner of the wall just where it turns southward, and the style of its architecture, it belongs more properly to the early Arab period.

The most striking monumental relic of Alexandria is the column erroneously called *Pompey's Pillar*. It stands near the Mohammedan burial-place on an eminence which was probably the highest ground of the ancient city. It consists of a capital, shaft, base, and pedestal, which last reposes on substructions of smaller blocks, once belonging to older monuments, and probably brought to Alexandria for the purpose. On one is the name of the first Psammetichus.

Its substructions were evidently once under the level of the ground, and formed part of a paved area, the stones of which have been removed (probably to serve as materials for more recent buildings), leaving only those beneath the column itself, to the great risk of the monument.

The total height of the column is

98 ft. 9 in., the shaft is 73 ft., the circumference 29 ft. 8 in., and the diameter at the top of the capital 16 ft. 6 in. The shaft of beautiful red granite, highly polished, is elegant and of good style, but the capital and pedestal are of inferior workmanship and unfinished, and it is probable that, while the column itself was of an early period, the capital and shaft were added at the time when the pillar as it stands was erected as a monument in honour of the emperor Diocletian. That it was intended to serve this purpose is apparently proved by the following Greek inscription:—

TON TIMIOTATON AYTOKPATOPA
TON POΛIOYXON ΔΔΕΞΑΝΔΡΕΙΑC
ΔΙΟΚΛΗΤΙΑΝΟΝ ΤΟΝ ΑΝΙΚΗΤΟΝ
ΠΟΥΒΑΙΟC ΕΠΑΥΧΟC ΑΠΥΡΙΤΟΥ

That the people of Alexandria should erect a similar monument in honour of Diocletian is not surprising, since he had on more than one occasion a claim to their gratitude, "having granted them a public allowance of corn to the extent of two millions of medimni," and "after he had taken the city by siege when in revolt against him, having checked the fury of his soldiers in their promiscuous massacre of the citizens." It is more probable, however, that this column silently records the capture of Alexandria by the arms of Diocletian in A.D. 296, when the rebellion of Achilleus, who had usurped for 5 years the imperial title and dignities, had obliged him to lay siege to the revolted city, and the use of the epithet *ανικητον* "*invincible*," applied to the emperor, is in favour of this opinion. This memorable siege, according to the historian of the Decline, lasted eight months; when, "wasted by the sword and by fire, it implored the clemency of the conqueror, but experienced the full extent of his severity. Many thousands of the citizens perished in the promiscuous slaughter, and there were few obnoxious persons in Egypt who escaped a sentence either of death or at least of exile."

On the summit is a circular depres-

sion of considerable size, intended to admit the base of a statue, as is usual on monumental columns; and at each of the four sides is a cramp, by which it was secured: and, indeed, in an old picture or plan of Alexandria, where some of the ancient monuments are represented, is the figure of a man standing on the column. An Arab tradition pretends that it was one of four columns that once supported a dome or other building; but little faith is to be placed in the tales of the modern inhabitants. Macrisi and Abd-el-ateef state that it stood in a *stoa* surrounded by 400 columns, where the library was that Omar ordered to be burnt; which (if true) would prove that it belonged to the Serapeum.

In the hollow space to the S.W. of this column is the site of an ancient *circus*, or a stadium; from which the small fort, thrown up by the French on the adjoining height, received the name of the "Circus Redoubt." The outline of its general form may still be traced.

Not the least remarkable of the remains of ancient Alexandria are the cisterns constructed beneath the houses for storing the supply of water with which the city was furnished by the Canopic canal. These cisterns were often of considerable size, having their roofs supported by rows of columns, vaulted in brick or stone. Being built of solid materials, and well stuccoed, they have in many instances remained perfect to this day; and some continue even now to be used for the same purpose by the modern inhabitants. The water is received into them during the inundation, and the cistern being cleansed every year, previous to the admission of a fresh supply, the water always remains pure and fresh. In some, steps are made in the side; in others, men descend by an opening in the roof, and this serves as well for lowering them by ropes, as for drawing out the water, which is carried on camels to the city.

Reservoirs of the same kind are also found in the convents that stand on the site of the old town; and se-

veral wells connected with them may be seen outside the walls, in going towards the Mahmoodeeah Canal. They show the direction taken by the channels that conveyed the water to the cisterns in the town. One set of them runs parallel to the eastern exit of the Mahmoodeeah, another is below the hill of Pompey's Pillar, and another a little less than half-way from this to the former line. It was by means of these cisterns that Ganymedes, during the war between Julius Cæsar and the Alexandrians, contrived to distress the Romans, having turned the sea-water into all those within the quarter they occupied; an evil which Cæsar found great difficulty in remedying, by the imperfect substitute of wells.

For a description of the Catacombs, the so-called "Baths of Cleopatra," Cæsar's Camp, and other ruins outside the town, *see below*, § 15.

Little now remains of the splendid edifices of Alexandria; and the few columns, and traces of walls, which a few years ago rose above the mounds are no longer seen. The excavations carried on amidst the mounds of the old town, mostly for the purpose of laying the foundations of modern houses, occasionally bring to light a few relics, as parts of statues, large columns, and remains of masonry, which last, if properly examined and planned at the time, might serve as a guide to the position of its ancient buildings; and whoever has an opportunity would do well to mark the site of ruins wherever they are found.

4. POPULATION, ANCIENT AND MODERN.—According to the account of Alexandria, given by Polybius, the inhabitants were, in his time, of three kinds: 1, The Egyptians, or people of the country, a keen and civilised race; 2, The mercenary troops, who were numerous and turbulent, for it was the custom to keep foreign soldiers in their pay, who, having arms in their hands, were more ready to govern than to obey; and, 3, The Alexandrians, not very decidedly tractable, for similar reasons, but still better than the last; for, having been mixed with and de-

scended from Greeks who had settled there, they had not thrown off the customs of that people. This part of the population was, however, dwindling away, more especially at the time when Polybius visited Egypt during the reign of Ptolemy Physcon; who, in consequence of some seditious proceedings, had attacked the people on several occasions with his troops, and had destroyed great numbers of them. The successors of Physcon administered the government as badly or even worse; and it was not till it had passed under the dominion of the Romans that the condition of the city was improved.

The Alexandrians continued, even under the Romans, to manifest their turbulent character: and Trebellius Pollio tells us they were "of so impetuous and headlong a disposition, that on the most trifling occasions they were enticed to actions of the most dangerous tendency to the republic. Frequently, on account of an omission of civilities, the refusal of a place of honour at a bath, the sequestration of a ballad, or a cabbage, a slave's shoe, or other objects of like importance, they have shown such dangerous symptoms of sedition as to require the interference of an armed force. So general, indeed, was this tumultuous disposition; that, when the slave of the then Governor of Alexandria happened to be beaten by a soldier, for telling him that his shoes were better than the soldier's, a multitude immediately collected before the house of Æmilianus, the commanding officer, armed with every seditious weapon, and using furious threats. He was wounded by stones; and javelins and swords were pointed at and thrown at him."

The letter of Adrian also gives a curious and far from *favourable* account of this people in his time; which, though extending to all the Egyptians, refers particularly to the Alexandrians, as we perceive from the mention of Serapis, the great deity of their city, "Adrian Augustus, to the Consul Servian, greeting:—I am convinced, my friend Servian, that all the inhabitants of Egypt, of whom you made honourable

mention to me, are trifling, wavering, and changing at every change of public rumour. The worshippers of Serapis are Christians, and those who call themselves followers of Christ pay their devotions to Serapis; every chief of a Jewish synagogue, every Samaritan, each Christian priest, the mathematicians, soothsayers, and physicians in the gymnasia, all acknowledge Serapis. The patriarch himself, whenever he goes into Egypt, is obliged by some to worship Serapis, by others Christ. The people are, of all others, the most inclined to sedition, vain and insolent. Alexandria is opulent, wealthy, populous, without an idle inhabitant. They have one god (Serapis), whom the Christians, Jews, and Gentiles worship. I could wish that the city practised a purer morality, and showed itself worthy of its pre-eminence in size and dignity over the whole of Egypt. I have conceded to it every point; I have restored its ancient privileges; and have conferred on it so many more, that when I was there I received the thanks of the inhabitants, and immediately on my departure they complimented my son Verus. You have heard, too, what they said about Antoninus: I wish them no other curse than that they may be fed with their own chickens, which are hatched in a way I am ashamed to relate. I have forwarded to you three drinking-cups, which have the property of changing their colour."

As in former times, the inhabitants are in appearance and character a mixed race, from the coast of Barbary, and all parts of Egypt, with Turks, Albanians, Syrians, Greeks, Jews, Copts, and Armenians, independent of Frank settlers.

The population of Alexandria, which from half a million or more in the days of the Ptolemies and the Cæsars had diminished at the end of the last century to 6000, has been very rapidly recovering its numbers under Moham-mad Ali and his successors. According to the last official return of 1871, it is estimated at 220,000, of whom three-fourths are native and one-fourth foreign. These latter are thus divided:—

Greeks	21,000
Italians	14,000
French	10,000
English and Maltese	5,000
German and Swiss	4,500
Various nations	500

But no great faith can be placed in the accuracy of these figures, and it must be remembered that the so-called European population is essentially a floating one.

5. CLIMATE.—Several ancient writers, as Diodorus, Strabo, Ammianus Marcellinus, Quintus Curtius, and even Celsus, speak of the climate of Alexandria as healthy, with a temperature both cool and salubrious. This Strabo attributes to the admission of the Nile water into the Lake Mareotis, and apparently not without reason; since it is notorious that the fevers prevalent there are owing to exhalations from it; and medical men have lately recommended that the Nile water should be freely admitted into it, to remedy this evil. At the close of the last century this lake was nearly dry; but during the contest between the English and French at Alexandria, the sea was let into it by the former, in order to impede the communication of the besieged with Cairo, and cut off the supply of fresh water from the city; and it is now once more a lake.

The temperature of Alexandria is kept tolerably cool even in summer, the thermometer seldom ranging above 86° Fahr., by the N.W. winds from the sea, but at the same time there is a moisture and dampness in the air produced by the same cause, especially at night, which are very trying to many constitutions; and the disagreeable smell from the marshes of the lake, which are peculiarly offensive whenever the wind sets from the S.E., is not suggestive of health. In the early months of the year a great deal of rain generally falls all along the Egyptian coast, and the exhalation caused by the effect of a hot sun on the morass of mud, into which a heavy downpour soon converts the streets of Alexandria, renders a residence in the

town at that period unwholesome as well as unpleasant. This cause of unhealthiness will, however, be in a great measure removed when the paving of the streets shall have been completed throughout the town.

6. GOVERNMENT.—The city of Alexandria forms an independent government apart from the province in which it is situated. It has its own governor, who is assisted in all matters relating to the internal administration of the town by a municipal council. The formation of this body is of very recent date. It is composed of half natives and half Europeans; and, if the objects for which it was established can be thoroughly carried out, it will contribute very essentially to the improvement of the town, and the general well-being of the inhabitants. But as, unfortunately, it is impossible for it to fulfil its functions without interfering with the privileges and immunities so long claimed and enjoyed by Europeans, there is every reason to fear that its work of reform must, for the present, at any rate, be very limited and partial. As explained elsewhere, every foreigner accused of any offence has to be indicted in the consular court of the nation of which he is a citizen. It is easy to imagine the labour and difficulty involved in dealing with offenders against sanitary and traffic regulations, with keepers of false weights and measures, &c., when the accused, instead of being dealt with at once by a recognised court, has to be brought before his own consular court. When it is remembered, too, that there are 17 of these courts, and that in many of them the administration of justice is thoroughly corrupt, it is no wonder that the municipal council find their task a hard one, and that their endeavour, by means of their police, to enforce their regulations is productive of constant difficulties between the Egyptian Government and the different consular authorities. There is no doubt that in a town like Alexandria, swarming with the scum of all the countries of the Mediter-

ranee, some supreme local authority, with entirely independent action, is necessary; but it would perhaps have been better to wait until the whole question of civil and criminal jurisdiction as regards foreigners had been settled.

The city is divided into quarters, each presided over by a Sheykh, by whom all small matters are settled. The more serious cases are sent to the *zaptieh*, or chief police office, for decision by the prefect of police. But if the defendant in a civil or criminal case be a foreigner he must be taken before his own consul, to be dealt with according to the laws of his own country. There is very little crime among the natives. The Franks, as they are called, are the chief offenders against law and order; and, unfortunately, that section of them which is at once the most numerous and the most lawless, the Greeks, enjoys also, owing to the corrupt and inefficient state of its consular court, the greatest immunity from punishment. Suits between natives in which property is involved are decided by the Makkeh-meh, or Cadi's court; and there is a mixed tribunal, composed of half natives and half foreigners, and presided over by a native, for the decision of all commercial cases between foreigners and natives, where the latter are defendants. When foreigners are the defendants they must be taken before their own consular court as in other cases. Among the natives every trade and profession has its sheykh, whose duty it is to collect the taxes, and be answerable for the good conduct of the different members. Foreigners are exempt from taxation.

7. COMMERCE AND INDUSTRY.—The importance of the commerce of Alexandria in ancient times has been already spoken of. At the present day its carrying trade is very considerable. According to published returns the value of the exports during the year 1871 amounted to 10,251,608*l.*, of which the large share of 7,706,442*l.*

was to England. The principal articles of export were—

	Value.
Cotton (principally to England)	£6,402,756
Cotton seed (ditto)	1,008,278
Beans (ditto)	753,462
Corn.	573,766
Sugar (ditto and France)	379,456
Gums (principally to England)	307,932
Coffee (ditto France)	122,110

Among the other principal articles of export are ivory, wool, linseed, and mother-of-pearl.

The same returns give the value of the imports for the year 1871 at 5,753,020*l.*, of which 2,469,026*l.* was from England. Among the principal articles of import were—

	Value.
Manufactured goods (principally from England)	£1,695,870
Wood (principally from Turkey, Austria, and Italy)	389,286
Coal (principally from England)	307,495
Oils (ditto England, Italy, Turkey, and France)	251,158
Wines and Liqueurs (ditto France)	229,944

The other principal articles of import are raw silk, salt provisions and vegetables, fruits, and marbles and stones.

As is seen by the above statement, the greater part of the trade of the port is with England.

The principal native industries of Alexandria are embroidery in gold and silk, weaving of cotton stuffs for native use, manufacture of pipe-stems, tobacco, arms, &c., native saddlery, dyeing, &c. The principal European industries are manufacture of Italian paste, starch, soap, gas, candles, oil, &c.

8. PORTS, GATES, WALLS.—Mention has already been made of the two ports possessed by Alexandria, the Eastern or Great Harbour, now called the New Port, and the Western or Eunostus Harbour, now called the Old Port; and we have seen that they were formerly separated by the Heptastadium, and had a communication by bridges which formed part of that mole. The *Eastern* or *New Port* has long been disused except by small native vessels, being completely exposed to the winds from the north, and encumbered with rocks and shoals.

There are no vestiges of the two moles which, running, the one from the Pharos, the other from the Pharillon, formerly sheltered this port. From the advent of the Arab conquerors until the beginning of the present century, however, it had been appropriated to the vessels of Christian states; no Christian vessel being permitted to enter the Western or Old Port, which was reserved exclusively for Turkish vessels, unless compelled to do so by stress of weather; and then they were forced to go round as soon as an opportunity offered. It was in consequence of this custom that all the houses of the Europeans, constituting the Frank quarter, were built on that side of the city. The privilege of using the old harbour and that of riding on horseback were obtained by the English, for all Europeans, on evacuating Alexandria.

The *Western Harbour, Eunostus*, has been described in the account of the landing at Alexandria. p. 70. As soon as the important works which are now in course of construction are completed, it is intended to put in force a scale of harbour dues based on that actually in use in the port of Liverpool. The total tonnage of vessels entering the harbour during 1871, vessels of war excepted, was 1,262,602; and of vessels leaving, vessels of war excepted, 1,267,381. In the harbour is a magnificent floating dock nearly 500 feet long and 100 feet broad, and capable of supporting a weight of 10,000 tons.

The four principal *gates* of Alexandria were the Canopic on the east, the Necropolis Gate on the west, and those of the Sun and Moon at the two ends of the street that ran from the sea to the lake. As you looked up the latter street, the ships in the Great Harbour were seen beyond the Gate of the Moon on one side, and those in the Mareotic port on the other; the two streets intersecting each other at right angles.

The site of the Canopic Gate is

probably to be found some 1200 yards to the east of the modern Rosetta Gate, near the Telegraph tower. No portion of the ancient circuit now remains, and even the old Arab wall has been entirely removed to make way for the increasing size of Alexandria.

The present *walls*, enclosing a portion of the mounds of the old city, were built in 1811, by Mohammed Ali, but they were probably based on older foundations. They are well built and of great thickness, but have lately been destroyed in parts to make way for improvements. The principal gate is the Rosetta Gate, strongly fortified with a double ditch and five bastions. Fort Caffarelli and Fort Napoleon inside the town, with numerous other fortifications outside, are the principal defences.

9. STREETS, PUBLIC PLACES, AND BUILDINGS.—Street nomenclature at Alexandria is of a very motley character, Arabic, French, English, Italian, and other names, having been given apparently according to the caprice of individuals; and, to make the confusion worse, the names are continually being changed. Lately, indeed, the Government has given names to the principal places and streets, and in some instances these names have been written up, but it is very common to find people still calling them by the old name, or by some name which to them is more familiar; *e. g.*, the large square which used to be called the Place des Consuls, is now properly named the Place Méhémet Ali, but English people generally call it the Great Square. This square is the European centre of Alexandria. In it are situated the principal hotels, shops, bankers' and merchants' offices. At the N.E. corner is the English church, and on the same side is the French Consulate, a large handsome-looking building. The houses are all built in large blocks called *Okelles*, of which the largest is that in which the Hôtel d'Orient is situated. Recent improve-

ments have made the interior of the square a very pleasant promenade, shaded by trees and well provided with seats. At each end is a large fountain. The other principal open space is the Place de l'Eglise, so called from the Roman Catholic church which occupies the S.E. side of it. On the same side are Abbat's Hotel, and the Egyptian Post-office.

Among the principal streets of Alexandria are the Rue Shereef Pasha, a handsome and well-built street leading from the Place Méhémet Ali into the road to the Rosetta Gate. In it are the houses of many of the principal merchants; and in the afternoon it presents a gay and animated appearance, there being a constant stream of carriages to and from the drive by the canal. Parallel with this street are the Rue de la Poste, in which is the English Post-office immediately on the right after leaving the Square, and the Rue de la Mosquée d'Atarine, both leading to the Rosetta Gate road. The continuation of the Rue de la Mosquée d'Atarine from the other side of the Place de l'Eglise is called the Rue de la Mosquée. From the S. side of the Place Méhémet Ali the Rue Ibrahim extends to the bridge over the canal, and is the direct road to the station; and the Rue Anastasi leads to the open space in which is Fort Napoleon. Both these streets pass through some of the lowest parts of the town. The Rue Ras-et-Teen is a long, winding street, leading from the W. end of the Place Méhémet Ali to the Palace of Ras-et-Teen: from it branch off the streets leading to the harbour. From the N. side of the Place Méhémet Ali a number of short streets lead down to the sea. Most of the English business houses are in this part; and one of the streets was called Gracechurch Street, but has now received officially the name of the Rue de l'Eglise Anglaise from the English church whose west end faces it. Crossing these streets is the Rue de l'Aiguille de Cléopâtre, following the bend of the Great Harbour up to the Ramleh railway station, and so called from passing the spot where

Cleopatra's Needle stands. The English Consulate and Telegraph offices are in this street. The road leading to the Rosetta Gate is called the Rue de la Porte de Rosette. At the town end of it are some handsome houses, and the Zizinia theatre. It has been thought better to give the names of the streets in French, as, wherever they are written up, it is usually in that language, and if known at all they are more likely to be so under their French title than under any other.

Public buildings there are none in Alexandria: the only one which could even by courtesy be called so is the Bourse, a rather insignificant block of buildings, at the corner of the Rue de la Bourse and the Rue de l'Aiguille de Cléopâtre.

10. CANALS. There are but slight vestiges of the old canals of Alexandria. Mr. Hamilton mentions the site of one which communicated from Lake Mareotis with the port. The banks and channel of a large canal, running from the lake to the old harbour, may also be seen about half-way between the modern city and Marábut point, about 4 miles to the S.W. of the modern town, and little more than $1\frac{1}{2}$ mile beyond the Catacombs. It is 6600 feet long; the high mounds on either side are about 250 feet apart; and the breadth of the canal itself may have been about 80 feet. There is also the bed of a small channel about half-way from the town and the Catacombs, but probably of late time; and the canal that leads from the Mahmoodeeah to the Rosetta Gate, and enters the new port near the lazaretto, is a modern work, cut through the walls and basements of ancient buildings. One old canal, which ran into the sea near the basin, or *Kibôtos*, may have been that passing under the present walls, within the western gate; but the Canopic canal was on the east of the town.

The modern Mahmoodeeah canal was begun by Mohammed Ali in 1819, and opened on Jan. 20, 1820. It received its name in honour of the

Sultan Mahmood II. The cost is said to have been 300,000*l.*; and 250,000 men were employed about one year in digging it, of whom 20,000 perished by accident, hunger, and plague. It commences at the village of Atfeh, on the Rosetta branch of the Nile, and has a total length of 50 miles, with an average width of about 100 feet. A part of its course is identical with that of the ancient Canopic branch of the Nile, and the old canal of Fooah, which was used in the time of the Venetians for carrying goods to Alexandria, and existed, though nearly dry, in Savary's time, A.D. 1777. The right bank of the Mahmoodeeah canal is bordered for some distance with the houses and gardens of the wealthy inhabitants of Alexandria, and is the fashionable afternoon promenade. The gardens belonging to the Villa of Moharram Bey and the Villa Pastré are opened to the public, and a band plays there on Sundays and Fridays. They are well worth seeing for the beauty and luxuriance of the shrubs and flowers, and there are pretty views of the surrounding country to be obtained from the high ground at the furthest end from the canal. The Villa and garden of Moharram Bey belong to the Viceroy, who has also a palace on the banks of the canal, commonly called No. 3 Palace.

11. MOSKS, CHURCHES, CONVENTS.

There are no *mosks* at Alexandria which in themselves contain anything worth seeing, but two are interesting as marking ancient sites. One of the mosks is called "of 1001 columns," according in number with the *fables* of the 1001 nights. It is on the west side, near the Gate of Necropolis, now the Gabari Gate. Pococke observed in it four rows of columns from S. to W., and one row on the other side; and here, he says, it is supposed that the church of St. Mark once stood; where the patriarch formerly lived; and where the Evangelist is reported to have been put to death. This church was destroyed by the Moslems in the reign of Melek el Kamel, the

son of Melek Adel, in 1219, whilst the Crusaders were besieging Dami-etta, for fear that they might surprise Alexandria and make a fortress of its solid walls; and no offers on the part of the Christians could induce them to spare this venerated building. The other great mosk is called of St. Athanasius, doubtless, as Pococke observes, from having succeeded to a church of that name. It is from this that the sarcophagus, called the "tomb of Alexander," was taken, which is now in the British Museum.

The *churches* and *convents* are almost entirely devoid of interest. The convent of the Copts is dedicated to St. Mark, whose body they pretend to possess, though it is well known that it was carried off clandestinely by the Venetians, as stated by Leo Africanus, as well as by Darù, and other historians. The old mosaics of St. Mark's at Venice also record this fact, and the inscription over the scene there represented does not hesitate to admit that the body was "stolen" by the two Venetian captains "Rusticus and Tribunus" (called in the Venetian histories Rustico of Torcello and Buono of Malamacco), assisted by the monk Staurgius and the priest Theodorus, who had charge of the sanctuary of St. Mark in Alexandria. This happened during the dogeship of Giustiniano Partecipazo, about 828 A.D.; and the mosaic was put up in the new church at Venice in the 11th century. (See Sir G. Wilkinson's account of this mosaic, 'Jour. Archæol. Assoc.,' vol. vii. p. 258.)

The *Greek Church* is a heavy, ugly building of modern date. The form is the usual one of a Greek cross, with a dome in the centre. The Greeks pride themselves on some relics, said to be of St. Catherine, who suffered martyrdom at Alexandria. For their convent of St. Saba they only claim an age of 500 years; though some of the monks pretend that it contained the real church of St. Mark.

The *Latin Church* is another modern building with no pretensions to architectural beauty; and the same may be said of all the other ecclesias-

tical edifices belonging to the different religious persuasions.

12. HOSPITALS, CHARITIES, SOCIETIES.—The hospital of the Deaconesses of Kaisersworth is well worth a visit. It is tended by European doctors, and the nursing is done by the deaconesses. There are three classes of patients; the first-class paying 5s. a day, the second 3s., and the third treated gratis. There are no restrictions as to religion, and the patient may be visited by a clergyman of his own persuasion. This hospital, one of the many established in different parts of the world by the Kaisersworth Deaconesses, relies entirely on voluntary contributions, and is well worthy of support. The European Hospital is managed by a committee composed of members of the European community. Patients are admitted by a ticket from the consulate of the nation to which they belong. The charges are from 8 to 2 francs per day. Sisters of Charity of the order of St. Vincent de Paul are the nurses, and religious ministrations are conducted by the Franciscans of the Holy Land. There are also the Government Civil and Military Hospital, and a hospital attached to the Orthodox Greek Church.

There are several charitable Societies established at Alexandria, most of them in connexion with the different European communities. They are chiefly for the purpose of providing help in various ways to poor fellow-citizens, such as giving them money for returning home, paying their expenses in hospital, &c. The British Benevolent Association gave assistance in 1870 to 97 persons, at an outlay of 237*l*. The Sisters of Charity have an establishment for foundlings, and also give assistance in various ways to the poor of all nations. There is a Mont de Piété at Alexandria, to which the natives resort in the proportion of about 5 per cent.

13. SCHOOLS.—The Government schools consist of a Primary, and a Secondary school, and a special Naval

school. The system of instruction in the Government schools generally will be found described elsewhere. The Naval School has not been long established, and as it enjoys the advantage of being under the superintendence of Capt. MacKillop, R.N., it may produce better results than the other Government schools, where, for want of good masters and proper supervision, the knowledge acquired is at once superficial and inaccurate. Les Frères de l'Ecole Chrétienne have a large establishment well worth a visit, near the Roman Catholic church; there are nearly 600 pupils, of whom more than 300 receive gratuitous instruction: natives and Europeans of all creeds are alike taken. The Greek Church has large schools both for boys and girls; and there is a Protestant school in connexion with the Scotch Church, which has more than 100 boys and girls, of whom many receive instruction gratuitously. The American United Presbyterian Church has a school attached to the Mission, of which the Rev. D. Lansing is the head: there are about 100 boys and girls, Christians, Jews, and Muslims.

14. THEATRES, AMUSEMENTS, &c.—The Zizinia Theatre, in the Rosetta Gate Road, is a large, handsome building: there is generally Italian Opera or French Play going on there in the winter and spring. At the Debbane Theatre in the Rue de l'Obélisque there are occasional representations. The Grand Casino in the Place Méhémet Ali, is open every evening for singing, dancing, &c.; and there are several cafés chantants in different parts of the town, but most of them of a very low order.

The English community have a very flourishing cricket club: the ground is a piece of desert waste near the Ramleh Railway Station, but a tolerable wicket has been obtained by laying down lime concrete. Matches are often played in the winter season, and some of the members generally meet for practice on Saturdays. Visitors are always welcome. There is a pigeon-

shooting club at Ramleh; the matches take place in the summer. Excellent shooting may be had in the neighbourhood of Alexandria; but it is necessary to make the acquaintance of some resident sportsman in order to know where to go and what to do.

15. DRIVES, EXCURSIONS. — The roads in the neighbourhood of Alexandria are so bad, that driving over them for the sake of a drive is a very questionable pleasure. The regular afternoon promenade is out by the Rosetta Gate, and along the Mahmood-deeah Canal, and some very good turn-outs may often be seen there. The drive presents no object of interest except the villas and gardens by the side of the canal, which have been already described. On the other side of the town a visit may be paid to Gabari: the road is the same as that to the railway station as far as the bridge over the canal; on crossing that you keep straight on through a slough of despond of dust or mud, according to the weather, and passing under a gateway, drive up a desolate-looking avenue to the race-course. The race meeting is held in May. The terrace in front of the palace built by Said Pasha, serves as the grand stand. When the gardens were kept up, Gabari was much resorted to, but it is quite deserted now. There is a good view over Lake Mareotis. Returning to the main road, the drive may be continued to Mex, and a visit paid to the so-called *Bagni di Cleopatra*, and the *Catacombs*. The Baths of Cleopatra are merely excavations, perhaps tombs, at the water's edge, below the level of the sea, which from their appearance and situation have been called baths. The Catacombs are a little further on.

Nothing which remains of Alexandria attests its greatness more than these Catacombs. The entrance to them is close to a spot once covered with the habitations and gardens of the town, or suburb of the city, which, from the neighbouring tombs, was called the Necropolis. The extent of these Catacombs is remarkable; but the prin-

[Egypt.]

cipal inducement to visit them is the elegance and symmetry of the architecture in one of the chambers, having a Doric entablature and mouldings, in good Greek taste, which is not to be met with in any other part of Egypt.

Tapers, and, if the traveller intends to penetrate far into them, a rope, are necessary; and, if he wishes to take measurements of the mouldings, a ladder.

The *quarries of Mex* are on the sea-shore, about five miles from Alexandria. At the commencement of the works of the Suez Canal, the working of these quarries was conceded to the Canal Company, who intended to employ the stone in the composition of the concrete blocks for the jetties at Port Said, but the expense attendant on the conveyance of the stone such a distance by sea caused this idea to be abandoned after a time, and the blocks were made of concrete (lime and sand). The quarries are now being worked by the English Company who are engaged in the new harbour works, and the stone is an important addition to the stoutness of the huge blocks of which the breakwater is constructed. It is also used for building the quays. The Company have established their head-quarters at Mex, and built quite a little town for their employés and work-people. The process of manufacturing the blocks, and the vast area on which thousands of blocks are drying, are well worth seeing. The palace, which forms a conspicuous object on the shore on entering and leaving the harbour, was built by Said Pasha, but has never been finished. It is one of the many monuments to waste in this country. On the drive home, after passing the canal bridge, a change may be made in the route by keeping to the left, and taking the street that leads past Fort Caffarelli.

A not uninteresting excursion may be made to the *Arsenal* and the *Palace of Ras-et-Teen*, and the site of the ancient Pharos. The route for some way is the same as the traveller has followed in coming from the harbour on his first arrival. Leaving the Rue

Ras-et-Teen, and following the street nearest the East Harbour, a deserted quarter is traversed, and then a sort of quay along a low fortification that lines the western side of that harbour. At the end of this is the Pharos, already described. Returning, and leaving on the right an advanced fort, called Fort Ada, the axe of the old Isle of Pharos is traversed to the opposite peninsula. On the way the Hospital of the Kaiserswerth deaconesses may be visited. The *Palace of Ras-et-Teen* occupies the western extremity of the peninsula of that name. It was built by Mohammed Ali. An order is required for visiting it. There is nothing very remarkable except the view from the balcony, which is extensive and interesting. There is a handsome staircase of Carrara marble, and a large audience hall. The harem, which cannot be visited, is a separate building facing the sea. The ancient Point Eunostus, now Ras-et-Teen Point, on which stands the modern light-house, is a mile further on. To the right, after leaving the palace on the return home, is the *Arsenal*, chiefly interesting as a record of Mohammed Ali's ambition, and of the great efforts he made to establish his power in Egypt, and defy the authority of the Porte. In it are still to be seen the remains of the fleet that suffered defeat at Navarino. During the present Khedive's reign a frigate and a corvette have been built in it. The driver may be told to return either by the Rue Ras-et-Teen, which is here bordered by some rather good houses in the Arab style, or by the quays and streets from the landing-place.

A very pleasant afternoon excursion may be made to *Ramleh* either by rail or road. Trains leave the Ramleh Railway Station, which is near the Obelisk, every hour, and return from Ramleh at the half hour. The train should be left at the first station from Alexandria, close to the Khedive's new palace, for the purpose of visiting the Roman camp and the site of the Battle of Alexandria. The visitor may then, if he feels inclined, walk

on through the scattered houses of the European colony, which has, within the last few years, settled itself on the sands, and catch a returning train at any of the other stations. The road for driving lies out of the Rosetta Gate, and as it has lately been put in very good order as far as the new palace, this way of making the excursion will probably be preferred. Immediately on the left after issuing from the Rosetta Gate are the different Christian Cemeteries, occupying probably the site of the old Hippodrome. The road runs for half a mile over the mounds of the ancient city, when it crosses the old wall, on which the French lines were raised, and descends into a plain, first cultivated by order of Ibraheem Pasha.

Here, about $\frac{3}{4}$ of a mile from the old wall, two granite statues were discovered by Mr. Harris, apparently of one of the Ptolemies, or of a Roman emperor, with his queen, in the Egyptian style. One has the form of Osiris, the other of Isis, or of Athor. Other granite blocks and remains of columns show that this was the site of some important building.

A little beyond this, and nearer the sea, are some old Catacombs (by this time completely broken up), in which were some devices painted on the stuccoed walls and ceilings. Here too was a marble sarcophagus with the head of Medusa, and other ornamental sculpture. In some of the Catacombs Mr. Harris found inscriptions of Christian times, probably about the 4th century: and it is evident that they were used as places of sepulture for Christians as well as Pagans.

About 2 miles beyond the French lines, or $2\frac{1}{2}$ from the Rosetta Gate, is a Roman Station, called Cæsar's, or the Roman camp. It marks the site of *Nicopolis*, or *Juliopolis*, where Augustus overcame the partisans of Antony; and is the spot where, 1832 years after, the English and French armies engaged.

The 'Camp' resembles the Myos Hormos, and the fortified stations or *hydreumas* in the desert; but is stronger, larger, and better built. It is nearly square, measuring 291 paces, by 266 within, the walls being from 5 to 5½ paces thick. It has four entrances, one in the centre of each face, 15 paces wide, defended by round or semicircular towers, 18 paces in diameter, or 12 within. On each face are 6 towers, distant from each other 33 paces; those of the doorway excepted, which are only 15 paces apart. Those at the 4 corners are larger than the others, having a diameter of 22 paces. Its N.W. face stands very near the sea; and a short way from the S.W. gate are the remains of the aqueduct that supplied it with water; probably part of the one seen to the north of the Mahmoodeeah, about 8 miles from Alexandria. It has been entirely excavated; and the extensive system for supplying it with water, the wells, reservoirs, and baths, have been laid open. The water was raised from the principal well by a water-wheel with pots (as at the present day). It is now brackish. The wells are 33 feet deep. The Prætorium, or commandant's house, has a large mosaic, with various ornamental devices, and a half figure of Bacchus, holding in one hand a bunch of grapes, in the other a crook, the attribute of Osiris. Near the sea, outside the N.W. corner of the station, is another bath, and a long channel cased with stone, which seems to have

supplied the bath with fresh water. The walls of the station are of stone, with the courses of flat bricks, or tiles, at intervals, usual in Roman buildings; and the whole is constructed on a scale worthy of the grandeur of the early part of the Empire. In one place is this inscription—

IMP. CAESARI
M. AVREL. ANTONINO
AVG. ARMEN. MEDIC. PARTH.
GERMAN. SARMAT. MAXIM.
TRIB. PTEST. XXX.
IMP. VIII. COS. III. P. P.
TRIB. LEG. II. TR. FORT.

—put up to M. Aurelius by the Tribunes of the 2nd Legion, called 'Trajana fortis,' in the same 8th year of which so many of his coins remain; and not very far from it is—

P. SEMPRON.
TRAVIT.

There is also a stone, with a few hieroglyphics containing the name of an individual called Rameses, probably brought from some other place. Many, however, of these interesting remains have now completely disappeared.

In 1860 a block of marble was discovered which had probably served as the pedestal to a statue. On it was an inscription which has thus been deciphered and restored by M. Cecauldi. The circular brackets represent the letters wanting in the original inscription, the square ones the *hiatus* caused by dilapidation:—

[IMPERATORI · CAESARI]

[DIVI · M(ARCI) · AVR(ELII) · ANTONINI · GERMANICI · SARMATICI ·]
FILIO · DIVI · COMMODI · FRATRI · DIVI · ANTONI[NI] ·
PII · NEPOTI · DIVI · HADRIANI · PRONEPOTI · DIVI ·
TRAIANI · PARTHIC(I) · ABNEP[OTI] · DIVI · NERVAE ·
ADNEPOTI · (LVCIO) · SEPTIMIO · SEVERO · P[IO] ·
PERTINAC(I) · AVG(VSTO) · ARABIC(O) · ADIAB[E]NIC[O] · PONT(IFICI)
MAX(IMO) · TRIBVNIC(IAE) · POTESTATIS · VII · IM[PERATORI] · XI]
CO(N)S(VLI) · ITERVM · P(ATRI) · P(ATRIAE) · PROCONSVL(I)
DECVRIONES · ALARES · [ALAR(VM) ·
VETERANAE · GALLIC(AE) · ET · I · THRACVM · MAV[RETANAE] ·

Here follow two columns of names, those of the decurions and privates who had erected the statue, as the above dedication sets forth, to Septimius Severus, in the 11th year of his reign.

The first battle on this spot was followed by the deaths of Antony and Cleopatra. The second one is famous in the annals of English history. In order to put an end to French supremacy in Egypt, an expedition was sent out by the British Government in 1801, part of the troops composing which, under Sir David Baird, proceeded down the Red Sea with the intention of landing at Kosseir and marching across the desert into Egypt, while the remainder, under Sir Ralph Abercromby, disembarked at Abookeer Bay, the scene of Nelson's famous victory three years before. Advancing on Alexandria, the English attacked the French under General Menou, on the 13th of March. Sir A. Alison says: "The ground occupied by the two armies was singularly calculated to awaken the most interesting recollections. England and France were here to contend for the empire of the East in the cradle of ancient civilization, on the spot where Pompey was slain to propitiate the victorious arms of Cæsar, and under the walls of the city which is destined to perpetuate, to the latest generations, the prophetic wisdom of Alexander." On the 21st the decisive engagement took place, which ended in the defeat of the French, though the victory was dearly purchased by the death of Abercromby.

The palace, in preparing for the site of which some fresh relics of the camp were brought to light, only to be destroyed, is a barrack-like building. It was begun in 1869, but the greater part was burnt down in the following year; it has, however, been restored.

Returning to the carriage, the drive may be continued to the village of Ramleh, if even the term village may be given to the scattered houses on the sands, where many of the European bankers and merchants of Alex-

andria delight to live, especially in the summer. What the attraction is it would be difficult to say, as, with the exception of the high ground overlooking the sea, on which there are a few houses, the situation is a most dreary one. But the air is supposed to be fresher and cooler than at Alexandria. The excursion may be prolonged on donkeys to Abookeer. (See Rte. 1.)

16. PLAN FOR SEEING ALEXANDRIA.

—There is nothing of sufficient interest in Alexandria to detain the ordinary traveller more than a day; indeed, he may see the few things that are likely to interest him in an afternoon's drive. Thus, starting from the Great Square, he will drive to Cleopatra's Needle, passing by the English Church, the Bourse, the Telegraph Offices, and the English Consulate. He will then make for the road to the Rosetta Gate, passing the Zizinia Theatre on the left of that road, and the fortress of Kom-el-Dick on the right. On issuing from the Rosetta Gate, before taking the road to the right down to the Mahmoodeeah Canal, the cemeteries may be visited, and it may be remembered that on the ground lying between them and the shore, extending as far the "Roman Tower," stood the most splendid part of the old quarter—the Bruchium—comprising the Palace of the Ptolemies, the Museum, the Soma, the Gymnasium, &c. Driving along the canal, the gardens of the Villa Pastré and Muharrem Bey may be visited, and the palace called No. 3. Turning back, and keeping by the side of the canal, a broad road is reached leading to Alexandria, and, after following it a short way, Pompey's Pillar comes in sight. From this spot a direct return may be made to Alexandria, the drive having occupied about $2\frac{1}{2}$ or 3 hours; or if there is time the route may be continued to the bridge over the canal, and thence to Gabari, the Catacombs, and Mex. This will occupy 1 or 2 hours more, according to the point reached.

The drive to the Pharos, the Arsenal, and the Palace of Ras-et-Teen, will occupy about an hour or an hour and half, so that all the above can be easily done in a day. Energetic people might even find time to scramble through the excursion to Ramleh as well, but it would be better to leave that for another day. It might form the afternoon's occupation after a morning spent in shopping, &c.

ROUTE 1.

ALEXANDRIA TO ROSETTA, BY LAND.

	Miles.
From the Rosetta Gate of Alexandria to the Roman station called Cæsar's camp	2½
To Caravanserai, or Café, beyond the site of Canopus, on Abookir Bay	13½
To ancient Canopic or Heracleotic mouth (called Ma-deeah)	1¾
To Etko	13½
To Rosetta	13½
	44¾

In all routes, except those by railway, the distances given must only be considered as more or less approximate.

A description of the road as far as Cæsar's Camp, and Ramleh, a short distance beyond, has been already given.

The most remarkable town on this road, in old times, was Canopus. The places on the way were Eleusis, a

little to the south of Nicopolis, Zephyrium, and Taposiris Parva. A short distance beyond, to the east of Eleusis, was the canal that led to Schedia; and on a promontory at Taposiris was a chapel dedicated to Venus Arsinoë.

In this place the town of Thonis was reported to have stood, whose name was derived from Thonis, the king (or governor?) who entertained Menelaus and Helen.

Pococke thinks the island a short distance from the coast, to the east of Abookeer, is the promontory of Taposiris, the successor of Thonis, the land having sunk and admitted the sea, so as to convert it into an island; and he there perceived some ruins, the traces of subterranean passages, with the fragment of a sphinx. He also mentions the ruins of an ancient temple under the water, about 2 miles from Alexandria, which he conjectures to have belonged to Zephyrium, or some other place on the road to Nicopolis.

Canopus was 12 M. P., or, according to Strabo, 120 stadia (between 13 and 14 English miles), from Alexandria, by land. It stood on the west of the Canopic mouth, between which and that town was the village of Heracleum, famed for its temple of Hercules. The Greeks and Romans imagined it to have been called after Canopus, the pilot of Menelaus, who was buried there; but its Egyptian name Kahi-noub, or the "golden soil," and its high antiquity, suffice to show the folly of this assertion; which is one of many instances of their mode of changing a foreign name, in order to connect it with, and explain it by, their own history. Canopus had a temple of Serapis, who was the deity worshipped there with the greatest respect; and it is worthy of remark that Mr. Hamilton discovered, amidst the ruins of Alexandria, a Greek inscription in honour of "Serapis in Canopus." The deity was supposed to answer by dreams to the prayers of his votaries, and persons of all ranks consulted him respecting the cure of diseases, and the usual questions submitted to oracles. Many other tem-

ples also stood at Canopus, as well as numerous spacious inns for the reception of strangers, who went to enjoy its wholesome air, and, above all, the dissipation that recommended it to the people of Alexandria; famous, or rather infamous, as it was, in the time of the Greeks and Romans, for the most wanton amusements. Thither they repaired in crowds by the canal for that object. Day and night the water was covered with boats carrying men and women, who danced and sang with the most unrestrained licence. Arrived at Canopus, they repaired to booths erected on the banks, for the express purpose of indulging in scenes of dissipation. The immorality of the place was notorious, and it is this which led Seneca to say, "No one in thinking of a retreat would select Canopus, although Canopus might not prevent a man being virtuous."

The degraded state of public morals in that town appears to have been confined to the period after the foundation of Alexandria; and the Canopus we read of was a Greek town.

The jars called Canobic or Canopic, into which were put such interior parts of the human body as could not be embalmed, and which had on the lids the heads of the four genii of the dead, were so called from this town.

The famous trilingual stone, discovered at Sân (the ancient Tanis), and thence called by French savans "*La Pierre de Sân*," is known to English Egyptologists as the "*Decree of Canopus*," from its containing, in Greek, hieroglyphic, and demotic characters, the text of a decree promulgated by Ptolemy Evergetes in the year B.C. 237, at Canopus. At that time Canopus was the religious capital of the country. The stone is in the Museum of Egyptian Antiquities at Cairo, in the account of which a further description of it will be found. There is a plaster cast in the British Museum.

On the right of the Canopic canal was the Elaitic nome, so called from the brother of the first Ptolemy; and at the mouth of the Canopic branch

of the river was the commencement of the base of the Delta.

Canopus stood near the present *Abookeer*, so well known in modern times from the victory obtained by the English fleet under Nelson, recorded in our annals as the "*Battle of the Nile*."

The principal details of this famous battle are too well known to need more than a brief recapitulation here. On the 1st of August, 1798, Nelson discovered the French fleet, under Admiral Brueys, at anchor in the form of a curve round the head of Abookeer Bay. The number of men-of-war on both sides was equal, but the French had some smaller vessels besides, and a decided superiority in men and guns. Although it was already late in the day, Nelson determined to attack at once. The battle lasted until daybreak the next morning, and ended in the total defeat of the French, with the loss of 14 vessels out of 17. The decisive moment of the action was the blowing up of the French Admiral's ship *L' Orient*. This event is best known perhaps in connection with the touching incident of the captain of the *Orient*, Casabianca, and his son, so beautifully commemorated by Mrs. Hemans, in the touching lines commencing—

"The boy stood on the burning deck,
Whence all but he had fled," &c.

A few miles to the eastward of Abookeer is an opening, called *Ma-deeah* the "*Ford*," or "*Ferry*," by which the lake Etko communicates with the sea, and which is supposed to be the old Canopic branch. Near it Pococke places *Heracleum*, whence the name *Heracleotic* applied to that mouth of the river, which was also called *Naucratic*, or *Ceramic*.

The Canopic was the most westerly, as the Pelusiac was the most easterly, of the mouths of the Nile. Some ruins still mark the site of the city of *Hercules*, to whose temple the slaves of Paris fled, when he was forced by contrary winds to take refuge in the Canopic branch of the Nile. The

temple still existed in the time of Herodotus, and even of Strabo.

The whole road from Alexandria to Rosetta is as tedious, dreary, and bleak in winter, as it is hot in summer. After traversing a level plain, you reach Rosetta, whose gardens and palms, rising above the surrounding sand-drifts, are an agreeable change after this gloomy tract. There is a constant communication by sea between Alexandria and Rosetta; but the passage over the bar of the river is always disagreeable, and often dangerous, so that the journey by sea cannot be recommended.

Rosetta—in Coptic, T-Rashit, in Arabic, Rasheed—is situated on the W. bank of the Nile, near its mouth. This branch of the river was formerly the Bolbitine, and a hill called Abou Mandeer, about $1\frac{1}{2}$ mile to the S. of the modern town, is supposed to mark the site of the ancient town of Bolbitinum. Rosetta was founded by one of the caliphs about A.D. 870. For a long time it was one of the most important commercial towns of the country, and at the beginning of the present century it still had a population of about 25,000. This has now diminished to 14,000, and a great proportion of the houses are deserted and in ruins. Its former flourishing condition is shown by their style of building, which is very superior to that of other Egyptian towns. The columns at the doors, the neatness of the wooden windows, and the general appearance of their walls, are particularly striking.

It has several mosks, *khans*, and bazaars, and is surrounded by a wall with loopholes, which might serve to protect it against a band of Arabs, but would offer little resistance to artillery. The northern gate has two small towers at its side, of a form by no means common in Egypt; and between this and the plain are the most extensive gardens.

The situation of Rosetta, the beauty and extent of its gardens, and the supposed salubrity of its air, made it formerly a favourite summer resort of Cairenes and Alexandrians; and

though not frequented now in the same way, it still retains the same natural advantages, and may be regarded as one of the prettiest and most agreeable towns in Egypt. There is nothing else, however, to attract the visitor so much out of his ordinary line of march in Egypt.

Rosetta is but little known in history. In 1807 it was the scene of the unsuccessful attempt of the English to restore the authority of the Memlooks, which ended in the disastrous retreat of the English army. It is equally barren of antiquities. Here and there a few hieroglyphs may be seen in single stones built into mosks and private houses; and fragments of granite and basalt are lying about. But it has acquired a special archaeological celebrity from the celebrated trilingual stone—known as the “Rosetta Stone”—found by the French in 1799, while digging the foundations of a fort, a short distance lower down the river. This tablet contains a decree made by the priests of Egypt in honour of Ptolemy Epiphanes in the year B.C. 196. It is written in the Greek, hieroglyphic, and demotic or enchorial characters; and it was from a comparison of the Greek letters and the hieroglyphs on this stone that Dr. Young and Champollion were enabled first to decipher the old Egyptian sacred writing. Unfortunately the stone was but a fragment, and the search for the upper part of it has hitherto been unsuccessful.

The river at Rosetta is perfectly fresh, except after a long prevalence of northerly winds, when the sea-water, forced upwards, makes it slightly salt, and well-water is brought for sale to the town and the boats. The sea is distant 6 miles by the river, or 3 miles across the plain.

ROUTE 2.

ROSETTA TO ATFEH AND CAIRO, BY
THE NILE.

	Miles.
Rosetta to Aboo Mandoor ..	11½
— to Berembal	8
— to Daroot	9½
— to Atfeh	4
Atfeh to Cairo (see Rte. 5) ..	125½
	148½

There is nothing worthy of remark on the way from Rosetta to Atfeh.

At Metoobis are the mounds of the ancient town of Metubis, and at Daroot and Shindeoon are the sites of other towns.

Atfeh is at the mouth of the Mahmoodeeah Canal, where it joins the Nile. (See Rte. 5.)

For the Mahmoodeeah Canal to Karawee, see Rte. 5.

Damanhoor, see Rte. 6.

Menoof, by some supposed to be the ancient Nicium, or Prosopis, was once a town of some importance. It is now only noted for its manufactory of mats, called Menooféeh, much esteemed at Cairo. Menoof, or Manouf, is the same name that was given to Memphis.

ROUTE 3.

ALEXANDRIA TO CAIRO, BY LAND,
THROUGH THE DELTA.

	Miles.
Alexandria along the north bank of the Mahmoodeeah Canal to es Sid, or Maison Carrée	5
To Karióon	13
Birket Ghuttas, or El Birkeh ..	3½
Karawee (crossing the canal) ..	4½
Damanhoor (after leaving the canal and crossing the plain)	7½
Nigeeleh, or to Zowyet el Bahr	23½
Cross the river, and then to Menoof	18½
Shoobra-Shabeeah by Kafr el Hemmeh, then crossing the Damietta branch	18
Shoobra-el-Makkásch, the Pasha's villa	13½
N.W. Gate of Cairo	4
	111

ROUTE 4.

ALEXANDRIA TO CAIRO, BY THE
WESTERN BANK.

	Miles.
Alexandria to Zowyet el Bahr (see Rte. 3)	57
Algám	9¾
Teráneh	6½
Beni Salámeh	8
El Guttah (or el Kuttah)	9
Embábéh	16½
Cross the river at Embábéh to Boolák, and thence to Cairo ..	1¾
	108½

Embábéh is only remarkable for having been a fortified post of the Memlooks, and as the town which gave its name to the battle called by the French "of the Pyramids," but by the Egyptians "of Embábéh." It was fought on the 21st July, 1798, and ended in the complete defeat by Buonaparte of the Egyptian forces, which consisted of 24,000 infantry, and of 10,000 cavalry, known under the

name of Memlooks. Seven thousand of these famous horsemen are said to have perished. An admirable account of the battle is given in M. Thiers' 'History of the French Revolution.'

All the associations connected with Embábeh in the minds of the modern Cairenes are derived from its lupins, which, under the name of *Embábeh Muddud*, are loudly proclaimed in the streets to be "superior to almonds." At Embábeh is the terminus station of the railway to Upper Egypt.

ROUTE 5.

ALEXANDRIA TO ATFEH AND CAIRO.

	Miles.
Alexandria to es Sid, or the Mai- son Carrée	5
Karioón	13
Birket Ghuttás	3½
Karrawee	4½
Zowyet el Ghazál	4½
Ruins at Gheyk	8½
Atfeh	2
Rahmaneeah	11
Sa-el-Hagar (<i>Sais</i>)	14
Nikleh	4
Shaboór	40½
Nigeeleh	10½
Teráneeh	28
Aboo Nishábeh	7
Werdán	11
Aboo Ghaleb	4½
N. point of Delta	12
Shoobra	12
Boolák (the port of Cairo) ..	4

 166½

Few now go by water from Alexandria to Cairo; but it is well to

mention the principal objects in that part of the country, as a traveller may wish to visit them on some other occasion.

The *Mahmoodeeah Canal*, in the neighbourhood of Alexandria, has already been described. Its general appearance after the gardens and houses are passed is far from interesting. The earth thrown up from the canal forms an elevated ridge, rising far above the adjacent lands; and the only objects that interrupt the uniform level are the mounds of ancient towns, whose solitary and deserted aspect adds not a little to the gloominess of the scene.

At a place called *Es Sid* or the *Maison Carrée*, the English, while besieging the French in Alexandria, cut a passage in order to admit the sea-water into the Lake Mareotis; and from its having been closed again, the name *Sid*, signifying "a dam," or "stoppage," has been applied to it.

The *Mahmoodeeah* follows part of the ancient Canopic branch of the Nile, and the old canal of Fooah; and here and there, near its banks, are the remains of ancient towns. The most remarkable in its immediate vicinity are those (supposed to be) of *Schedia*, between Karioón and Nishoo. Beginning a short way inland, they extend about three-quarters of a mile to the S. end of the large mounds of Nishoo, and contain confused remains of stone and brick, among which are two fragments of stone (apparently parts of the same block), bearing the names of the Great Rameses, and some capitals and fragments of late time. The most remarkable object is a series of massive walls in an isolated mound, 300 paces to the south-eastward of these fragments, which Mr. Salt conjectured to be the docks of the state barges, kept at Schedia; but they were evidently cisterns, like those in Italy and at Carthage. They are of Roman time, built of stone, with horizontal courses of the usual flat bricks or tiles at intervals, and buttresses projecting here and there, to give them greater strength; the

whole originally covered with a casing of stucco. The walls, which are now 15 ft. high, were about 16 in number, of which 12 may be still distinctly seen, and the spaces between them were about 215 feet long and 27 broad, being considerably larger than the second cisterns of Carthage, and only inferior in number and in length (but not in breadth) to the great ones there, which are 110 paces long by 10, and consist of 16 spaces or cisterns. The extremity of each gallery or cistern is rounded off, and we may suppose that they had also the usual arched roofs. A canal or branch of the river appears to have run through the level space, about 750 ft. broad, between them and the town. The distance of Nishoo from Alexandria agrees exactly with that given by Strabo from Schedia to that city, which he calculates at 4 schoenes, or nearly 14 English miles.

Schedia was so called by the Greeks from the barrier, or bridge of boats, that closed the river at this spot, where duties were levied on all merchandise that passed; and the name of Nishoo, applied to the neighbouring mounds and the modern village, may be derived from the Egyptian *nishoi*, signifying "the boats." The mounds of Nishoo are in four almost parallel lines, the two outer ones about 250, the centre two about 756 ft. apart. They contain no traces of building; they appear to be entirely of earth, though of very great height, and were probably the result of excavations made in deepening the river, or the neighbouring canal, which, from the low space separating the two centre mounds, appears to have passed between them.

Schedia was a bishop's see in the time of Athanasius, as were Menelaïs and Andropolis.

At *Karioon* is a manufactory of glass, and a little more than a mile farther is another of pottery. The canal in the vicinity of *Kairoón* increases in breadth. Chereu, in Coptic Chereus, stood near this: and Anthylla and Archandra in the plain between the Mahmoodeeah and Lake Etiko.

About $3\frac{1}{2}$ m. from *Karioón* is the village of Birket Ghuttás, or El Birkeh ("the Lake"); and at *Karra-wee* the road, which has thus far followed the bank of the canal, turns off to Damanhoor.

Near *Karrawee* are mounds of an old town of some extent, and others are seen in the plain to the S. A few miles farther the canal makes a bend northwards to Atfeh; quitting the bed of an old canal, which joined the Nile farther to the S., just below Rah-maneeah.

Atfeh.—Atfeh stands at the mouth of the canal, upon the Rosetta branch of the Nile. It is a miserable village, abounding in dust and dogs; but the first view of the Nile is striking, and a relief after the canal. In the neighbourhood of Atfeh there is some excellent snipe-shooting, which is much patronised by the sportsmen of Alexandria during the winter. The excursion for this purpose may be made either by hiring a boat at Alexandria and going along the canal, or by rail to Kafr-*ez-Zyat* (see Rte. 6), and thence taking a boat down the river. The former method is the pleasantest.

Fooah.—Nearly opposite Atfeh is *Fooah*, conspicuous with its minarets, and a picturesque object from the river, if you pass it during the high Nile. It occupies the site of the ancient Metelis (in Coptic Meleg, or Meledg), but contains no remains beyond a few granite blocks, now used as the thresholds of doors, with hieroglyphic inscriptions, containing the names of Apries and other kings of the 26th or Saïte dynasty. Fooah has now only a manufactory of *tarbooshes* or red caps, and the usual *wérshesh* "manufactory" of large towns: but in the time of Leo Africanus it was very flourishing; and though its streets were narrow, it had the character of a large town, teeming with plenty, and noted for the appearance of its bazaars and shops. "The women," he adds, "enjoy so much freedom here, that their husbands permit them to go during the day wherever they please; and the surrounding country

abounds in date-trees." But its dates are not superior to others of the neighbourhood; and the best Egyptian dates come from a place on the other side of the Delta, called Kōrayn, near Salaheeah, which are known at Cairo as the *āmeree*. The *Ibrémee* are from Nubia.

Fooah continued to be long a flourishing town; and Belon describes it, in the 15th centy., 50 years after the conquest of Sultan Selim, as second only to Cairo.

During the wars of the Crusaders, the Christians penetrated into Egypt, as far as Fooah, in the reign of Melek Adel; and having plundered and burnt the town, retired with much booty.

Fooah has given its name to the madder, which was first planted there.

Dessook is well known in modern times for the fête celebrated there in honour of Sheikh Ibraheem ed Dessooke, a Moslem saint, who holds the second rank in the Egyptian calendar, next to the Seyyid el Bedawee of Tantah. There is a railway from Dessook to Tantah (see Rte. 6), and one projected to Damanhoor.

At *Rahmaneeah* was the entrance of an old canal that went to Alexandria; which some suppose to be the ancient Canopic branch, placing Naucratis at this town. *Rahmaneeah* was a fortified post of the French when in Egypt, and was taken by the English in May, 1801, previous to their march upon Cairo.

Saïs.—The lofty mounds of Saïs are seen to the N. of the village of Sa-el-Hagar, "Sa of the Stone," so called from the remains of the old town; which are now confined to a few broken blocks, some ruins of houses, and a large enclosure surrounded by massive crude-brick walls. These last are about 70 ft. thick, and of very solid construction. Between the courses of bricks are layers of reeds, intended to serve as binders; and hieroglyphics are said to have been met with on some of the bricks, which may perhaps contain the name of the place, or of the king by whom the walls were built.

These walls enclose a space measuring 2325 by 1960 ft.; the N. side of which is occupied by the lake mentioned by Herodotus, where certain mysterious ceremonies were performed in honour of Osiris. As he says it was of circular form, and it is now long and irregular, we may conclude that it has since encroached on part of the *temenos* or sacred enclosures, where the temple of Minerva and the tombs of the Saïte kings stood. The site of the temple appears to have been in the low open space to the W., and parts of the wall of its *temenos* may be traced on two sides, which was about 720 ft. in breadth, or a little more than that around the temple of Tanis. To the E. of it are mounds, with remains of crude-brick houses, the walls of which are partially standing, and here and there bear evident signs of having been burnt. This part has received the name of "el Kala," "the Citadel," from its being higher than the rest, and from the appearance of two massive buildings at the upper and lower end, which seem to have been intended for defence. It is not impossible that this was the royal palace. Below it to the S. is a low space, now cultivated, and nearly on the same level as the area where probably the temple stood.

The water of the lake is used for irrigating this spot, but it is generally dried up from the end of May until the next inundation fills the canals. On its banks, particularly at the western extremity, grow numerous reeds, and when full of water it is frequented by wild ducks and other water-fowl, now the only inhabitants of ancient Saïs.

Some low mounds, and the ruins of houses about 1000 ft. from the walls of the large enclosure, mark probably the site of the ancient town, the S. extremity of which is occupied by the modern village.

There are no remains of sculpture amidst the modern or ancient houses, except fragments in the two mosks and at the door of a house; which last has the name of King Psammitichus I., the goddess Neith; and the town of Ssa, or Saïs.

Saïs was a city of great importance, particularly during the reigns of the Saïte dynasty, who ruled Egypt about 150 years (B.C. 687 to B.C. 524), until the Persian invasion under Cambyses; and some claim for it the honour of having been the parent of a colony which founded the city of Athens in 1556 B.C., and introduced the worship of Minerva on the shores of Greece.

At Saïs were the sepulchres of all the kings of Egypt, natives of the Saïte nome. They stood in the *temenos*, or sacred enclosure, of the temple of Minerva; and it was here that the unfortunate Apries and his rival Amasis were both buried. The tomb of Apries was near the temple, on the l. entering the *temenos*; that of Amasis stood farther from the temple than those of Apries and his predecessors, in the vestibule of this enclosure. It consisted of a large stone chamber, adorned with columns in imitation of palm-trees, and other ornaments, within which was an (isolated) stone receptacle, with double doors (at each end), containing the sarcophagus. It was from this tomb that Cambyses is *said* to have taken the body of Amasis; which, after he had scourged and insulted it, he ordered to be burnt; though the Egyptians assured Herodotus that the body of some other person had been substituted instead of the king's. This last appears to have been added to give a greater air of probability to a story against the Persians, which there is great reason to doubt, from the indulgent conduct of Cambyses to the Egyptians when he first conquered the country, and from the respect paid to kings by the Persians; and Cambyses only had recourse to severity after they had rebelled against him. "They also show," continues the historian, "the sepulchre of him (Osiris) whom I do not think it right here to mention. It stands in the sacred enclosure, behind the temple of Minerva, reaching along the whole extent of its wall. In this *temenos* are several large stone obelisks; and near it a lake cased with stone, of a circular form, and about the size of that at

Delos, called Trochoïdes. On this lake are represented at night the sufferings of him, concerning whom, though much is known to me, I shall preserve strict silence, except as far as it may be right for me to speak. The Egyptians call them mysteries. I shall observe the same caution with regard to the institutions of Ceres, called Thesmophoria, which were brought from Egypt by the daughters of Danaüs, and afterwards taught by them to the Pelasgic women." Saïs was the place where the "fête of burning lamps" was particularly "celebrated during a certain night, when every one lighted lamps in the open air around his house. They were small cups full of salt (and water?) and oil, with a floating wick which lasted all night. Strangers went to Saïs from different parts of Egypt to assist at this ceremony; but those who could not be present lighted lamps at their own homes, so that the festival was kept, not only at Saïs, but throughout the country."

From the accounts given of it the temple of Minerva appears to have been of great splendour. "Amasis added to it some very beautiful *propylæa*, exceeding all others both in height and extent, as well as in the dimensions of the stones and in other respects. He also placed there several large colossi and androsphinxes, and brought numerous blocks of extraordinary size to repair the temple, some from the quarries near Memphis, and the largest from Elephantine, a distance of 20 days' sail from Saïs."

"But," adds Herodotus, "what I admire most is an edifice of a single block brought from the latter place: 2000 men, all boatmen, were employed three years in its transport to Saïs. It is 21 cubits long externally, 14 broad, 8 high: and its measurements within are 16 cubits 20 digits long, 12 broad, and 5 high. It stands at the entrance of the sacred enclosure; and the reason given by the Egyptians for its not having been admitted is, that Amasis, hearing the architect utter a sigh, as if fatigued by the length of time employed and the labour he had

undergone, considered it so bad an omen, that he would not allow it to be taken any further; though others affirm that it was in consequence of a man having been crushed while moving it with levers." At Saïs was also a colossus dedicated by Amasis, 75 ft. long, similar in size and proportion to one he placed before the temple of Pthah at Memphis, which was lying on its back; and the grand palace of the kings in the same city, which Apries left to attack Amasis, and to which he afterwards returned a prisoner, is another of the interesting monuments mentioned at Saïs.

Recent excavations by M. Mariette at the site of Saïs have served only to reveal its utter state of ruin, and it is impossible to fix the position, or ascertain the plan, of any of the splendid monuments mentioned by the historian.

The Egyptian name of this city was written Ssa, which is retained in the modern Sa; and the Saïs of ancient authors was the same, with a Greek termination. It is about a mile from the Nile, on the rt. bank, and in order to save time, if the Nile is low, the traveller may land when in a line with the mounds, and send his boat to wait for him at the bend of the river near Kodabeh, about $1\frac{3}{4}$ mile higher up. During the inundation the plain is partly flooded and intersected with canals, which are not forded without inconvenience before November.

Seven or eight miles inland to the W. from Dahreeah, between Nikleh and Shabóor, is Ramsées, on the Damanhoo canal. This Ramsées, or rather its predecessor, is unnoticed by profane writers, and it is too far from the spot where the Israelites lived to have any claim to the title of one of the two treasure-cities, Pithom and Rameses, mentioned in Exodus. And, indeed, Rameses is expressly stated to have been the place whence the Israelites took their departure for Succoth and Etham at the edge of the Wilderness, on their way to the Red Sea.

At a point where the river takes a considerable bend to the E., it is crossed by the Alexandria and Cairo Railway,

and immediately on the E. bank are the village and station of Kafr-ez-Zyat. (See Rte. 6.)

Traces of an old canal, running to the N.N.W., by some supposed to be the Canopic branch of the Nile, may be seen above Nigéeleh, which is traditionally called the Bahr Yoosef. Not far from this should be the site of Gynæopolis and Andropolis, by some supposed to be the same city.

About two or three miles to the westward of Kom-Sheréek are the mounds of an ancient town, on the canal. The mounds are called Tel el Odámeh ("of the bones"), from the bodies found buried amidst them. A little higher up is Taréeh, near which are other mounds and the branch of a canal, which follows the course of the ancient *Lycus canalis*, that ran towards the lake Mareotis. Some supposed Momemphis to have stood here; but as it was near the road to the Natron Lakes, it is more likely to have been at El Booragát, or Kafr Daoot, near the former of which are the mounds of an old town of considerable size. At Abou-l-kháwee and Shabóor are the shallowest parts of the Rosetta branch, which in summer are barely passable for large boats. About Nader, on the E. bank, are many wild boars, which are found in many other parts of the Delta, particularly in the low marshlands to the N., and about the lake Menzaleh. They are also found in the Fyoóm.

Teránéh is the successor of Tere-nuthis. About $1\frac{1}{2}$ mile to the W., beyond the canal, are mounds of considerable extent, which probably mark its ancient site: and it is from this place that the road leads from the Nile to the Natron Lakes. The inhabitants of Teránéh are principally employed in bringing the natron from the desert, which often is farmed from the Pasha by some rich merchant; and to this is attributable the prosperous condition of the village. The lakes are distant from Teránéh about 12 hours' journey. (See Rte. 11, Sect. II.)

Near Lekhmas are other mounds, perhaps of the city of Menelaus, so called, not from the Greek hero, but

from the brother of the first Ptolemy; and between Aboo-Nishábee and Beni-Salámeh is the entrance of the canal, cut by Mohammed Ali in 1820, which, as before stated, carries the water to that of Alexandria.

In going up the river the Pyramids are perceived for the first time from the shore a little above Werdán, when about due W. of Ashmoon; and hereabouts the desert has invaded the soil on the W. bank, and even poured its drifted sand into the Nile. At Ashmoon or Oshmoun are lofty mounds, but no sculptured remains. A little beyond Aboo-Gháleb the pyramids are seen from the river, and continue in sight the remainder of the voyage to Cairo. About 2 m. below, or N.W. of Om-ed deenár, is what is called the *Barrage* of the Nile; and about the same distance above that village is the southern point or apex of the Delta. Here the Nile divides itself into the two branches of Rosetta and Damietta, though the actual commencement of of the Delta may be placed about two m. further S., a little above the village of Menáshéh, at the upper end of the Isle of Skelekán.

The object of the Barrage was to retain the water of the Nile, in order that it might be used for irrigating the lands when the inundation had retired; one dam crossing the Rosetta, another the Damietta branch. After the sacrifice of an enormous sum of money, the project has been definitively abandoned, and the Barrage remains a striking but useless monument of engineering enterprise.

In former times the point of the Delta was much more to the south than at present. Cercasora, in the I.étopolite nome, which was just above it on the west bank, stood, according to Strabo, nearly opposite, or west of, Heliopolis, close to the observatory of Eudoxus. In Herodotus's time the river had one channel as far as Cercasora; but below that town it divided itself into three branches, which took different directions, one, the Pelusiatic, going to the east; another, the Canopic, turning off to the west; and the third going straight for-

ward, in the direction of its previous course through Egypt to the point of the Delta, which it divided in twain as it ran to the sea. It was not less considerable in the volume of its water, nor less celebrated, than the other two, and was called the Sebennyitic branch: and from it two others, the Saitic and Mendesian, were derived, emptying themselves into the sea by two distinct mouths.

This old Sebennyitic branch has been renewed in a fine wide canal, which starts from the point of the Delta midway between the two modern branches corresponding to the old Pelusiatic and Canopic, and continues as far as Tantah.

After passing the palace of Shoobra, the numerous minarets of Cairo may be seen from the river; and a shady avenue of trees leads from Shoobra to the N.W. entrance of the city.

Embábeh (Rte. 4) is on the right, and on the left are some palaces and country houses in the plain between Shoobra and Boolák.

Boolák may be called the port of Cairo. It formerly stood on an island, where Macrisi says sugar-cane was cultivated; and the old channel which passed between it and Cairo may still be traced in parts, particularly to the northward, about half-way from the Shoobra road. The filling up of this channel removed Cairo farther from the Nile, and gave to Boolák the rank and advantages of a port.

Owing to the improvements that have taken place in the land lying between Boolák and Cairo, and the rapid extension of the city in the direction of the river, the open space formerly existing between the two will soon be covered with houses. The northern extremity of Boolák, at which the traveller's *dahabeeah* will probably anchor, is called Ramleh. A great collection of these boats for hire will be seen moored to the bank; and the process of building and repairing them is carried on with great vigour and activity.

ROUTE 6.

ALEXANDRIA TO CAIRO BY RAILWAY.

131 MILES.

Three trains daily: one express in $4\frac{1}{2}$ hours, and two ordinary in 6 hrs.

The railway between Alexandria and Cairo was the first ever made in the East. It was constructed in 1855, and, with the continuation from Cairo to Suez now done away with, was the alternative proposed by Stephenson for the Maritime Canal across the Isthmus of Suez. Owing to the extreme flatness of the country the cost was comparatively small, there being no engineering difficulties in the shape of tunnels, viaducts, &c. The bridges over the two branches of the Nile (and these were not built till a later date) are, in fact, the only structures of importance. Except at these bridges, there is a double line of rails the whole way. They are laid on cast-iron chairs, which look like huge saucers, these chairs being connected by transverse round iron bars to keep them parallel. This same method of construction has been employed throughout all the railways in Egypt. The chairs lie on an embankment of earth thrown up to the height of a few feet above the level of the soil. English engineers were employed in the making of this line, and for a long time the engine-drivers, &c., were mostly Englishmen; but now the employés are nearly all natives. The guards and station-masters can generally speak English and French. The daily express runs

at a very fair rate of speed, and keeps time with a regularity that might put to shame many an English company. So much cannot always be said for the local stopping trains. The first-class carriages are good, and the permanent way being well kept, they run smoothly and easily.

The station is at the extreme west of the town beyond the canal. On leaving the station the line skirts on the right the Lake Mareotis, stretching far away out of sight. In winter, after the rising of the Nile, the water reaches in many places to the embankment, but in the late spring and summer there is a wide expanse of swampy marsh, as treacherous to the foot as it is disagreeable to the eye and unpleasant to the nose. Numbers of aquatic birds may often be seen feeding close to the railway, but should the traveller, encouraged by their apparent tameness as he looks at them from the carriage window, attempt on some other occasion to try his chances with the gun, he will find them very wary and unapproachable. On the left is the Mahmoodeeah Canal, with its pretty villas and gardens backed by high ground, on which stands Pompey's Pillar. A little further on is seen the Viceroy's palace at Ramleh. The line now quits for a time the canal and the cultivated land, and runs across the open lake, rejoining the canal just before reaching

17 $\frac{1}{2}$. *Kafr Douar Stat.*, a favourite rendezvous of Alexandrian sportsmen. Wild boar are often found in the neighbourhood. Bordered by cotton-fields on one side and marshes on the other, the line reaches

11 $\frac{1}{2}$. *Abou Hommoos Stat.* The Mahmoodeeah Canal here turns eastward till it joins the Rosetta branch of the Nile at Atfeh.

10. *Damanhoor Stat.* (line projected to Dessook, 12 miles). First station at which express stops, 45 min. from Alexandria. A large village, capital of the richly cultivated province of Beheyrah. It has several cotton manufactories, and a few respectable-looking houses, but otherwise presents the usual appearance of an Arab village; shape-

less huts and houses of crude mud-bricks, relieved sometimes in their bare monotony by the graceful outline of a few minarets, and the dome-like cupolas of a Mussulman cemetery; but only really picturesque when nestled in a grove of palms, like the hamlet on the right immediately after leaving the station. It was close to Damanhoor that Napoleon was nearly taken prisoner by the Memlooks in 1798. On being expostulated with for exposing himself to such a risk, he replied, "*Il n'est point écrit là haut que je doive jamais être prisonnier des Mamelouks—prisonnier des Anglais, à la bonne heure.*" From Damanhoor the railway passes through a richly cultivated plain, unbroken by the slightest elevation, to

16. *Tel-el-Baroot Stat.*; and a few miles further on reaches the Rosetta branch of the Nile, 65 m. from Alexandria. The river is crossed by a fine iron bridge of 12 spans, resting on hollow iron piles. It opens for the passage of large vessels in a very ingenious manner. A part of the roadway, two spans in length, turns on a pivot on the piers supporting it until it is brought at right angles to the bridge, thus leaving two passages: the single pillars above and below the bridge serve to support the two ends of the part thus moved, and protect it from being injured by vessels driven against it. The cost of this bridge, which has only a single line of rails, with a foot-path alongside, was 400,000*l.* Before its construction, trains were ferried over. It was here that Achmet Pasha, elder brother of the present Viceroy, and at the time of his death heir to the throne, was drowned in 1856. He was returning from Alexandria one night, when the driver, not seeing in the darkness that the ferry boat was not in its place, ran the train over the bank into the river. Immediately on the S. side of the bridge is the station

10 $\frac{3}{4}$ m. *Kafr-*ez-Zyat Stat.* 2 hrs. 5 min. by express from Alexandria. Trains stop here 15 min. There is a buffet and restaurant, and a very fair lunch may be had for 5 francs. 15 m.*

to the S. of Kafr-*ez-Zyat*, on the right bank of the river, are the ruins of Saïs (see Rte. 5). We have now entered the Delta, and the traveller cannot fail to be struck with the amazing fertility of the vast plain stretched out on either side of him, divided not by hedges, but by innumerable canals and raised dykes, and varied in its flat monotony only by the brown mound-like villages.

11 m. *Tantah Junct. Stat.* [Branch lines to Talkah (opposite Mansoorah), and thence to Damietta, passing by Semanood, Mahallet Rokh, Mahallet-el-Kebeer, and Shirbeen, 75 miles; to Zifté, viâ Mahallet Rokh, 33 $\frac{1}{2}$ miles; Dessook, 46 $\frac{1}{2}$ miles; and to Shibeen-el-Kom, 18 $\frac{1}{2}$ miles. 1 train daily each way on all these lines.] Tantah is a large and important town, capital of the province of Gharbeeah. It boasts of a handsome well-built station (the best on the line), and a palace built by the present Viceroy for his visit to the annual fairs or festivals.

These festivals, which are celebrated three times a year—in January, April, and August—are held in honour of the Seyyid Ahmed-el-Bedawee, a Moslem saint of great renown. He was born at Fez in A.H. 596 (A.D. 1200), and having passed through Tantah with all his family on his way to Mecca, established himself in that place on his return, and was buried there at his death. He seems to have succeeded to the god of Sebennytus, the Egyptian Hercules, whose attributes have been given him by popular fancy or tradition. It is the Seyyid whose aid is invoked when any one is in need of *strength* to resist a sudden calamity; the effects of a storm, or any frightful accident, are thought to be averted by calling out "*Ya seyyid, ya Bedawee;*" and the song of "*Gab el Yoosara,*" "*he brought back the captives,*" records the *might* and prowess of this powerful hero. In the second call to prayer chanted by the muezzin an hour before daybreak, he is invoked under the name of Abou Farrâg, Sheykh of the Arabs, and coupled with El Hasan and El Hoseyn, and "*all the favourites of God.*"

Each of the fêtes lasts 8 days, and those in the spring and summer are attended by an immense concourse of people, as many as 200,000 being sometimes collected together. The open space round the town is covered with tents of all sorts and sizes: the great, square, gaudy coloured tent of the rich *Sheykh el beled* (village chief), with horses, camels, and donkeys picketed all about it, and flanked on both sides by the smaller tents of his followers and dependents; the deep, oblong, equally gaudy booths of the singing and the dancing girls, the jugglers, the romance reciters, and the story tellers; round tents of various sizes and conditions, from the blue-lined one of the well-to-do *fellah* down to the ragged bell of his poorer neighbour; and, most picturesque of all, the "black tents of Kedar,"—the long, low, flat-topped tent of camel's-hair blanket that marks now, as of old, the temporary resting-place of the wandering Bedaween.

Although a religious festival, pleasure is the chief object of the pilgrims, and a few *fât'hahs* at the tomb of the saint are sufficient to satisfy every pious requirement, and to induce the hope of obtaining his blessing. Business, however, is not neglected. The cattle and horse fairs held during these festivals are the most important in Egypt. Formerly a brisk trade in slaves was carried on, and the slave market was one of the sights of the fair; but that is now done away with, and whatever traffic there is has to be done in secret.

The evening is the time at which to see the fête at its height; and a walk through the streets and booths will afford many a curious and suggestive sight. As at the festival of Bubastis, in old times, a greater quantity of wine was consumed than at any other period of the year, so at Tantah, greater excesses are committed by the modern Egyptians than on any other occasion. The traveller who finds himself in Egypt at the time of either of these fêtes will do well to pay Tantah a visit. He will have a good oppor-

tunity of seeing national manners and customs. A bed may be obtained in the town. England, France, and America have consular agents at Tantah.

Still the same rich country to

11½ m. *Birket-es-Sab Stat.* 20 min. from this the line crosses the Damietta branch of the Nile by a similar bridge to that of Kafr-*ez-Zyat*. Passing on the left a handsome palace built by Abbas Pasha, and the ruins of the old town of Athribis.

14 m. *Benha Junct. Stat.* is reached. [Branch line *viâ* Zagazig and Ismailia to Suez, 122½ miles; and *viâ* Zagazig to Mansoorah, 70¾ miles,] Benha-el-Assal, "Benha of Honey," is an unimportant town on the right bank of the Damietta branch. It was at one time the centre of the cotton trade in that part of the Delta, but Zagazig has now taken its place, and no vestiges of its former occupation remain save some ruined and deserted cotton manufactories: nor does it any longer produce the honey from which it derived its name. It is recorded by the Arab historian that, at the time of Amer's invasion, the presents sent to Mohammed by John Mekaukes, a rich and noble Copt, included among other things a jar of honey from Benha-el-Assal. Its chief article of trade now is oranges, of which the groves all around its neighbourhood supply large quantities to the Cairo market; and the Yoosef Effendi oranges, large juicy mandarins from Benha, are considered the best in Egypt.

The ruins of the old town of Athribis lie to the N.E. of the modern village. They present somewhat the appearance of a huge deserted brickfield, with here and there heaps of red cinders. The town appears to have been of considerable extent, nearly a mile in length E. and W., and ¾ m. N. and S. It was intersected by two main streets crossing each other nearly at right angles; and there was probably a square at the spot where they met. A little beyond this *quadrivium*, or crossway, to the W., is another open space, apparently the site of the principal temple, and

traces may perhaps be discovered of the sacred enclosure on the outer side. Of the granite columns and other remains that existed here a few years ago no trace is left.

Most of the objects found at Athribis have been of Roman or Greek date; but that Athribis possessed buildings of older time is certain, not only from the antiquity of the place, but from a monument found there, which has been brought to Europe. It is a granite lion, bearing the name of Rameses the Great, who did more towards the embellishment of the cities of the Delta than any other Pharaoh.

To the N. of the town is a double row of low mounds resembling the banks of a canal, or the remains of walls; but they extend only to a certain distance, about 2000 ft., and are closed at the eastern end, so that they suit neither of these two.

Many of the houses of the town have been burnt, as is frequently the case in Egyptian towns; and parts of the mounds have been used for tombs, doubtless in after times, when the limits of the inhabited part were contracted. They may, therefore, be referred to a late Roman or Christian epoch, like those at Bubastis and other towns; and thus the occurrence of tombs in the midst of houses, which is at first perplexing, may be accounted for.

The mounds are constantly decreasing in size, owing to the crude-brick dust, of which they are chiefly composed, being taken away for repairing embankments, manuring the land, &c. During this process objects of value are occasionally found.

2½ miles to the N. of Benha is the Moëz Canal.

The express does not stop again before reaching Cairo, but passes

7¾ m. *Tookh Stat.*, a short way beyond which the Pyramids may be seen in the distance to the S.W.; and

11¾ m. *Kalioob Junct. Stat.*, whence branch off direct lines from Cairo to Suez *viâ* Zagazig, and to Mansoorah *viâ* Zagazig. The short line from Cairo to the Barrage also strikes off here. The towers of the Barrage may be seen to the W. The Libyan chain of hills now comes into view behind the Pyramids to the W.; while on the E. appear the Mokattam hills, and the rocky promontory on which stands the Citadel, conspicuous by the tall slender minarets of the Mosk of Mohammed Ali.

After passing Kalioob the country becomes much more wooded, and villas with pretty gardens and well-grown plantations offer a pleasant relief to the eye after the unbroken monotony of the country hitherto traversed. On the left may be seen in the distance the mounds of Heliopolis, the gardens of Matareeah, the plantations of Kooba, the vast buildings of the Abbasseeah, and the racecourse. On the right is the palace of Shoobra, and the magnificent avenue leading from it to Cairo. A few minutes more, and the train enters the station of

10 m. **CAIRO TERMINUS.** — Omnibusses, carriages, and donkeys await the traveller. If he already has a dragoman he need take no trouble about anything; but if not so provided, he had better put himself into the hands of the commissionaire of the hotel to which he intends going.

SECTION II.

CAIRO.

GENERAL INFORMATION.

1. *Hotels.*—2. *Lodgings.* *Houses.*—3. *Cafés.* *Restaurants.*—4. *Post Office.*—5. *Bankers.*—6. *Consulates.*—7. *Physicians.*—8. *Shops.* *Tradespeople.*—9. *Agents for forwarding Goods.*—10. *Churches.*—11. *Conveyances.*—12. *Railways.*—13. *Telegraphs.*—14. *Servants.*—15. *Boats for Nile Voyage.*

1. **HOTELS.** *Shepherd's Hotel*, kept by Philip Zech. This hotel is the one most frequented by English and American families; it has been much improved in every way of late, and now that it is no longer subject to the incursion *en masse* of Indian travellers on their way out and home, is fairly quiet and comfortable. Mr. Gross, the manager, is unwearied in his endeavours to attend to, and satisfy, everybody's wants and requirements; but the cuisine is capable of improvement, and it would be well if travellers were allowed the option of paying separately for their rooms and whatever meals they need, instead of being subject to a hard and fast tariff of so much a day for board and lodging. The terms are 16s. a day for a bedroom and three meals. Sitting-rooms 10s. to 11. extra. Arrangements for sets of rooms and separate attendance can be made by families intending to spend the winter at Cairo. The situation of this hotel is very pleasant, overlooking the Esbekeeyah, and there are small gardens both inside and outside the quadrangle which it forms.

The *New Hotel*, a large building very well situated in the best part of the Esbekeeyah, immediately opposite the new public garden and the opera-house. It was built by the Oriental Hotel Company, but has been bought by the Khedive, and is managed for

him by Pantalini, the proprietor of the Hotel d' Europe at Alexandria. The terms are the same as at Shepherd's. Arrangements can be made for a lengthened stay.

Hôtel des Ambassadeurs in the Esbekeeyah; cuisine good, but rooms small and badly situated.

Hôtel d'Orient, in the Esbekeeyah.

Hôtel du Nil, rather inconveniently situated in a street leading out of the Mooskee, but nice and pleasant-looking when reached. It is very highly recommended for the goodness of the food and the general accommodation combined with cheapness, the terms being only 12s. a day for board and lodging.

Hôtel Auric.

2. **LODGINGS, HOUSES.** There are some good furnished flats to be let in Cairo, but they must be taken for the season, and the rents are very high. As houses are springing up in all directions to the north and west of the city, rents may probably in a few years be lower. Furnished lodgings of an inferior kind may be found in the Mooskee, and the streets leading from it, and on the N.E. side of the Esbekeeyah. Nearly all the new houses that are building are for letting in flats unfurnished, but very high rents are asked at present. Part of an old Arab house may often be hired at a

moderate sum, but the approach as a rule will be disagreeable, and the rooms will require a good deal doing to them to make them habitable. If things continue to progress as at present, Cairo in a few years will no doubt offer as many facilities for a winter residence, in the way of furnished apartments and houses, as the usual places of resort in France and Italy; but at present people going to Egypt for the first time, if they intend remaining the winter at Cairo, had better make arrangements at one of the hotels, as the expense of lodgings and servants will certainly be no less, and the trouble considerably greater. Information as to lodgings and houses may be obtained from D. Robertson and Co.

3. CAFES, RESTAURANTS. Auric's, near the Egyptian Post Office, is a very excellent restaurant. Set *dejeuner à la fourchette*, 4 francs; dinner 5 francs. Breakfasts and dinners may also be had *à la carte* in private rooms. The Café Shoobra, in the Shoobra Road, has a restaurant attached. There are several cafés in the Esbekeeyah, of which that called the Cercle is the most frequented. Beer-shops also abound, Vienna beer being a favourite beverage of the European element at Cairo.

4. POST OFFICE. The British Post Office for the receipt and despatch of letters direct from, and to, England, Malta, Gibraltar, and America, is at the British Consulate in the Esbekeeyah. The mails, *viâ* Southampton and Brindisi, are made up the day before the steamers leave Alexandria. Letters from England and America are sent up from Alexandria by the first train after the arrival of the steamers. Letters may also be received from, and sent to, England or America through the French Post Office, at the Office of the Messageries in the Esbekeeyah. A bag for the French steamer is made up at the British Post Office. Letters may be received from, or sent to, India, China, Australia, &c., either through the

British or French Post Offices. The Egyptian Post Office, a new and well-arranged building, forming part of a large block of houses at the S.E. corner of the Esbekeeyah is for the receipt and despatch of letters from, and to, any part the Egyptian dominions daily, and all European countries, except France and England. People who intend spending the winter in Egypt had better have letters addressed either to the Poste Restante, the hotel to which they intend going, or their banker's. Arrangements can be made at the hotels, the bankers, and the consulates for the sending of letters to Upper Egypt, and letters from Upper Egypt can be forwarded through the same means; it should be mentioned, however, that very little reliance can be placed on the postal arrangements south of Cairo, notwithstanding the facilities recently afforded by the extension of the railway beyond Minieh. Thebes, where there is a British and American consular agent, is the safest point.

5. BANKERS. Bank of Egypt, in the Mooskee; H. Oppenheim, Neveu, and Co., in the Esbekeeyah near the Opera-house; Tod, Rathbone and Co., Rossetti Gardens. Most of the banks of Alexandria have agencies at Cairo.

6. CONSULATES. *English*. — Col. Stanton, R.E., C.B., H. B. M's. Agent and Consul-General resides during the winter months at Cairo; Consul, E. T. Rogers, Esq.; office in the Esbekeeyah attached to the house of the Consul-General: hours 10 to 4. *American*. —

7. PHYSICIANS. Dr. Grant, of Aberdeen, for many years resident at Cairo, and well acquainted with the ailments incidental to the country, and the peculiarities of the climate; he resides in the Esbekeeyah. Dr. Reil, German, speaking English and French, long resident in Egypt. Dr. Sachs, of Vienna. Mr. Broadway, dentist; and Mr. Waller, dentist; both in the Mooskee.

8. SHOPS, TRADESPEOPLE. The European shops at Cairo are not as a rule to be recommended ; the things are dear and generally inferior ; but new shops are constantly being opened, and some improvement may be looked for.

Booksellers. D. Robertson and Co., in the Esbekeeyah, between Shepheard's Hotel and the English Consulate. This is a branch of the shop at Alexandria, and is well supplied with books, stationery, photographs, &c. There is a reading-room attached with English and American newspapers. Messrs. D. R. and Co. have the superintendence of the voyages up the Nile that are made during the winter by the steamers of the Azizieh Company, and application for places should be made to them. A list of dragomen is kept, and contracts arranged. Kauffman, in the Mooskee, for German and French books. Some very excellent photographs of Egypt, by a Constantinople artist called Sebah, may be obtained here.

Photographers. — Schæft, Rosetti Gardens, is a first-rate artist for *cartes-de-visite* and groups ; Delié, Mooskee, is also good. The best views of Egypt are those of Frith (small), to be obtained at Robertson's, and Sebah's (large), at Kauffmann's.

Chemists. — Nardi, Mooskee ; Rouyer, Esbekeeyah ; Voss, Esbekeeyah.

General Outfitters. — Grima, Mooskee ; Paschal, Esbekeeyah ; and Cécile, Mooskee, for articles of clothing. Flags for a *dahabeeah* may be obtained at Grima's and Cécile's.

Provision and Wine Merchants. — Ablett, Mooskee ; Grima, Mooskee ; Raduan, Station Road.

Jeweller. — Ricci, Esbekeeyah.

Hairdressers. — Lauze, Mooskee ; Gravil, Esbekeeyah.

For native shops see BAZAARS.

9. AGENTS FOR FORWARDING GOODS. — D. Robertson & Co. will undertake the sending of things to England. It should be borne in mind that the exportation of all objects of antiquity,

either old Egyptian or Arabic, is strictly forbidden by the Egyptian Government.

10. CHURCHES. — The service of the *Church of England* is performed every Sunday during the winter season in a room at the New Hotel. Subscriptions have for some time past been collected for building an English church, and the Khedive has given a capital piece of ground near the Esbekeeyah for the site. It is greatly to be hoped that means will soon be taken to profit by this liberal gift, and that sufficient funds will be collected, not only for building a church, but also for providing a salary for a permanent chaplain, at least during six months of the year. Service according to the forms of the *Presbyterian Church* is held every Sunday at 11 A.M., and 3 P.M., at the American Mission Schools in the Esbekeeyah. *German Lutheran Church* : the foundation-stone of the new building, near the Boolák Road, was laid by the Prince Imperial of Germany in 1867. *Roman Catholic Church*, in the Frank quarter, to the left of the Mooskee. *Coptic Cathedral* in the Copt quarter, near the Esbekeeyah. Greek Church ; &c.

11. CONVEYANCES. — Carriages now abound in Cairo ; there is a regular tariff, as at Alexandria, but it is of little practical use, and a bargain had better be made beforehand. Inside the town 2s. an hour is a fair payment ; short courses, 1s. ; for the whole day, 16s. to 1l. More is expected after dark, and on Sundays, Fridays, and holydays. The continually increasing number of broad roads and streets makes it possible to get about in carriages in a way that a few years ago was quite impossible ; but for the Oriental parts of the city a donkey will still be found to be the pleasantest means of conveyance. Donkeys may be hired for from 2s. to 3s. a day ; short courses, 6d. ; excursions for the whole day outside the town, 5s. : but Loth carriage-drivers and donkey-boys

are a race very difficult to satisfy, and a demand for more will always be preferred, as also a request for *bak-sheesh*.

12. RAILWAYS. — The terminus of the Alexandria and Cairo line, and its branches to the different parts of the Delta, and of the Isthmus of Suez line, is on the N. side of the city, beyond the great canal. There are 3 trains daily to Alexandria, in connection with the daily train on each branch; and 2 daily to Suez, *viâ* Zagazig and Ismailia. The terminus of the Upper Egypt line is at Embábeh, on the left bank of the river below Boolák, but the most convenient station for Cairo is Geezeh, opposite Old Cairo: 1 train daily, early in the morning. The daily express train between Cairo and Alexandria might be taken as a model of punctuality by any country, but so much cannot be said for the local trains on any of the lines.

13. TELEGRAPHS. — English Telegraph Co., in the same block of buildings as the Egyptian Post-office. Messages to all parts of the world, and some places in Egypt. Twenty words to London, *viâ* Malta and Falmouth, addresses included, 1*l.* 14*s.*; to any other part of England, 1*s.* more. Egyptian Government Telegraph—To all parts of Europe, *viâ* Syria and Constantinople, and throughout the whole of the Egyptian dominions.

14. SERVANTS.—The monthly pay of servants is much the same at Cairo and Alexandria.

The following may be taken as a fair scale of monthly payment for different kinds of servants, when hired for the Nile voyage:—

	£
Good dragoman of any nationality, speaking English, French, or Italian, with canteen ..	15-20
The same, without canteen ..	8-12
Under servant, or waiter, speak-	

ing a little of some European language	£ 4-6
Good man-cook of any nationality	10-12
Ordinary man-cook	6-8

The traveller, however, who visits Egypt for the first time, will have little need to trouble himself about servants' wages, as he will find it much more convenient and satisfactory to adopt what is now the usual plan, and pay a dragoman a fixed sum for providing him with boat, servants, food, &c.

There are dragomen of every sort and kind, good, bad, and indifferent; and the traveller, who has to choose from among the numbers who present themselves at Alexandria and Cairo, must take his chance. But it is seldom that the really good ones, who confessedly are at the head of their profession, fail to give satisfaction. Their charges, however, are very extravagant; and travellers who are not so particular as to comfort and luxuries, may find a very fair dragoman who will do everything at a lower rate.

All who can should, before leaving England, get a dragoman recommended to them by friends who have had experience of him: it will save them a great deal of trouble, and they will feel more sure of the sort of man they have to deal with.

Of course it is possible to do without a dragoman for the Nile voyage, and look after everything for oneself; but whoever tries it should be gifted with an abnormal amount of patience. More on this subject will be found in the Introduction to Sect. III.

Persons intending to remain the winter at Cairo, may hire servants at a lower rate than that given in the above scale. Native servants, particularly such as are more especially needed for a residence in the town, such as porters (*bowab*), grooms (*syce*), &c., should be hired through the medium of the Sheykh of the guild to which they belong, as that functionary will settle what wages they ought to receive, and be responsible for their conduct and behaviour.

15. BOATS FOR THE NILE VOYAGE, STEAMERS. —There are various kinds of boats, all more or less similar in construction though differing in name, to be seen on the Nile, but the one which claims special attention, as that in which the traveller makes his voyage on the river, is called a “dahabeeah.” Dahabeeahs vary much in size and method of arrangement, but the smallest have at least two or three cabins and a bath, and the largest have from six to eight single-bed cabins, with a saloon cabin in the centre, and another at the stern, which can also be used as a double or single bedroom; bath, pantry, &c. The usual sized dahabeeah contains three single-bed cabins, a centre saloon cabin, a stern cabin to be used either as double or single bedroom, or sitting-room, a bath, &c. The hire of these boats is always varying, and it is almost impossible to set down any fixed sum; but the following may be taken as a fair average rate per month:—

	£
A large, well fitted-up boat for 6 or 8 persons	90-110
A medium sized boat for 4 or 6 persons	60-80
A small boat for 2 or 3 persons	40-50

The difference between those that will accommodate the same number of persons consists in the furniture and fittings-up.

There are a few very large, well fitted-up dahabeeahs, for which as much as 170*l.* to 200*l.* a month have been asked and obtained. When the owner of the boat is a native, a reduction can always be obtained in the price asked, and in every case much may be done by judicious bargaining. There is a smaller kind of boat also adapted for Nile travelling, called a *cangia*, but they are only to be recommended on the score of economy, having very scant accommodation, and being badly fitted up.

The government steamers belonging to the Azizieh Company generally leave Cairo for the first cataract at Assooán every three weeks from November to March; but their times of departure are uncertain, and depend a good deal upon the number of travellers waiting to go. The time occupied in the trip to Assooán and back is 20 days, and the fare 42*l.*, table wine included. Full information can be obtained at D. Robertson and Co.'s shop in the Es-bekeeyah.

DESCRIPTION OF CAIRO.

1. *History and Topography.*—2. *Oriental Character of the Town.*—3. *Climate*
4. *Population.*—5. *Local Government.*—6. *Manufactures and Industry.*—
7. *Gates. Walls.*—8. *Canals. Lakes.*—9. *Citadel.*—10. *Mosks. Churches.*
- 11. *Tombs.*—12. *Sebeels or Public Fountains.*—13. *Streets. Public Places.*
- 14. *Baths.*—15. *Bazaars.*—16. *Palaces.*—17. *Schools. Libraries. Museum.*
- 18. *Hospitals. Benevolent Societies.*—19. *Theatres. Amusements.*
- 20. *Religious Festivals.*—21. *Modes of seeing Cairo and Neighbourhood.*
- 22. *Drives. Excursions:* I. *Shoobra.*—II. *Heliopolis.*—III. *The "Petri-
fied Forest."*—IV. *The Barrage.*—V. *Old Cairo and the Nilometer.*—
- VI. *The Pyramids.*—VII. *Sakkárah.*

1. HISTORY AND TOPOGRAPHY. — Masr el Káherah, called by the natives Maşr, and by Europeans Cairo, is situated in latitude $30^{\circ} 6'$ and longitude $31^{\circ} 26'$, on the right or E. bank of the Nile, in the sloping plain lying between that river and a projecting angle of the Mokattam Hills. It was founded by Gowher, a general of El Moëz, or Aboo Tummim, the first of the Fowátem or Fatemite dynasty who ruled in Egypt. He was sent in the year 358 of the Hegira, A.D. 969, with a powerful army from Kayrawan (in the modern Regency of Tunis), the capital of the Fowátem, to invade Egypt: and having succeeded in conquering the country, he founded a new city, under the name of Maşr el Káherah. It is probable that an old Egyptian town called Loui-Tkeshrómi had formerly occupied some part of the site chosen, though the exact spot is unknown; but we learn from Arab writers that two villages existed there before the time of Gowher, once called El Maks, where the Copt quarter now stands, and the other El Kuttaëa. In 362 (A.D. 973) the new city became the capital instead of Fostat; which then, by way of distinction, received the name of Maşr el Ateekah (old Masr, called by Europeans Old Cairo). El Moëz soon afterwards arrived with the whole of his court, and the Fowátem, bringing with them the bones of

[Egypt.]

their ancestors, for ever relinquished the country whose sovereignty they had also usurped, and which they still retained, by leaving a viceroy in the name of their monarch.

The epithet Káherah (Cairo) is derived from Káher, and signifies "victorious."

The first part of the city erected by Gowher was what is still called el Kasráyn or "the two palaces," one of which, formerly the residence of Saladin and other kings, has been long occupied by the Mahkemeh, or Cadi's Court.

The walls of Cairo were built of brick, and continued in the same state till the reign of Yoosef Saláh-ed-deen, the founder of the Eiyobite dynasty in Egypt, and well known in the history of the Crusades under the name of Saladin. Shortly before his arrival, and during the troubles that obscured the latter end of the reign of the Fowátem, whom he expelled, Cairo had been attacked by the Franks, and partly burnt on their approach, about the year 1176. Their designs against the city were unsuccessful; but in order to place it effectually beyond the reach of similar attempts, Saladin raised around it a stronger wall of stone masonry; and observing that the elevated rock to the south of the city offered a convenient position for the construction of a fortress, to com-

mand and protect it, he cleared the spot, and erected on it the citadel. At the same time the extent of the city was considerably increased, the new walls including within their circuit all that part lying between the Báb Zuweyleh and the citadel. Since that period, the city has very much extended itself, principally to the W. and N., and many of the old gates are now found in the interior.

Cairo was the residence of the caliph, and capital of his dominions, until the overthrow of the Memlook sovereignty in Egypt by Sultan Selim in 1517, and the abolition of the nominal Abbaseeyah caliphate. It then became the capital of the Turkish province of Egypt, and continued so until its capture by the French after the so-called battle of the Pyramids in 1798. Their occupation lasted three years, when the city was again taken by the Turks and English in 1801. In 1811 Mohammed Ali, by his massacre of the Memlooks in the citadel, attained almost absolute power in Egypt, and Cairo became once more the capital of a virtually independent kingdom. Many improvements in the state of the city were made, in his reign, but the greatest changes have taken place since the accession of the present Khedive in 1863. New streets have been opened through the centre of the city, new quarters laid out and designed, and the general aspect in many parts completely changed.

In shape, Cairo is an irregular oblong, about 3 m. in length and 2 m. in breadth, and occupies an area of more than 3 sq. m., an extent which will be considerably increased when the new quarter of Ismaileeyah is completed, and all the ground lying between the city and its suburb Boolák covered with houses. "The capital of Egypt is seated like a bird on a hill, the whole of which it covers with outspread wings . . . High above all stretches upwards the citadel, with the dome and minarets of its magnificent mosque. The grand site has been most happily occupied, and suddenly seen as the city was by us, with the last rays of the evening light flitting

over the buildings, and every line of the architecture clearly and sharply defined against the darkening sky, it appeared more like a dream of fairy-land, or a scene in a play, or a picture of Turner's, than a real and living town. In addition also to the perfection of its own site, Cairo possesses with London, with Paris, Vienna, and many a capital, the advantage of being placed amid some of the prettiest scenery in the country over which it rules."—*Fred. Eden.*

The whole of the Oriental part of the city is divided into quarters, separated from each other by gates, which are closed at night. A porter is appointed to each, who is obliged to open the door to all who wish to pass through, unless there is sufficient reason to believe them to be improper persons, or not furnished with a lamp, which every one is obliged to carry after the *E'sher*. The majority of these quarters consist of dwelling-houses, and are known by a name taken from some public building, from some individual to whom the property once belonged, or from some class of persons who live there: as the Hart es Suggain, "Quarter of the Water-carriers;" the Hart en Nassára, or Hart el Kóbt, "the Christian," or "Copt, quarter;" the Hart el Yahóod, "Jews' quarter;" the Hart el Frang, "Frank quarter:" and the like.

The *Copt quarter* occupies one side of the Esbekeeyah. It is built much on the same principle as the rest of the town: but some of the houses are very comfortably fitted up, and present a better appearance than is indicated by their exterior. It has a gate at each end, and others in the centre, two of which open on the Esbekeeyah. The Copt quarter stands on the site of the old village of El Maks.

The *Jews' quarter* consists of narrow dirty streets or lanes, while many of the houses of the two opposite sides actually touch each other at the upper stories. The principal reasons of their being made so narrow are to afford protection in case of the quarter being attacked, and to make both the streets and houses cooler in summer.

The old *Frank quarter* is usually known to Europeans by the name of the Mooskee, supposed to be corrupted from Miskawee. This last is said to have been given it in very early times (according to some, in the reign of Moëz, the founder of the city), in consequence of its being the abode of the water-carriers; and, according to the same authority, when the city was enlarged, and their huts were removed to make way for better houses, the streets which extended through this quarter (from what is now the Darb el Barābra to the Hamzowee) still retained the name of Darb al Miskawee. This, however, appears not to have been the real origin of the name; and some derive it from mi-k, "musk," but for what reason does not appear. Others, again, suppose it to have been the street of the Moskee or Russians. The name is written in Arabic *صوسكي*,

and Macrizi says the bridge or Kantarat el Moskee, was built by the Ameér Ghazaleh, who died in Syria 530 A.H. (A.D. 1136.) It was here that the first Franks who opened shops in Cairo were permitted to reside, in the reign of Yoosef Salāh-ed-deen (Saladin). But the number of houses occupied by them in later times having greatly increased, the Frank quarter has extended far beyond its original limits, and the Mooskee now includes several of the adjacent streets. This quarter is sometimes called by the natives the "Hart el Frang."

The Esbekeeyah is now considered as a separate quarter, and the ground to the W. of it, in which houses are rapidly springing up, is called Ismaileeyah. To the S. is the quarter of Abdeen. These three are now the fashionable quarters. The whole of the Esbekeeyah and of the Ismaileeyah, and part of Abdeen, are provided with good roads and pavements, and lighted with gas. This last improvement renders the carrying of a lantern (*fanóos*) at night no longer necessary nor obligatory in these quarters.

For administrative purposes Cairo is now divided into 10 quarters or *Kooms*:

Esbekeeyah, Bab esh Shareeyah, Abdeen, Darb el Gammameez, Darb el Ahmar, Gemeleeyah, Shesssoon, Kaleefa, Boolák, and Old Cairo.

2. ORIENTAL CHARACTER OF THE TOWN.—The narrowness of the streets of Cairo, and their great irregularity, may strike an European as imperfections in a large city; but their Oriental character fully compensates for this objection, and of all Eastern towns none is so interesting in this respect as the Egyptian capital. Nor is this character confined to the bazaars, to the mosks, or to the peculiarities of the exterior of the houses; the interiors are of the same original Arab style, and no one can visit the harems and courts of the private dwellings of the Cairenes without recalling the impressions he received on reading the 'Arabian Nights.' The disposition of the different parts of the interior of the house is, to an European eye, singularly confused, without the appearance of plan or systematic arrangement; but the picturesque style of the courts, the inlaid marble, the open fountains, the *mandarah* with a façade of two arches supported on a single column, the elaborate fretwork of wood forming the *mushrebeeyah*, or projecting window, and the principal room with its lantern (a sort of covered impluvium), its divans, deep window-seats, and stained-glass windows, have a pleasing effect, and remind us of the descriptions of old Saracenic mansions. In Lane's 'Modern Egyptians' will be found a full and minute description of an Egyptian house. The traveller may not have the opportunity of seeing any good specimen of an Arab house inhabited and kept in repair; but he will be able to obtain some idea of the richness of the interior decorations by a visit to two very interesting old houses, one opposite the Hotel du Sphinx in a street leading from the right-hand side of the Mooskee, and the other in the slipper bazaar in the Darb es Zaahdeh, opposite the house of Fuad Effendee. The new streets and other improvements are playing sad havoc with the old buildings of Cairo,

and many an interior has been destroyed without any care being taken to preserve the beautiful wood-work and encaustic tiles which are especially remarkable, the latter for their pattern and colours, and the former for their delicacy of carving and inlaying. Notwithstanding Western encroachments, however, Cairo has not quite lost its thoroughly Oriental character, and the stranger, if he wishes it, may still, as Miss Martineau said more than 20 years ago, "surrender himself to the most wonderful and romantic dream that can ever meet his waking senses."

"It has been said that Alexandria has nothing of an Eastern town but its filth. This cannot be said of Cairo. It may be doubted whether Baghdad itself is more absolutely Oriental in its appurtenances. When once the Englishman has removed himself 400 yards from Shepherd's Hotel, he begins to feel that he is really in the East. Within that circle . . . he is still in Great Britain. The donkey-boys curse in English instead of Arabic. The men go much sauntering about; though they do wear red caps, have cheeks as red; and the road is broad and Macadamised and Britannic. Cairo is a beautiful city. It is full of romance, of picturesque Oriental wonders, of strange sights, strange noises, and strange smells. When one is well in the town, every little narrow lane, every turn (and the turns are incessant), every mosque, and every shop, creates fresh surprise."—*Ant. Trollope*.

"To our new eyes everything was picture. Vainly the hard road was crowded with Moslem artisans, home returning from their work. To the mere Moslem observer, they were carpenters, masons, labourers, and tradesmen of all kinds. We passed many a meditating Cairene, to whom there was nothing but the monotony of an old story in that evening and in that road. But we saw all the pageantry of Oriental romance quietly donkeying into Cairo.

"I saw Fadladeen with a gorgeous turban, and a long lash. His chibouque, bound with coloured silk and gold threads, was borne behind him

by a black slave. Fat and fuming was Fadladeen as of old; and though Fermouz was not by, it was clear to see in the languid droop of his eye that choice Arabian verses were sung by the twilight in his mind.

"Yet was Venus still the evening star; for behind him, closely veiled, came Lalla Rookh. She was wrapped in a vast black silken bag, that bulged like a balloon over her donkey. But a star-suffused evening cloud was that bulky blackness, as her twin eyes shone forth liquidly lustrous.

"Abou Hassan sat by the city gate, and I saw Haroun Alrashid quietly come up in that disguise of a Mosul merchant. I could not but wink at Abou, for I knew him so long ago in the 'Arabian Nights.' But he rather stared than saluted, as friends may in a masquerade. There was Sinbad the Porter, too, hurrying to Sinbad the Sailor. I turned and watched his form fade in the twilight, yet I doubt if he reached Bagdad in time for the Eighth History.

"Scarce had he passed when a long string of donkeys ambled by, bearing each one of the inflated balloons. It was a harem taking the evening air. A large eunuch was the captain, and rode before. The ladies came gaily after, in single file, chatting together; and although Araby's daughters are still 'born to blush unseen,' they looked earnestly upon the staring strangers. Did those strangers long to behold that hidden beauty? Could they help it, if all the softness and sweetness of hidden faces radiated from melting eyes?

"Then came Sakkas, men with hogskins slung over their backs, full of water. I remembered the land and the time of putting wine into old bottles, and was shoved back beyond glass. Pedlars—swarthy fatalists, in lovely lengths of robe and turban—cried their wares. To our Frank ears it was nothing but Babel jargon. Yet had erudite Mr. Lane accompanied us—Mr. Lane, the Eastern Englishman, who has given us so many golden glimpses into the silence and mystery of Oriental life, like a good genius

revealing to ardent lovers the very hallowed heart of the hareem—we should have understood those cries.

"We should have heard, 'Sycamore figs—O grapes!' meaning that said figs were offered, and the sweetness of sound that 'grapes' hath was only bait for the attention; or, 'Odours of Paradise, O flowers of the henna!' causing Moslem maidens to tingle to their very nails' ends; or, indeed, these pedlar poets, vending water-melons, sang, 'Consoler of the embarrassed, O Pips!' Were they not poets there, these pedlars, and full of all Oriental extravagance? For the sweet association of poetic names shed silvery sheen over the actual article offered. The unwary philosopher might fancy that he was buying comfort in a green water-melon, and the pietist dream of mementoes of heaven in the mere earthly vanity of henna. But the philanthropic merchant of sour limes cries, 'God made them light—limes!' meaning not the fruit, nor the stomach of the purchaser, but his purse. Will they never have done with hieroglyphics and sphinxes, these Egyptians? Here a man, rose-embowered, chants, 'The rose is a thorn, from the sweat of the prophet it bloomed!' meaning simply, 'Fresh roses.'

"These are masquerade manners, but they are pleasant. The maiden buys not henna only, but a thought of heaven. The poet not water-melons only, but a dream of consolation which truly will he need."—*G. W. Curtis.*

3. CLIMATE.—Nothing can be pleasanter nor more salubrious than the climate of Cairo during the winter months; the days are warm and bright, and the nights are cool and refreshing. The thermometer seldom falls lower than 40° Fahr., or rises above 70° Fahr. in the shade during the months of December, January, and February, except during a Khamseen wind. The air is dry, pure, and exhilarating: occasionally there is a slight damp fog in the evening and early morning, but it soon passes off. In the spring months, though the heat of the sun increases considerably during the day, the nights are still

comparatively cool. Even in the hottest part of the summer, except when a Khamseen wind is blowing, the early mornings are fresh and pleasant, and after the Nile has well begun to rise in July, the increasing water and north winds help to cool the air; but damp exhalations from the river are prevalent during the months of September, October, and November, especially after the inundation has begun to subside. Rain seldom falls: now and then in the early part of the year there are three or four showers, and occasionally, perhaps once in five years, a severe storm passes over the city. The new part of the Esbekeeyah quarter, and the Abbasseeyah road, are the healthiest places for a residence. The neighbourhood of the Shoobra Road, being under water during the inundation, is damp and unhealthy in the autumn and early winter. In the remarks on the climate of Egypt in Sect. I. will be found further information applicable to Cairo.

4. POPULATION.—At the time of the French expedition in 1797, the population of Cairo was estimated at 260,000. Since then it has been gradually increasing, and according to the last returns it now amounts, including the suburbs of Boolák and Old Cairo, to about 37,000, which may be roughly divided thus:—

Native Muslims	260,000
Native Copts	25,000
Abyssinians, Nubians, &c. . .	25,000
Turks	10,000
Jews, Levantines, &c. . . .	30,000
Europeans	20,000

The native of Cairo is very proud of the appellation of "Maşree," or Cairene, by which he is always distinguished among his fellows, and considers himself immensely superior to his brethren of the Delta and Saeed; and indeed there are marked mental and physical differences between them. The town-bred Cairene is much quicker and more intelligent than his country cousin, and he may generally be distinguished by certain outward signs, such as a peculiar tint of tawny complexion, large big mouth, with thick

well-formed lips, fat broad nose, enormous legs, and a general look of sturdiness. The native population of Cairo were formerly exempt from the conscription, and enjoyed other privileges and immunities, but these are being gradually withdrawn.

5. LOCAL GOVERNMENT. Cairo, like Alexandria, forms a government distinct from the province in which it is situated. It has its own governor, who is assisted by a deputy. Police cases are decided by the *Zābit*, or prefect of police, whose office is at the *Zaptieh*, close to the street leading to the palace of Abdeen. An attempt has been made to establish a municipal police, but with no great success. But the same rule holds good here as at Alexandria : if the defendant is a foreigner he must be taken before his own consular court. Commercial cases between natives and foreigners are decided by a mixed tribunal, half Egyptian and half European.

Questions of property and family disputes are settled at the "*Maḥkemeh*" (Place of Judgment), or Cadi's court, which has its head-quarters in Cairo. This court occupies a portion of the old palace of the Sultans, which succeeded to one of the *Kasrayn* or "two palaces," built by Gowher el *Kāēd*, the founder of Cairo ; and close to it is a fine vaulted chamber, one part of the abode of Saladin. This last, as well as its adjoining companion, is now a ruin, and occupied by mills ; its large pointed arches have lost all their ornaments except the Arabic inscriptions at the projection of their horseshoe base ; and the devices of its once richly-gilded ceiling can scarcely be distinguished. At the end is a lofty *mahrāb*, or arabesque niche for prayer, similar to those in the mosks, which are sometimes admitted into large houses for the same purpose. This chamber has now been destroyed, or enclosed, and can no longer be seen. The Cadi (*Kādee*) is appointed by the Sultan, and is sent from Constantinople. His tenure of office lasts only a year.

The crowded state of the *Maḥkemeh*

sufficiently shows how fond the Cairenes are of litigation, every petty grievance or family quarrel being referred to the Cadi's Court.

The fees of the Cadi are four-fifths of all that is paid for cases at the court, the remaining fifth going to the *bash-kāteb* and other scribes under him.

Minor cases, as disputes between husband and wife, if they cannot be reconciled below in the hall by the advice of a *kāteb* (scribe), are taken up to the effendee. When settled in the hall, a small fee is demanded for the charitable intervention of the scribe ; which is his perquisite, for not troubling his superiors with a small case. Decisions respecting murder, robbery, the property of rich individuals, and other important matters, are pronounced by the Cadi himself. In cases of murder, or wounding or maiming, if the friends of the deceased or the injured party consent to an adjustment, certain fines are paid by way of requital. These are fixed by law, regulated, however, by the quality of the persons. Ransom for murder (*deeah el Kutēel*) is rated at 50 purses (about 250*l.*) ; an eye put out in an affray, half that *deeah* ; a tooth one tenth, and so on.

The rank of a plaintiff or defendant, or a bribe from either, often influences the decision of the judge. In fact, bribery and the testimony of false witnesses is carried to an incredible extent in Muslim courts of law.

The markets are under the inspection of an officer called the *Mohthesib*.

Every quarter in the metropolis has its *sheykh*, whose permission must be obtained for living in that quarter, and who maintains order amongst its inhabitants.

All the various trades and manufactures have their respective *sheykh*s, to whom all disputes in connexion with their trades must be referred. And the different classes of servants are also under the authority of particular *sheykh*s, who are responsible for the good conduct of those they recommend.

The octroi duty has lately been re-

established in Cairo, and every article of consumption brought in from the country is taxed before entering the city.

6. MANUFACTURES AND INDUSTRY.

—The chief native manufactures of Cairo are gold and silver jewellery, silk and cotton stuffs, embroidery, native saddles, &c. Many European industries have lately been introduced. A return published in 1871 gives the number of people employed in different recognized occupations at 150,066, and divides them into 64 different categories. The most numerous corporation are the porters, 14,037; then come the vendors of eatables, 11,793; glaziers, 10,000; boatmen of the Nile, 9446; donkey and camel drivers, 7112; and so on, including among others, 3876 water-carriers; 3297 coffee-house keepers; 3114 barbers; 2630 goldsmiths; 1160 chicken rearers; 1042 hotel keepers; 834 potters; 288 coffee and tobacco cutters, down to 35 plumbers. This list is probably more curious than accurate, but it will serve to give some idea of the principal occupations followed.

The occupations most likely to strike the attention of the stranger are what may be called the itinerant ones, such as that of the "saḡḡah" or water-carrier, who sells water from house to house, carrying it in skins, sometimes on the back of a camel or donkey, and sometimes on his own back. The water company, which has begun its operations in Cairo, will sadly interfere with this branch of trade. A variation of the "saḡḡah" proper are the "saḡḡah sharbeh" and the "hemalee," who supply passengers with water in the streets, the former pouring the water into a brass cup from a skin with a brass spout, the latter having a huge porous earthenware vessel, with a sprig of orange stuck in its mouth. There is also the "sharbetlee," who sells an infusion of raisins, or liquorice, or some other sweet substance. Another itinerant occupation is that of the "musellikátee," or pipe cleaner, who goes about

with a bundle of long wires, and a bag of tow, his implements for cleaning the *shibuk* or long pipe. A favourite occupation at Cairo is that of a beggar. Very little food and raiment are necessary in this climate, and starvation is a thing almost unheard of. Blind people, and those on whom nature has bestowed some disfigurement of person, are certain of gaining a subsistence by begging.

The hatching of eggs by artificial heat has been carried on in Egypt since the time of the Pharaohs. One of the principal egg-hatching ovens, called in Arabic "*maḡmalel ferákh*," is at Cairo. A full description of them, and the process of incubation, is given in Lane's '*Modern Egyptians*.' The season during which they are in operation is two or three months in the spring. The peasants supply the eggs, and generally receive one chicken for every two eggs. Chicken's eggs require 20 days, turkeys' 30. The temperature required is about 100° Fahr.

7. GATES, WALLS.—It has been already stated that the walls of Cairo were rebuilt by Saladin, and the circuit of the city considerably extended on the south beyond the *Báb Zuweyleh*, and on the north as far as the *Báb el Hadeed* ("Gate of Iron"). This gate, the site of which is near the N.W. corner of the *Esbekeeyah*, has been taken down, and the city has extended some distance beyond it in the direction of the *Abbasseeyah* road. The old walls may still be seen along the N.E. side of the city, beginning from the northern end of the new street leading from the station to the *Esbekeeyah*. In this part are two of the most remarkable gates, the *Báb el Fotooh* and the *Báb en Naṣr*, the latter a very handsome and imposing structure. A staircase beneath the gateway gives admission to the walls, which can be easily traversed on foot as far as the *Báb el Fotooh*. At the time of the French occupation this part of the wall was utilised for the purposes of

defence, and the names given to the different towers may still be seen written up. The line of defence was continued by some small stone forts on the E. side of the city, erected on mounds that cover a part of the old walls. The only other gate worthy of mention is the *Báb Zuweyleh* in the interior of the town. Its massive towers, surmounted by the elegant minaret of the adjacent mosk, make it a conspicuous and picturesque object. It was at this gate that Toman Bey, the last of the Memlook sultans, was executed by Sultan Selim in 1517. On the W. side of the town, near the road leading to Old Cairo, is the *Báb el Look*.

8. CANALS, LAKES.—The narrow ditch which, beginning at old Cairo, passes through the centre of the city, and thence continues on to Heliopolis, is called emphatically *El Khaleeg*, "The Canal;" and it is the cutting of this which is attended with so much ceremony in the month of August, and gives the signal for the opening of the other canals in Egypt. It is the successor of the so-called *Amnis Trajanus*, which joined at some unknown spot the great canal from *Zagazig*, then on the *Pelusiæ* branch of the Nile, to *Suez*. It has long since ceased to do more than convey water to the city; and it is probable that, were it not for an old prestige in its favour, the Government would close the latter altogether, and make of its bed a convenient street; which would have the additional advantage of freeing the houses on its banks from the noxious vapours that rise when the water has retired and left a bed of liquid mud.

A broad navigable canal, called the *Ismaleeyah Canal*, has been begun, starting from *Boolák*, near *Kasr en Nil*, which is intended to join the modern *Fresh-Water Canal* from *Zagazig* to *Suez*, and so give water-communication between *Cairo* and the *Red Sea*. It passes near the railway station, the road from which into the town crosses it over a neat bridge; and there is a similar bridge over it on the road to *Boolák*.

Most of the small lakes which formerly existed in the interior of *Cairo* at the period of the inundation have been filled up.

9. CITADEL.—The Citadel (*El Kááh*) was built by *Saladin*, in 1166, of stone brought from small pyramids at *Geezeh*, and formed part of his general plan for strengthening the town, and protecting it from assault; but it can hardly be said to have been well chosen for this object, as it is completely commanded by *Mount Mokattam*; and it was by erecting a battery in the fort, on the projecting point called *Gebel ej Joo-shee*, immediately behind it, that *Mohammed Ali* compelled the surrender of the citadel, then in the possession of *Khoorshid Pasha*. According to the Arab historian of the day, however, *Saladin* is said to have fixed upon the spot because it was found that meat kept fresh there twice as long as anywhere else in *Cairo*. The city side is well defended by the natural abruptness of the rocks, and is also strongly armed and regularly fortified. A good carriage-road leads up from the open square called *Er Rumeyleh* to the principal outer entrance-gate, and continues on through another gate into the interior of the citadel. Another way in is by the *Báb el Azab*, a fine massive gateway flanked by two enormous towers. It was in the narrow and tortuous lane leading from this gate that the massacre of the *Memlooks* took place by order of *Mohammed Ali*, on the 1st of March, 1811. As soon as they had passed through the *Báb el Azab*, it and the upper gate were shut, and they were thus caught in a trap. All were shot except one, *Emin Bey*, who escaped by leaping his horse over a gap in the then dilapidated wall. The spot is shown a little to the north of the *Báb el Azab*. There was probably a large accumulation of rubbish below the gap which broke the fall.

The citadel is in itself a small town, and contains many objects worth seeing.

The palace built by *Mohammed*

Ali, which has taken the place of the old palace of Saladin, contains some very handsome rooms, especially a bath-room all of alabaster. The view from some of the rooms is very fine. It is now, with the exception of a part occupied by the Prince Hereditary, only used for state receptions. The ministerial divans, which used to have their offices in it, have now been removed to the west end of the city.

The old palace of Saladin, commonly called Joseph's Hall, was pulled down in 1829 to make room for the new Mosk of Mohammed Ali. The most remarkable object in this palace was a vast hall supported on 32 columns of rose granite taken from ancient temples; but these columns were broken when the building was pulled down. The two minarets still standing to the E. of the Mosk formed part of the old Mosk of Kalaoon, which stood in the centre of the palace court.

The *Mosk of Mohammed Ali* was commenced by that prince, but not finished till after his death. It consists of an open square, surrounded by a single row of columns, 10 on the N. and S., 13 on the W., and 12 on the E., where a door leads to the inner part, or house of prayer; as in the Tooloon, and other mosks of a similar plan. The columns have a fancy capital supporting round arches, and the whole, with the exception of the outer walls, is of Oriental alabaster. But it has not the pure Oriental character of other works in Cairo; and it excites admiration for the materials rather than for the style of its architecture. Its minarets, too, which are of the Turkish extinguisher-order, are painfully elongated, in defiance of all proportion; they interfere with the very appearance of all around them, and that too in a city remarkable for so many elegant models of Saracenic time. The decoration of the interior is in very bad taste, and the large European lustre hanging from the roof, and the wretched lanterns strung about in every direction, help to

offend the eye. The vast size and the richness of the materials produce, however, on the whole, a fine effect; and it is well worth seeing when lighted up in the evening during the month of Ramadan. Immediately on the right on entering is the tomb of the founder.

From the platform on the S. side of the Mosk is a grand and commanding view of the city and the surrounding country, taking in the arsenal immediately below,—the Rumeyleh, and the fine Mosk of Sultan Hassan, just outside the gates of the citadel,—the numerous minarets of Cairo,—and, in the distance, the Pyramids,—with the valley of the Nile, to Sak-karah on the south, and to the point of the Delta on the north. Miss Martineau says: "I would entreat any stranger to see this view first in the evening—before sunset. I saw it three times or more. In the morning there was much haze in the distance, and a tameness of colour which hurts the eye. At noon there was no colour at all: all colour being discharged in the middle of the day in Egypt, except in shady places. In the evening the beauty is beyond description. The vastness of the city, as it lies stretched below, surprises every one. It looks a perfect wilderness of flat roofs, cupolas, minarets, and palm-tops, with an open space here and there presenting the complete front of a mosque, and gay groups of people, and moving camels,—a relief to the eye, though so diminished by distance. The aqueduct is a most striking feature, running off for miles. The city of tombs was beautiful and wonderful, its fawn-colour domes rising against the somewhat darker sand of the desert. The river gleamed and wound away from the dim south into the blue distance of the north, the green strips of cultivation on its banks delighting the eye amidst the yellow sands. Even to the west the Pyramids looked their full height and their full distance, which is not the case from below. The platform of the Great Pyramid is here seen to be a considerable hill of

itself; and the fields and causeways which intervene between it and the river lie as in a map, and indicate the true distance and elevation of these mighty monuments. The Lybian hills, dreary as possible, close in the view behind them, as the Mokattam range does above and behind the citadel. This view is the great sight of Cairo, and that which the stranger contrives to bring into his plan for almost every day."

On the E side of the citadel hill is *Joseph's Well*, so-called probably, like Joseph's Hall, from the other name of Saladin (Yoosef), who, when the site for his fortress was being cleared, discovering a well that had been cut by the ancients, ordered it to be cleared of the sand that then filled it. It is probable that the original well was hewn in the rock by the ancient Egyptians, like the tanks on the hill behind the citadel, near the Kobbet el Hawa; and this is rendered more probable from there having been, as has been said, an old town called Loui-Tkeshrómi on the site of the modern city. The well is composed of two parts, of which the upper is about 160 feet deep, and the lower 130, making a total depth of 290 feet. The descent is by a gently-sloping staircase, and a wide landing-place marks the division between the two parts of the well, which, it may be remarked, are not in a direct vertical line. The bottom of the well is supposed to correspond with the level of the Nile. The water is raised by bullocks or donkeys to the first stage, and thence by the same means to the top. Water is also brought to the citadel by the aqueduct direct from the Nile at Old Cairo.

10. MOSKS, CHURCHES. — Cairo is said to contain about 400 mosks. They are called *Gáma* (or *Jáma*, pl. *Gowáma*), "a place of meeting," or "synagogue;" the other name *Musged* being from *seged*, "to bow down," whence *segádee*, "a prayer-carpet." Many of them are in ruins, but the great number of those that are still in repair, and used for the daily prayers, must

be apparent to any one who passes through the streets, or sees their numerous minarets from without.

"The mosques of Cairo are so numerous, that none of them is inconveniently crowded on Friday; and some of them are so large as to occupy spaces three or four hundred feet square. They are mostly built of stone, the alternate courses of which are generally coloured externally red and white. Most commonly a large mosque consists of porticoes surrounding a square open court, in the centre of which is a tank or fountain for ablution. One side of the building faces the direction of Mekkeh, and the portico on this side, being the principal place of prayer, is more spacious than those on the three other sides of the court: it generally has two or more rows of columns, forming so many aisles, parallel with the exterior walls. In some cases this portico, like the other three, is open to the court; in other cases it is separated from the court by partitions of wood, connecting the front row of columns. In the centre of its exterior wall is the '*Mehráb*' (or niche), which marks the direction of Mekkeh; and to the right of this is the '*Mimbar*' (or pulpit). Opposite the *Mehráb*, in the fore part of the portico, or in its central part, there is generally a platform called '*dikkeh*,' surrounded by a parapet, and supported by small columns; and by it, or before it, are one or two seats, having a kind of desk to bear a volume of the Kur-án, from which a chapter is read to the congregation. The walls are generally quite plain, being simply whitewashed; but in some mosques the lower part of the wall of the place of prayer is lined with coloured marbles, and the other part ornamented with various devices executed in stucco, but mostly with texts from the Kur-án (which form long friezes, having a pleasing effect), and never with the representation of any thing that has life. The pavement is covered with matting, and rich and poor pray side by side; the man of rank or wealth enjoying no peculiar distinction or comfort, unless (which is some

times the case) he has a prayer-carpet brought by his servant and spread for him.

The large mosques are open from daybreak till a little after the 'eshè, or till nearly two hours after sunset. The others are closed between the hours of morning and noon prayers; and most mosques are also closed in rainy weather (except at the times of prayer), lest persons who have no shoes should enter, and dirt the pavement and matting. Such persons always enter by the door nearest the tank or fountain (if there be more than one door), that they may wash before they pass into the place of prayer; and generally this door alone is left open in dirty weather. The mosque El-Azhar remains open all night, with the exception of the principal place of prayer, which is called the 'maksoorah,' being partitioned off from the rest of the building. In many of the large mosques, particularly in the afternoon, persons are seen lounging, chatting together, eating, sleeping, and sometimes spinning or sewing, or engaged in some other simple craft; but notwithstanding such practices, which are contrary to precepts of their prophet, the Muslims very highly respect their mosques. There are several mosques in Cairo (as the Azhar, Hassaneyn, &c.) before which no Frank, nor any other Christian, nor a Jew, were allowed to pass, till of late years, since the French invasion."—*E. W. Lane.*

"The mosques are extremely interesting; partly from their architectural beauty; more so from their purposes, and the pleasure of seeing these purposes fulfilled. Nothing charmed me so much about them as the spectacle of the houseless poor, who find a refuge there. In the mosque of Sultan Hassan, when we had mounted a long flight of steps from the street, and more stairs which led to the barrier where we must put on slippers, we entered a vast court, sacred to all who have hearts, whether they be heathens, Mohammedans, or Christians, for the solace and peace which are to be found

there. The greater part of this court was once open to the sky; its floor was of inlaid marble; and in the centre was the tank where the worshippers perform their ablution before praying. The steps to the roofed platform at the upper end were matted; and on these steps some men were at prayer. On the platform sat a man making a garment—spreading out his cloth upon the mat, and running the seams as much at his ease as if he had been in a home of his own. This was a homeless man, and here he was welcome. Several poor people were sitting talking cheerfully; and under this roof, and on this mat, they were welcome to sleep, if they had no other place of rest. Some children were at play quietly on the marble pavement. We are accustomed to say that there is no respect of persons, and that all men are equal within the walls of our churches; but I never felt this so strongly in any Christian place of worship as in this Mohammedan one, with its air of freedom, peace, and welcome to all the faithful. I felt myself an intruder there, in a retreat which should be kept sacred for those who go to it not as a church, but as a religious home."—*Harriet Martineau.*

Miss Martineau afterwards quotes Lord Houghton's poem of *The Mosque*, which may appropriately be inserted here:—

"A simple unpartitioned room,—
Surmounted by an ample dome,
Or, in some lands that favoured lie,
With centre open to the sky,
But roofed with arched cloisters round,
That mark the consecrated bound,
And shade the niche to Mekkeh turned,
By which two massive lights are burned;
With pulpit whence the sacred word
Expounded on great days is heard;
With fountains fresh, where, ere they pray,
Men wash the soil of earth away;
With shining minaret, thin and high,
From whose fine trellised balcony,
Announcement of the hours of prayer
Is uttered to the silent air.
Such is the Mosque—the holy place,
Where faithful men of every race,
Meet at their ease, and face to face.

"Not that the power of God is here
More manifest, or more to fear;
Not that the glory of His face
Is circumscribed by any space;

But that, as men are wont to meet
 In court or chamber, mart or street,
 For purposes of gain or pleasure,
 In friendliness or social leisure,—
 So for the greatest of all ends
 To which intelligence extends,
 The worship of the Lord, whose will
 Created and sustains us still,
 And honour to the Prophet's name,
 By whom the saving message came,
 Believers meet together here,
 And hold this precinct very dear.

"The floor is spread with matting neat,
 Unstained by touch of shodden feet,—
 A decent and delightful seat!
 Where, after due devotions paid,
 And legal ordinance obeyed,
 Men may in happy parlance join,
 And gay with serious thought combine;
 May ask the news from far away;
 May fix the business of to-day;
 Or, with 'God willing,' at the close
 To-morrow's hopes and deeds dispose.

"Children are running in and out,
 With silver-sounding laugh and shout;
 No more disturbed in their sweet play,
 No more disturbing those who pray,
 Than the poor birds that fluttering fly
 Among the rafters there on high,
 Or seek at times, with grateful hop,
 The corn fresh sprinkled on the top.

"So, lest the stranger's scornful eye
 Should hurt this sacred family—
 Lest inconsiderate word should wound
 Devout adorers with their sound—
 Lest careless feet should stain the floor
 With dirt and dust from out the door,—
 'Tis well that custom should protect
 The place with prudence circumspect,
 And let no unbeliever pass
 The threshold of the faithful mass;
 That as each Muslim his harem
 Guards ever from a jealous dream,
 So should no alien feeling scathe
 This common home of public faith;
 So should its very name dispel
 The presence of the infidel."

A visit to the principal mosks of Cairo, such as those of Tooloon, Sultan Hassan, &c., is attended with no difficulty now, and it is seldom that the traveller is refused admittance to any of those most usually visited; but if he should desire to see some of the less well-known ones, he had better get an order from the Consulate, which will procure him the attendance of a cawass from the Zap-tieh, or police-station, to accompany the traveller, and ensure his admittance and freedom from insult. This cawass will expect a fee, and small sums must be given to the guardians

of the mosks. It is always, however, open to the guardian of a mosk to refuse admittance if he so chooses; but it is seldom done now. It is convenient to take a large pair of woollen socks to draw over the shoes on entering, as it is much less trouble than changing the shoes for slippers. And ladies should certainly never neglect to wear a thin veil when they visit any of the mosks.

The first in point of antiquity is the mosk of *Ahmed ibn Tooloon*, generally known as the Jama (Gama) Tooloon. It is said to be built on the plan of the Kaaba, at Mecca, which seems to have been that of all the oldest mosks founded by the Muslims. It was three years in building, and cost 72,000*l*. At one time it was a university, and was endowed with nine professorial chairs. The centre is an extensive open court, about 100 paces square, surrounded by colonnades; those on three of the sides consisting of two rows of columns, 25 paces deep, and that on the eastern end of five rows, all supporting pointed arches. These arches are of a very graceful shape, retaining a little of the horseshoe form at the base of the archivolt, as it rises from the pier; and in a wall added afterwards to connect the mosk with the base of the principal minaret is one round horseshoe arch, which is rarely met with in Egypt. Around the mosk is an outer wall, now encumbered in part by houses, at each angle of which rose one of the minarets; that on the N.W. corner being the one used for the call to prayer. This mosk is the oldest in Cairo, having been founded 90 years before any other part of the city, in the year 879 A.D., or 265 of the Hegira, as is attested by two Cufic inscriptions on the walls of the court, a date which accords with the era of that prince, who ruled in Egypt from 868 to 884. If not remarkable for beauty, it is a monument of the highest interest in the history of architecture, as it proves the existence of the pointed arch about three hundred years before its introduction into England, where that style of

building was not in common use until the beginning of 1200, and was scarcely known before the year 1170.

There is reason to believe that the pointed arch was used in some parts of Europe as early as the beginning of 1100; but it was then evidently a novel introduction, generally mixed with the older round-headed arch, and not exclusively adopted throughout any building. And since we here find a mosk presenting the pointed style in all its numerous arches, we may conclude not only that the Saracens employed it long before its introduction into Europe, but that we were indebted to them for the invention. The mosk of Tooloon is not the oldest Muslim building in Egypt in which this style of architecture is found. The Nilometer at Roda presents a still earlier instance; and it may indeed be reasonably concluded that in the East the pointed arch is much older than has been generally supposed. That it should have been introduced from thence into Europe is not at all improbable; and the time of its first appearance naturally leads to the conclusion that the Crusaders made us acquainted with the style of building they had seen during their wars against the Saracens.

Along the cornice, above the arches within the colonnades, are Cufic inscriptions on wood, many of which have long since fallen. The style of the letters is of the same ancient character as in the stone tablets before mentioned; and, indeed, were the date not present to determine the period of its erection, the style of the Cufic alone would suffice to fix it within a very few years, that character having undergone very marked changes in different periods of its use; and what is singular, the oldest, which is the most simple and least ornamented, has a nearer resemblance to the Arabic than that in vogue about the time when the modern form of letters was introduced. The Arabic character was first adopted about 950 A.D., but Cufic continued in use till the end of the Fowâtem or Fatemite dynasty; and on buildings, Arabic and Cufic

were both employed, even to the reign of Sultan el Ghoree, A.D. 1508.

The wooden pulpit, and the dome over the front in the centre of the quadrangle, are of the Melek Munsoor Hesam ed deen Lageen, and bear the date 696 of the Heg'ira, in Arabic characters.

The minaret of the Tooloon, which rises from the exterior wall of circuit, has a singular appearance, owing to the staircase winding round the outside. Its novel form is said to have originated in the absent habits of its founder, and an observation of his Wizér. He had observed him unconsciously rolling up a piece of parchment into a spiral form; and having remarked, "It was a pity his majesty had no better employment," the King, in order to excuse himself, replied, "So far from trifling, I have been thinking that a minaret erected on this principle would have many advantages; I could even ride up it on horseback: and I wish that of my new mosk to be built of the same form." The cornice of this staircase appears to have been of amber.

From its summit is one of the finest views of the town; and though inferior in extent, it possesses an advantage over that from the platform of Joseph's Hall, in having the citadel as one of its principal features. Unfortunately the staircase is so broken down that no one is now allowed to ascend. The hill on which the mosk stands was formerly called el Kuttaceea, and was chosen by Ahmed ebn et Tooloon as a place of residence for himself and his troops; but it was not till long after the foundation of Cairo that this hill was enclosed within the walls, and became part of the capital of Egypt. Its modern name is Kalâtel-Kebsh, "the Citadel of the Ram;" and tradition pretends that it records the spot where the ram was sacrificed by Abraham. Nor is this the only fanciful tradition connected with the hill, or the site of the mosk of Tooloon. Noah's ark is reported to have rested at the very spot where a *Nebk* tree still grows, within a ruined enclosure in the court of the mosk; and

the name of Gebel *O'skoor* is believed to have been given it, in consequence of the *thanksgiving* he there offered to the Deity for his rescue from the perils of the flood. Here too is what is called the *Mustabat Pharaón*, "Pharaoh's bench" (or "seat"): a name which probably records the existence of an ancient town on this rocky height. Here too once stood the old stone sarcophagus which had the name of "the Lovers' Fountain."

The *Az'har*, or "splendid" mosk, was originally founded by Gowher el *Kâéd*, the general of Moëz, about the year 970; but that which is now seen is of a later date, having been subsequently rebuilt and considerably enlarged, principally by Sultan Beybars, Kaid Bey, and Sultan Ghóree. Each part bears an inscription relative to the era, and authors, of its successive restorations, to the year 1762. It is of considerable size, and ornamented with more than 400 columns of granite, porphyry, and marble taken from old Egyptian temples. It is not only the College of Cairo, but the principal University of the East. On one side, towards Mecca, of the large square court, is the place of prayer, a spacious portico; on the other three sides are smaller porticoes, divided into apartments for the use of natives from different parts of Egypt and the entire East; each province or country having its separate apartment. In each apartment is a library for the students. The University formerly possessed large properties, which were taken from it by Mohammed Ali. The professors now receive no salaries, nor do the students pay for instruction. The former teach privately and copy books, and sometimes receive presents. The students, who are generally poor, live by the same means. In a chapel adjacent, 300 blind men are maintained from funds bequeathed for that purpose. The number of students registered in Feb. 1872 was 9441, and of professors 314. As in the ancient temple of Jerusalem and the modern Beyt Allah at Mecca, idlers of all descriptions resort here to buy and sell,

read and sleep, and enjoy the coolness of its shady and extensive colonnades.

Close to the south-west angle is another handsome mosk; and a little farther to the north is the small but celebrated *Hassaneyn*, dedicated to the two sons of Ali, El *Hasan* and El *Hoseyn*, whose relics it contains. It is said that the head of *Hoseyn*, and the hand of *Hasan*, are preserved there. Like the *Azhar*, it was built or restored at different periods, the last addition dating in 1762, and bearing the name of Abd er Rahman *kéhia*; but none of the earliest part is now visible. It has again quite recently been restored. The *mooled* or birthday of the *Hassaneyn* is one of the principal fêtes of Cairo, when a grand illumination, with the usual amusements of Eastern fairs, continues for eight, and sometimes more days, in this quarter of the town. The tomb of the patron saint on such occasions is always covered with the *Kisweh*, or sacred envelope of embroidered cloth or velvet; which calls to mind the clothing of the statues with the *ἱερὸν κοσμος*, in the temples of ancient Egypt. Another great occasion at this mosk is the "*Yóm áshoorah*"—the tenth day of the month *Mohar-ram*, being the anniversary of the day on which El *Hoseyn* was slain at the battle of *Karbala*. The shrines of El *Hasan* and El *Hoseyn* are on the Mecca side of the mosk; they cannot be entered by Christians. In consequence of the double dedication, there are two "*kiblehs*" in this mosk.

Of the early mosks, that have retained their original style of architecture from the period of their foundation, the oldest, next to the *Toooloon*, is that of *Sultan el Hákem*, near the *Báb en Naṣr*, one of the principal gates of Cairo.

The arches are all pointed, with a slight horseshoe curve at the base; and as the date of its erection is nearly 200 years before that style of architecture became general in Engand, it offers, as already stated, another important proof of its early adoption in Saracenic buildings. *Sultán el Hákem*, or El *Hákem be-omr-illáh*,

the third caliph of the Fatemite dynasty, reigned from 996 to 1024 A.D. This eccentric and immoral prince was the founder of the sect of Druses, still extant in Syria. He pretended to be vested with a divine mission, and, aided by Hamzeh, and by Derari, another Ismaëlian, succeeded in obtaining many proselytes, by whom he

was looked upon as a prophet, or even as an incarnation of the Deity himself; and it is worthy of remark, that, in an inscription over the western door of the mosk, his name is followed by the same expressions that usually accompany that of the founder of Islam.* In Arabic letters it is as follows:—

..... الحاكم بأمر الله أمير المؤمنين صلوات الله عليه وعلى

آبائه الطاهرين في شهر رجب سنة تلت وتسعين وثلاثماية

..... "El Hakem be-omr-illáh," Prince of the Faithful, the blessings of God be unto him and to his ancestors, the pure. In the month Regeb, the year A.H. 393," or A.D. 1003.

Both the minarets of this mosk were fortified by the French during their possession of Egypt, a square tower having been built round them to about two-thirds of their height. On the one nearest the Bâbel Fotooh, facing the walk along the ramparts, is the name given it by the French, "Fort Vaille." The whole building has now become a complete ruin.

The finest mosk in Cairo is unquestionably the "*Jâma-t-es-Soltân Hassan*," commonly called *Sultan Hassan*, immediately below the citadel, between the Rumeyleh and the Sooges Sullâh. Its lofty and beautifully ornamented porch, the rich cornice of its towering walls, its minaret, and the arches of its spacious court, must delight every admirer of architecture. And so impressed are the Cairenes with its superiority over other mosks, that they believe the king ordered the hand of the architect to be cut off, in order to prevent his building any other that should vie with it; absurdly ascribing to his hand what was due to his head. The same story is applied to other fine buildings, of which they wish to express their admiration, as to the two minarets of Samalood and Asyoot, in Upper Egypt. The building of this mosk was begun in 1357, and took three years to complete, at a cost of 600*l.* a day. Its total length is 490 feet, and the height of the great minaret 260 feet.

The interior is of a different form

from the mosks of early times, and from the generality of those at Cairo: consisting of an hypæthral court, with a square recess on each side, covered by a noble and majestic arch; that on the east being much more spacious than the other three, and measuring 69 ft. 5 in. in span. At the inner end of it are the niche of the *imâm*, who prays before the congregation on Friday, and the *mimbar* or pulpit; and two rows of handsome coloured glass vases of Syrian manufacture, bearing the name of the sultan, are suspended from the side walls. Behind, and forming the same part of building, is the tomb, which bears the date of 764 of the Hegira (A.D. 1363), two years later than his death, which happened in the month of Jumad el owel, A.H. 762. It is surmounted by a large dome, like many others, of wood and plaster, on a basement and walls of stone, and the ornamental details are of the same materials. On the tomb itself is a large copy of the Korân, written in beautiful distinct characters, and over it are suspended three of the coloured lamps.

The blocks used in the erection of this noble edifice were brought from the pyramids; and though we regret that one monument should have been defaced in order to supply materials for another, we must confess that few

* They were also applied to Ali, and to some of the most reverend companions of the Prophet, but not to persons of later times.

buildings could summon to their aid greater beauty to plead an excuse, while we regret that it is not likely to be as durable as those ancient structures. The mosk of el Ghóree, the Morostán, the citadel, and other buildings, were indebted for stone to the same monuments, which were to them the same convenient quarry as the Coliseum to the palaces at Rome. The unsightly huts which clung, barnacle-like, to this splendid monument, have been removed, and it is now completely isolated. In the clearance of houses which has taken place all round, four handsome mosks have been brought to light, the domes of two of which, Mahmoodéeyah and Emeer Akher, are extremely elegant; and the minaret of the third, Mardánee, is a model of grace and lightness.

The mosk of *Sultan Kalaoon* is near the bazaar of the Khán Khaléel, and was attached to the Morostán or madhouse, founded by that philanthropic prince in A.H. 684, or 1287 A.D. In the Morostán itself is another mosk built by the same king, whose name is found at the E. end, "mowlána oo seedna es Solţán el Melek el Munşoor Sayf ed dóoneea oo ed deen Kálaoon es Sálehee," in an inscription of four lines, with the date of "684 A.H., in the month of Jumad el owel;" and over the door of the main entrance of the building another inscription says the whole was begun in the month of Reebeh el akher 683, and finished in Jumad el owel 684; being only 13 months. It is said that the king offered a large reward to the architect and builders if finished within the year. This, however, they failed in doing; but it was completed in the short space of time mentioned in the inscription, only one month over the period prescribed; which fully refutes the notion that Sultan Kálaoon only laid the foundations, and that the Morostán was finished by his son Náser Mohammed.

The first Morostán in Egypt is said to have been built by Aboolgaysh Khamaraweesh, the son and successor of Ahmed ebn Tooloon, about the

year 890 A.D.; or, according to some, by Ahmed ebn Tooloon himself. The following story is related as the cause of its foundation. A lady of distinction, having become obnoxious to her husband, was put away on the plea of insanity, and given in charge to persons who took care of mad people; but having escaped from her place of confinement at the moment the king happened to be passing by, she threw herself at his feet, and implored his protection. The injustice of her detention, and the many cases of mismanagement detected on this occasion, determined the king to found a public institution, where similar practices could not take place; and he therefore made two Morostáns or madhouses, one near the Kará Meydán (where this scene took place), the other between the Kalat el Kebsh and the island of Boolák. Little less than 400 years after, was founded the present Morostán, which, though conducted in a disgraceful manner in late times, speaks highly for the humane intentions of its founder. By his orders, the patients, whatever might be the nature of their complaints, were regularly attended by medical men, and by nurses attached to the establishment; and their minds were relieved by the introduction of a band of music, which played at intervals on a platform (that still exists) in the court of the interior.

The lunatics are now located in a hospital at Boolák.

In the mosk is the tomb of its founder, who was the first of the Kála-ooneeyah, or Salaheeyah, a division of the Baharite dynasty. He died in the year 1290 A.D. The tomb of his son Náser Mohammed forms part of the same mass of buildings. That of Sultan Kálaoon is handsome; it is on the right, as the mosk is on the left, of the passage, as you enter the principal door of the Morostán; and, like the mosk, it is supported on large columns surmounted by arches, which in the latter are of elongated shape, and in the former slightly partaking of the horseshoe form. Their spandrils, and the windows above, are ornamented

with light tracery; and the *Mehráb*, or niche for prayer, inlaid with mother-of-pearl and mosaic work, not unlike the Byzantine taste, with rows of small columns dividing it into compartments, has a rich and curious effect.

After passing the mosk-tomb of Kalaoon, you come to that of *Sultan Berkook*; which, like others of that time, consists of an open court, with large arches at each side, one of which, larger and deeper than the other three, is the eastern or Mecca end. Attached to it is the tomb of his wife and daughter, where a fine illuminated copy of the Korán is shown, said to be all written by the latter, who was called the Princess Fatima (Fátme). Sultan Berkook himself was buried in one of the tombs of the Memlook kings, outside the city.

The *Sháráwee* is another celebrated mosk, dedicated to one of the principal saints of Cairo.

The *Moáíud*, founded between the years 1412 and 1420 A.D., is a handsome mosk with pointed arches, having slight traces of the horseshoe form, at the base of the archivolt, like many others of the pointed style at Cairo. The court-yard of this mosk has a rather pretty appearance, the fountain being overshadowed by several well-grown palm and *lebbekh* trees. Round three sides runs a double row of columns, while there are three rows on the fourth side, which forms the sanctuary, and to the right and left of which are the tombs. The decorations of this mosk are very rich. It is commonly known at Cairo as the "Gama el Ahmar," or red mosk, from the colour of its exterior. It is close to the gate called *Báb Zuweyleh*; which, with the two elegant minarets that rise above it, is a noble specimen of eastern architecture. This gate was formerly the entrance of the city on the south side, before the quarter now connecting it with the citadel was added.

The mosk of *El Ghóree* stands at the extremity of the bazaar, called after him El Ghoreeyah, and from its position is one of the most picturesque buildings in Cairo. On approaching it by

the Ghoreeyah, which is of more than ordinary breadth, you perceive the grand effect of its lofty walls; and the open space in which it stands, together with the variety of costumes in the groups that throng that spot, and the grand doorway of the tomb on the opposite side, offer a beautiful subject for the pencil of an artist. The interior of this mosk is worth seeing for the beautiful inlaid work in marbles and other stones with which it is decorated: the *reredos*, if one may so call it, is especially handsome. The tomb of El Ghóree stands on the other side of the street: there are also two other tombs of the same king, one at El Kaitbay, and the other on the road to Heliopolis, called *Kobbet el Ghóree*; as if the number of tombs were intended to compensate him for not having been buried in Egypt; though the Cairenes affirm that his body was really brought from Syria, and deposited in that of the Ghoreeyah. He was killed in 1517 near Aleppo, in a conflict with the Turks under Sultan Selim, who then advanced into Egypt; and Toman Bay, who was elected by the Memlooks as his successor, having been defeated near Heliopolis, was the last of the Memlook monarchs of the country. This mosk has therefore an additional interest in being the last religious edifice erected by the Memlook Sultans of Egypt.

The mosk of the *Sitteh* or *Seyyideh Zeyneb*, the grand-daughter of the Prophet, is situated in the southwestern quarter of the city. It is of comparatively recent construction, having been built at the end of the last century, and though elaborately ornamented is not very handsome. The clock-tower is remarkable; and a new wall on the western side, with richly carved windows and ornaments has lately been added, but is not completed. The tomb is in a small but lofty apartment of the mosk, crowned with a dome. It is an oblong monument, covered with silk, and surrounded by a bronze screen, with a wooden canopy. Only women are allowed to enter the bronze enclosure.

The festival of the "Seyyideh," which lasts for about a fortnight, takes place in the 7th month Regeb.

The oldest mosk in Egypt—that of Amer or Amrou—will be found described in the Excursion to Old Cairo.

Under the same heading will also be found a description of the interesting Coptic churches at Old Cairo. In Cairo itself there are no churches worth a visit for their own sake.

11. TOMBS, CEMETERIES.—The old historical tombs at Cairo may be divided into three classes. *a.* The tombs of the Caliphs. *β.* The tombs of the Baharite Memlook Sultans. *γ.* The tombs of the Circassian Memlook Sultans.

a. The tombs of the Caliphs occupied the site of what is now the Bazaar of Khán-Khaléel, but they were all destroyed when the bazaar was built by El Ashraf Salah ed deen Khaleel in 1292 A.D., with the exception of that of Es Şaleh Eiyooob. This monarch was the seventh caliph of the Eiyoobite dynasty, and died in 1250 A.D., or 647 of the Hégira, as is stated by the Cufic inscription over the door. It was during his reign that the rash attempt was made by St. Louis to surprise Cairo, in 1249; which ended in the defeat of the Crusaders, the death of the Count d'Artois, and the capture of the French king. On the death of Es Şaleh, his Memlooks conspired and killed his son; and after the short reigns of his widow and the Melek el Ashraf Moosa, who was deposed in his 4th year, the first Memlook dynasty was established in Egypt under the name of "Dowlet el Memaleek el Bahreeyah," or "Tóorkeeyah," known to us as the Baharite dynasty. Among them were several of the Memlooks of Es Şaleh.

β. The tombs of the Baharite Memlook Sultans are also inside the town, near the Khán-Khaléel. Those of Sultan Beybárs, Naşer Mohammed, and some others, are worthy of a visit. Beybars, or Ez Záher Beybars el Ben-

dukdáree, was the fourth prince of this dynasty, and reigned from 1260 to 1277. That of En Náser Mohammed, the son of Sultan Kalaon, stands close to the Morostán and the mosk of his father, and is remarkable for an elegant doorway, with clustered pillars in the European or Gothic style, such as might be found in one of our churches, and therefore differing in character from Saracenic architecture. Over this door is an inscription purporting that the building was erected by the Sultan Mohammed, son of the Sultan el Melek el Munsoor ed deen Kalaon es Sálehee. The date on the lintel is 698 A.H. (or A.D. 1299), and on the body of the building 695. The minaret which stands above this Gothic entrance is remarkable for its lace-like fretwork, uncommon in Cairo, but which calls to mind the style of the Alhambra, and of the Al Cazar at Seville.

γ. The tombs of the Circassian or Borghite Memlook Sultans.—The greater part of these tombs stand outside the town, a short distance to the E. of the Báb en Naşr. They are frequently erroneously called by Europeans "of the Caliphs," but are better known to the Cairenes as El Kaitbey (Káédbai), a name taken from that of the principal building, which is of El Ashraf Aboo-l-Nusr Káédbai es Záheree, the 19th sultan of this dynasty, who died and was buried there in 1496 A.D. The minaret and dome of his mosk are very elegant, and claim for it the first place among these splendid monuments, though some others may be said to fall little short of it in beauty; and those of El Bérkoók and El Ashraf have each their respective merits. El Bérkoók, or Ez Záher Bérkoók, was the first sultan of this dynasty, and was renowned for having twice repulsed the Tartars under Tamerlane in 1393-4.

To each of these tombs a mosk is attached, as to the others already mentioned in Cairo; and in the latter place it may often be doubted whether the tomb has been attached to the mosk, or the mosk to the tomb.

It is much to be regretted that these

interesting monuments are suffered to fall to decay : the stones have sometimes even been carried away to serve for the construction of other buildings ; and there is reason to fear that in another fifty years they will be a heap of ruins. In their architecture they resemble some of the mosks of Cairo ; and the same alternate black and white, or white and red, courses of stones occur, as in those within the city, which call to mind the same peculiarity in some of the churches of Italy. The stone of which they are principally built is the common stone of the neighbouring hills. The black limestone is brought from the vicinity of the convent of St. Antony, in the eastern desert ; but the red bands in the mosks of Cairo are merely painted on the originally white surface.

There are other tombs called "of the Memlooks," to the south of the city, usually designated by the Cairenes as the *Imám esh Shafé'ee*, from the chief of that branch of Muslims whose tomb there forms a conspicuous object. It is easily recognised by its large dome, surmounted by a weathercock in the form of a boat. It is said to have been built by Yoosef Saláh ed deen (Saladin), from which it received, according to Pococke, the name of es Salaheeyah. Near this is the sepulchre of Mohammed Ali and his family, consisting of a long corridor and two chambers, each covered by a dome, in the inner one of which is the tomb of the Pasha himself. The others are of Toosoom and Ismail Pasha, his sons ; of Mohammed Bey Defterdar ; of Zóhra Pasha, his sister ; of his first wife ; of Mustafa Bey Delli Pasha, his wife's brother ; of Ali Bey Saloniklee, and his wife, a cousin of the Pasha ; of Toosoom Bey, Shereef Pasha's brother, and his wife ; of Hoseyn Bey, the nephew ; of the younger children of the Pasha ; and of Ibraheem Pasha's sister, Taféedeh Hánem, the wife of Moharrem Bey. Many of the tombs near to the city on this side are also curious, and offer interesting subjects for the pencil of an artist.

The large burial-grounds of Cairo are situated outside the walls. Of

these, that just mentioned of Imám esh Shafé'ee, otherwise called Toorab el Koráfah, is the most extensive. There is also one near the citadel, and another just outside the Báb en Naṣr. If the traveller is in Cairo at the season of Bairam, it is worth his while to pay a visit to these cemeteries, as the people all turn out to spend the day with their dead relatives, and prayers and feasting, tears and merry-making combined, produce a varied and curious effect.

The European cemeteries are close to Old Cairo. But the most distinguished name among those who have their last resting-place in the capital of Egypt must not be looked for there ; Burckhardt, the celebrated traveller, who died in Cairo in 1817, a professing and professed Muslim, better known in the East by the name of "Sheykh Ibráheem," was buried in the cemetery outside the Báb en Naṣr. For a long time the grave remained unmarked ; but, thanks to the pious care of the English Consul, Mr. Rogers, it has been rescued from oblivion, and a handsome tombstone, in the Mohammedan style, now marks the spot.

12. "SEBEELS," OR PUBLIC FOUNTAINS. — These are for the purpose of providing water for the poor gratuitously. They are supplied with water brought from the Nile on the backs of camels. Some of those of older date in the centre of the city merit admiration as curious specimens of the peculiarities of Oriental taste, abounding in great luxuriance of ornament. Two of the most remarkable of these are near the Mosk of Sultan Hassan ; and many are to be seen in the street which follows the course of the Canal (Khaleeg), towards the gate of Seyyideh Zeyneb. Of the more modern fountains, built according to Constantinople taste, those of Toosoom Pasha and of Ismail Pasha, sons of Mohammed Ali, and that near the station built by the present Khedive's mother, are the best specimens.

There is generally a room immedi-

ately above the fountain devoted to the purposes of a free day-school, maintained by the same charitable foundation as the fountain.

The drinking-places for cattle (*hód*) are also kept up by the same means, and often have schools attached to them.

There are more than 300 public fountains in Cairo.

13. STREETS, PUBLIC PLACES.—In all the quarters of the interior of the city, the streets are very narrow; and in consequence of the Cairene mode of building houses, each story projecting beyond that immediately below it, two persons may shake hands across the street from the upper windows. This narrowness of the streets is common to many towns in hot climates, having for its object greater coolness; and so small a portion of blue sky is sometimes seen between the projecting *meshrebeeyahs*, or the approaching tops of the houses, that they might give a very suitable answer to the lines in Virgil,—

“Dic quibus in terris, et eris mihi magnus
Apollo,
Tres pateat cœli spatium non amplius
ulnas.”

“The streets of Cairo,” says Dr. Russell, “wind in and out at discretion, through a mass of houses, mosks, and bazaars, very much as mites march through a cheese. The word ‘street’ gives no conception of the lane which scarcely ever yields a view of 100 yards in front or behind, and which at times seems to end abruptly in the cordial greeting of two houses at opposite sides.”

To indicate by name any of these streets would be useless, but the principal and most frequented ones are in the neighbourhood of the different bazaars, through which they in most cases pass.

Before the accession of the present Khedive, the only tolerably broad street in Cairo was the *Mooskee*, running from the S.E. corner of the Esbekeeyah to the street leading from the Ghoreeyah to the Khán Khaléel,

and this has a narrow tortuous bit in it nearly as bad as any of the worst lanes. In this street are some of the principal European shops, and in the upper part of it are some good Syrian and Levantine shops. It is now prolonged to the Báb el Ghoreeyah, at the extreme eastern limit of the city.

Several new broad streets have been opened in the neighbourhood of the Esbekeeyah, among which may be mentioned two leading to the Palace of Abdeen, the one from the S.E. corner, near the Ministries of Finance and the Interior, and the other from the S.W. corner near the Opera House; and that leading from the N.E. corner, through the Copt quarter, to the railway station. Other new ones are projected through some of the crowded quarters.

The *Esbekeeyah* is the largest and the best known public place in Cairo. Before Mohammed Ali's time it used to be one large sheet of water during the inundation. He cut a canal round it in order to keep the water from the centre, and laid it out as a garden, with trees planted on the bank of the canal. In Saïd Pasha's time it became the favourite *locale* of low European coffee-shops and beer-houses. In 1867 the present Khedive began transforming it into its present state. The trees were cut down, and the whole of the area filled up to the level of the surrounding ground: a part was then cut up into building-plots, and the remainder enclosed within high iron railings, and, after many changes of plan, finally laid out as a sort of public garden, after the Continental fashion, with cafés, al fresco theatres, grottoes, ornamental water, &c. The cost of making this garden was totally disproportionate to its size and appearance, and so must be the money spent in keeping it up. Turf is an exotic in Egypt that can only be made to look even decently green by keeping it sodden with water; and the only idea of a garden in a country where the sun shines so powerfully should be shady trees and thick shrubberies,—a combination which, as this garden is laid

out, can never be realized. It may prove, however, useful in the early morning for children and nurses, and an agreeable lounge in the afternoon when the sun is low and a good band is playing.

Most of the principal hotels are in the Esbekeeyah. Shepherd's and the New Hotel occupy the greater part of the W. side. On the N. side are shops and houses. The E. side is irregular in form: the two principal buildings are the palace serving for the Ministry of Foreign Affairs, and that occupied by the Ministries of Finance and the Interior; between these are shops and houses. On the S. side are the Opera-house and the French Theatre. At the entrances to the N. and S. ends are large and handsome fountains. The roads all round are broad, well kept, and well lighted with gas; the foot pavements are wide, and planted with trees. Besides the streets already mentioned as issuing from the Esbekeeyah, there are two or three roads on the W. side, one a splendid *chaussée*, leading to Boolák.

The *Rumeyleh* is a large open space at the foot of the citadel, lying between it and the Mosk of Sultan Hassan. It has been cleared of the hovels that formerly surrounded it, and turned into a clean and neatly kept public square.

Close to it is the *Kará Meydán*, a parallelogram about 600 yards long and 100 broad. It is used as a marketplace for horses, donkeys, camels, &c.

Some of the bazaars are covered over to protect those seated in the shops below from the sun; and where the coverings are of wood, the appearance of the street is not injured by the effect; but when of mats, or linen awnings, their tattered condition, and the quantity of dust they shower down, during a strong wind, upon those below, tend little to the beauty of the street or to the comfort of the people for whose benefit they are intended.

14. BATHS.—There are many baths in Cairo, but none remarkable for size or splendour. They are all vapour-

baths; and their heat, the system of shampooing, and the operation of rubbing with horse-hair gloves, contribute not a little to cleanliness and comfort, though it is by no means agreeable to have to undergo the operation of being shampooed by the bathing-men. The largest bath is the *Tumbálee*, near the gate called Bab esh Shareeyah, but it is less clean and comfortable than many others. One person, or a party, may take a whole bath to themselves alone, if they send beforehand and make an agreement with the master. In that case care should be taken to see that the whole is well cleaned out, and fresh water put into the tank or *maghtas*. You had always better use your own towels, or promise an extra fee for clean ones, which you cannot be too particular in rejecting if at all of doubtful appearance. The baths at Cairo are on the same principle as those of Constantinople, though inferior in size.

15. BAZAARS.—The principal bazaars are the *Ghoreeyah* and *Khán Khaléel*. The former is called from Sultan el Ghóree, whose Mosk and tomb terminate and embellish one of its extremities. There cottons and other stuffs, silks, *Fez* caps, and various articles are sold; and in the *Khán Khaléel* cloth, dresses, swords, silks, slippers, and embroidered stuffs are the principal articles. The two market-days at the latter bazaar are Monday and Thursday, the sale continuing from about 9 till 11. Various goods are sold by auction, the appraisers or *delláls* (*dellaleen*) carrying them through the market, and calling the price bid for them. Many things may be bought at very reasonable prices on these occasions; and it is an amusing scene to witness from a shop, where, if in the habit of dealing with the owner, a stranger is always welcome, even though in a Frank costume. Crowds of people throng the bazaar, while the *delláls* wade through the crowd, carrying drawn swords, fly-flaps, silk dresses, chain armour, amber mouth-pieces, guns, and various heterogeneous substances.

Within this *khán* is a square occupied by dealers in copper and some other commodities; and in a part called "within the chains" are silks and other Constantinople goods; these, as well as most of the other shops, being kept by Turks. There is also another small square, in which carpets are sold. The shops are open in front, and might be mistaken for cupboards.

The *Khán Khaléel* (or *Khán Khalelee*) was built in 691 A.H. (A.D. 1292), by one of the officers of the reigning sultan, whose name, *Khaléel*, it bears. This man, under the pretence of removing the bones of the caliphs to a more suitable place of interment, is said to have thrown them carelessly on the mounds of rubbish outside the walls; to which profane conduct they ascribe his miserable end, having been killed in battle in Syria, and his body having been eaten by dogs. This, like many other Arab stories, was probably made for the occasion.

The *Hamzówee* is a sort of *khán* or *okáleh*, where crape, silks, cloth, and other goods, mostly of European manufacture, are sold. The dealers are all Christians, and it is therefore closed on a Sunday.

In the *Terbéea*, which is between the *Hamzówee* and the *Ghoreeyah*, otto of rose and various perfumes, silk thread, and a few other things are sold; and near this is the *Fahameen*, the abode of the *Moghrebins*, or *Moors*, who sell blankets, *Fez caps* (*tarabéesh*), *bornoses* (*baranéés*), and other articles from the *Barbary coast*.

After passing the *Ghoreeyah* and the *Fahameen* (going towards the *Báb Zuweyleh*), is the *Akḡadeen*, where silk-cord and gold-lace are bought; behind which is the market of the *Moafud*, where cotton, wools, cushions, and beds of a common kind, woollen shawls, and other coarse stuffs worn by the lower orders, are sold daily, both in the shops and by auction. Beyond the *Sebéel*, or fountain of *Toossoom Pasha*, is the *Sookereyn*, where *sugar*, almonds, and dried fruit are purchased; and this, like many

other names, indicates the trade of the dealers.

In the *Soog es Sullah*, close to the *mosk of Sultan Hassan*, swords, guns, and other arms may be bought, as the name ("arms-market") implies. Every day but Monday and Thursday an auction is held there early in the morning.

Kassobet Radwan, outside the *Báb Zuweyleh*, is a broad, well-built market, where shoes only are sold.

The *Mergóosh* and the *Gemaleeyah*, are also well-known markets, at the former of which cotton cloths called *bufteh* are kept, and at the latter coffee and tobacco, soap, and different goods imported from Syria; and at the *Báb esh Shareeyah* are found fruits, candles, and a few other things.

There are also markets held in some parts of the town independent of the shops in their neighbourhood, as the *Soog ej Juma*, held on a "*Friday*" (on the way to the *Báb el Hadeed*, at what is called the *Soog ez Zullut*), where fowls, pigeons, rags, and any old goods are sold; the *Soog es Semmak*, or *Soog el Fooateeyah*, near the same spot, where "*fish*" is sold every afternoon; and the *Soog el Asser*, close to the *Báb en Naṣr*, where secondhand clothes are sold by auction every afternoon.

Several parts of the town are set apart for, and called after, certain trades, or particular goods sold there; as the *Sookereeyah* before mentioned; the *Nahḡaseen*, occupied by copper-smiths, near the *Morostán*; the *Khurdageeyah*, in the same street, where hardware, cups, knives, and coffee-pots are sold; the *Seeoofeeyah*, occupied by those who mount swords: the *Ságha*, by gold and silver workers; and the *Gohergeeyah*, by jewellers.

To introduce a list of the prices of different articles sold in the bazaars of Cairo, as they are so continually changing, would only mislead; and in proportion as the numbers of travellers increase, everything becomes dearer, whether it be a luxury or a necessary of life.

The traveller who is ignorant of Arabic must trust entirely to his

dragoman or donkey boy to take him to the shop where he can procure what he wants, and to make the bargain for him. As a rule offer half what is asked, and an agreement will probably be arrived at midway between the two extremes. In the upper part of the Mooskee there is a shop kept by Syrians, named Melook, one of whom speaks English and French very well. Most of the ordinary native things purchased by strangers will be found there, and of good quality.

16. PALACES.—There is no old palace at Cairo, all are of modern date. The principal ones belonging to the reigning family are: the Palace of Abdeen, generally inhabited by the Khedive during the winter, situated not far from the Esbekeeyah: the Palace of the Citadel already mentioned, occupied by the hereditary prince: the Palace of Gezeereh, built by the present Khedive, on the left bank of the river opposite Boolák: the Palace of Kaşr-en-Nil, just above Boolák; these two last are also winter and spring residences: the Palace of Geezeh, built by the present Khedive, near the village of that name, opposite the island of Roda, a favourite abode in the late spring and summer: the Palace of Kaşr-el-Ain, belonging to the Khedive's mother: and the Palace of Shoobra, formerly belonging to Haleem Pasha. Of these the only two that can be visited are those of Gezeereh and Shoobra.

The *Palace of Gezeereh* was built by the present Khedive, Ismail Pasha. *Gezeereh* in Arabic means "island," and the whole of the ground occupied by the palace and for some distance round it was formerly an island between two branches of the Nile. In 1867 the west branch was dammed up, and the whole stream diverted into the Boolák channel, the other channel being merely filled at the time of the inundation, and so converted into a sort of canal. As, however, the force of the river thus confined to one channel has begun to menace the existence of Boolák, it is probable that it will be again allowed

to choose its own course. The outside of the palace presents no remarkable feature, with the exception of some handsome iron work. The entrance hall and staircase are very fine. The reception rooms and the ball room are magnificently furnished and decorated. Many of the articles of furniture are beautiful works of art, which were exhibited at the Paris Exhibition in 1867. The rooms are shown which were inhabited on the occasion of the opening of the Suez Canal, first by the Empress Eugénie, and then by the Emperor of Austria. The gardens are extremely pretty, and kept up with great care. In them is a kiosk of remarkably pretty architecture, in the style of the Alhambra. Attached to, and forming part of the gardens is a capital collection of African birds and beasts, arranged with great taste and judgment. When none of the family are there, admission to the palace and gardens on certain days can be obtained by application at the Consulate, through which an order will be procured from the Khedive's chamberlain.

The same formality is necessary to procure admission to the palace and gardens of Shoobra, which will be found described under Excursion I.

17. SCHOOLS, LIBRARIES, MUSEUM.—The *University of El Azhar* has already been mentioned in the notice of the mosk of that name. The education given there is both primary and secondary, and includes grammar, algebra, arithmethic, logic, philosophy, theology, and Mohammedan religion and law according to the four different rites of the Sunnees—the Shaf-ëite, the Malakite, the Hanafite, and the Hambalite.

The *Government Public Schools*, founded by Mohammed Ali, though neglected by his immediate successors, have received a new impulse under the present sovereign. They are divided into civil and military schools. The civil schools again are divided into primary, secondary, and special schools. In the primary schools are taught the reading and writing of Arabic, arithmetic, and French, or some other

foreign language. Two or three years are passed in these schools. In the secondary or preparatory schools, the subjects of study are the Arabic, Turkish, French, and English languages, pure mathematics, drawing, history, and geography. Three years are spent in this school, and the duly qualified pupil then passes into one of the following schools: Land Surveying and Commercial School, two years; Law School, four years; Polytechnic School, four years; the Arts et Métiers School, three years; and the Medical School. The Preparatory School, the Polytechnic School, the Law School, and the Commercial School, are at the Darb el Gamameez, in a building attached to the Ministry of Religion and Public Instruction, the Arts et Métiers School at Boolák, and the Medical School at Kaşr el Ain. Attached to this last is a school of midwifery for females, the only native institution for the instruction of girls in Egypt.

The Military Schools are at the Abbasseeyah; they include every branch of military education. The *Free Schools* attached in most instances to the Sebeels have been already mentioned.

Formerly the only libraries at Cairo were those belonging to the different mosks, containing little else than MS. copies of the Korán, and commentaries thereon; but a *Public Library* has now been formed in a building close to the Ministry of Religion and Public Instruction above mentioned, at Darb el Gamameez, and in it have been collected together the principal treasures of the mosks, and many works in all languages have been added. It is open every day except Friday: admission free. Every facility is provided for studying and writing. It is to be hoped that this excellent institution, which has been so happily begun under the auspices of Ali Pasha Moobárek, Minister of Public Instruction, will not be suffered to languish and come to nothing, like so many other good "ideas" in Egypt.

All the various Christian communities, whether native or European,

have schools belonging to them. Among them may be mentioned the Coptic Schools in the Copt quarter, near the cathedral; the schools of the Frères de l'Ecole Chrétienne, close to the Franciscan Church; the Greek schools; the Armenian schools; the schools of the American Mission in the Esbekeeyah; and, those which it will perhaps interest English readers the most to see, Miss Whateley's schools in the Copt quarter. The Coptic, the American, and Miss Whateley's, are well worth a visit; and the last two, which are very much dependent on voluntary contributions, should receive support from all who can give it.

The *Museum of Egyptian Antiquities* contains, with the exception of Historical Papyri, of which it does not possess any at all equal to those in the British Museum, the most instructive and valuable collection of Egyptian antiquities in the world; the result, with very few exceptions, of the indefatigable labours and researches of M. Mariette, who has spent more than 20 years in studying and excavating the old monuments and ruins of Egypt. At the accession of the present Khedive in 1863, everything connected with old Egyptian history was placed under his charge, and all digging and excavating by others forbidden; and as a result, the objects of interest which formerly would have enriched foreign museums or private collections, are exhibited together in the most appropriate place for their study and examination, in the capital of the country whose ancient history they illustrate, and close to those ruins whose former magnificence they attest, and which in their turn lend them an interest they would not otherwise possess. Apart from the richness and number of the articles it contains, one great superiority enjoyed by this museum over all others is that the place whence every object comes, from the most important down to the most insignificant, is accurately known; and, moreover, any fragment, however small, which seemed to possess any historic or scientific

interest, has been preserved. Unfortunately, no suitable and permanent building has yet been erected for containing this magnificent collection. They have hitherto been housed in a temporary building at Boolák, close to the river; but as the water is fast undermining that, they will probably have to seek other shelter. Until their final arrangement in a proper edifice, it will be useless to give any catalogue of the contents. But a few remarks on the general character of the objects exhibited, and a short description of some of the more remarkable monuments, may be of service to the traveller. The substance of them is taken from the admirable and exhaustive catalogue written by M. Mariette in 1868. Every one who wishes to study and understand the collection should purchase this interesting volume.

The objects in the museum may be classed under 5 heads, viz., religious monuments, funeral monuments, civil monuments, historical monuments, Greek and Roman monuments.

The *religious monuments* are found in private houses, tombs, and temples. Those found in private houses are very rare, they consist chiefly in statuettes of divinities worn as amulets, in symbols which served for female ornaments, and in ancestral statues. Those found in the tombs consist chiefly of *stelæ* or inscribed tablets, and little statues of divinities taken from the breasts of mummies. Those found in the temples are the most numerous; the principal kinds among them are sacred boats, shrines, sacred utensils, tables of offerings, *stelæ*, statues of divinities.

The *funereal monuments* are found in the tombs. They consist of sarcophagi, mummy cases, *stelæ*, tables of offerings, statues of private individuals, canopic vases, scarabæi, and other objects found on the mummies; furniture of various kinds, arms, articles of toilette, dress, food, &c.

The *civil monuments* have also been found chiefly in the tombs, and therefore belong rather to the funereal monuments; but, as they serve to

illustrate the private life of the ancient Egyptians, it has been thought convenient to give them the above name. They consist of vases, arms, furniture, tools, articles of toilette, dress, &c.

The *historical monuments* have been found in the temples and tombs. Those found in the temples are the statues of kings, and *stelæ*. The tombs have furnished the papyri, scarabæi, *stelæ*, vases, &c., bearing the name of some king by which a date might be fixed.

The *Greek, Roman, and Christian monuments*. These are but poorly represented, and consist of a few statues, some Coptic papyri, and some church candlesticks.

The following monuments will probably attract the interest of every visitor. The numbers correspond with M. Mariette's catalogue of 1868, and the arrangement in the building at Boolák. 20. Bust, supposed to be a likeness of Tirhakah (2 K. xix. 9). 22. Bust, probably of Menephtah, the Pharaoh who perished in the Red Sea. 63. A celebrated stela from Karnak, of the time of Thothmes III. The lower part contains a poetical composition in true Oriental style, celebrating the victories of Thothmes. It is given in full in the French catalogue, and is a beautiful specimen of Egyptian literature of the 17th centy. B.C. 73. A model of the facades of mortuary chapels of the New Empire. On the fillet above the cornice are some extracts from the 'Ritual of the Dead,' which deserve to be quoted:—"I have won for myself God by my love; I have given bread to the hungry, water to the thirsty, clothes to the naked; I have afforded refuge to the forsaken" These almost Scriptural words are often found on Egyptian monuments, and one is tempted to see in them a sort of, as it were, daily prayer. 85, 86. The top and bottom of a mummy coffin from Sakkarah. The hard green basalt is covered with engraving. The whole story has reference to the immortality of the soul. On the breast (No. 85) the soul of the occupant of the coffin, Hor-em-heb, is depicted as a hawk

with human head, holding in its claws the two rings symbolical of eternity. Above, imaging the new life which awaits the deceased, is seen the rising sun, assisted in its course by the goddesses Isis and Nephthys. The scene is crowned by a scarabæus, emblem of resurrection, from whose fore-claws issue the three signs of purity, stability, and divine life: close to it is again the ring of eternity, and the two long feathers, mysteriously significative of the victory gained by the soul over the spirits of evil before being admitted to the enjoyment of eternal light. The inside of both the upper and under part of the coffin is decorated with the figure of a woman: the one with her arms uplifted and floating in celestial space is an image of heaven; the other with hanging arms in sign of repose, and the hieroglyphic of Amenti on her head, of what we call hell. When therefore Hor-em-heb was placed in his coffin, he was suspended between heaven and hell, or life and death, while his soul went through the appointed trials, after accomplishing which it would appear brilliant as the sun in the eastern sky, and commence a life which should have no death. 93, 94. These magnificent specimens were found near the large pyramid of Sakḳarah: they are intended for the offering of funereal libations. A slight groove in the table on the back of the lions conducted the liquid into a vase encircled by their tails.

The museum is especially rich in statuettes of the divinities composing the old Egyptian pantheon. The following are among the best specimens of the principal gods and goddesses, most of which have been found at Sakḳarah: 107, 108, 196, 197, 250, 254. Osiris, the chief divinity in Egyptian mythology, representing the principle of good. He, with Isis, was worshipped throughout the whole of Egypt. 105. Osiris, with his two sisters Isis and Nephthys. 111, 112, 113, 114, 208, 209. Apis, the sacred bull worshipped at Memphis, and buried at Sakḳarah. 123. Typhon, the principle of evil, and so the natural enemy of Osiris.

127, 232, 238. The young Horus, or the Harpocrates of the Greeks. 131, 132, 257. Anubis, always represented with a jackal's head. He is the guardian of the tombs, and is constantly depicted watching over the mummied bodies. 133. Thoth, with the body of a man and the head of an ibis, is called the secretary of the gods, and is always present at the last judgment, to register the good and evil deeds of the deceased. 142, 143. Ammon, the principal divinity of the great Theban triad. 144. Maut, goddess, the second divinity in the Theban triad; her name signifies *mother*. 147, 304. Khons, the third in the Theban triad. 148. Kneph, with the head of a ram, the great god of the Cataracts, of Ethiopia, and of the Oases, was "the soul of the world," and is represented in some papyri as sailing on the waters of the unformed world (comp. Gen. i. 2). 149, 311. Phtah, the great god of Memphis, represented the divine creative wisdom. 157-162, 322, 323. Pasht, goddess, sometimes with a lion's, and sometimes with a cat's head. 164-166. Ra, the sun-god *par excellence*. 167. Athor, goddess, sometimes as a cow, sometimes as a woman with cow's head. 174. Mandoo, the god of battles. 175. Ma, or Thmei, the goddess of truth and justice. 177. Neith, goddess, the principal divinity of Sais: statue in lapis lazuli.

There are other statuettes of divinities, of sacred animals emblematic of divinities, and various symbolical emblems well worthy of notice, both for the value of the material of which they are composed and the fineness of the workmanship. Some of the mosaic work, composed of different coloured stones, is especially remarkable, and the empty grooves in some of the bronzes show the way in which the stones were let in. Among the animals may be seen a cow in red jasper, a dog in agate, a hippopotamus in lapis lazuli, and a variety of monkeys, fish, frogs, geese, &c. Among the symbolical emblems found in mummies are little columns in green feldspath for the rich, in porcelain for the poor, sym-

bolizing the renewing of the youth of the soul; seals of lapis lazuli symbolizing the promise of eternity; disks in red glass surmounting the hieroglyph *mountain* are symbols of the rising sun, *i.e.* the arrival of the soul in the regions of the blessed; bound oxen, of the sacrifices to be offered periodically to the manes of the dead; angles, of mystery and adoration; triangles, of equality; pillows, of eternal rest for the just; and the *vat'a* or mystic eye, commonly called the eye of Osiris.

385, 386, 387. These three beautiful works of art were found in a tomb at Sakkarah, together with the statuette No. 560, which bearing the name of Nectanebo I. seems to prove them to belong to the XXXth dynasty (380 B.C.). 385, in serpentine, represents Psammetichus, a high court functionary protected, as it were, by Athor under the form of a cow; 386, in basalt, Osiris; and 387, in serpentine, Isis. The extraordinary delicacy and beauty of the work in these statues, especially in 385, is the more wonderful, considering the hard and stubborn material in which they are executed. 388. A magnificent bronze of the god Nefer-Too. 389. A papyrus from Thebes, with chapters from 'The Book of the Dead'; portions of which book were always buried with the mummy. The most complete copy of the 'Book of the Dead' is at Turin, and contains more than 165 chapters: it is an account of what the soul undergoes between leaving the body and reaching the heavenly sphere. 390. A painted wooden stela, from Dayr el Bahree at Thebes, curious as showing a departure from the conventional mode of drawing, and an attempt at landscape and perspective. On the right of the picture, among acacias and palms which border the cultivated land, is a table covered with offerings; on the left is a tomb on the edge of the desert, with a pylon in front surmounted by two small pyramids; a little further off is the shrine covering the actual place of burial; a relative of the deceased, on her knees and in the posture of weeping, occupies

the centre. The result of this attempt at picturesque painting is not such as to cause a regret that specimens of it are so infrequent. 396. Four good specimens of the co-called Canopic vases, intended to contain those parts of the body, such as the heart, lungs, and liver, which were not included in the ordinary process of embalming. In the present instance all four have coverings in the shape of a human head; but, as may be seen from other specimens, it was more usual for the coverings to be different, representing respectively the head of a man, a jackal, a hawk, and a cynocephalus. 398. A magnificent specimen of a funereal scarabæus in green porphyry. This insect was regarded as the emblem of resurrection, and under the Ptolemies the habit became general of placing one inside the mummified body in the place of the heart, as figuring forth the promise of a future life. There are many other fine ones in lapis lazuli and green feldspath. 399-407. Good examples of the mummy emblems called *schwabt*i in Egyptian, which are always found scattered about, or in boxes, in the mortuary chambers. Perhaps they were intended to act as assistants to the deceased in the labour, which, according to the 'Book of the Dead,' awaited all, of cultivating vast fields in the future world. The two hoes, or hoe and pickaxe, and the sack of grain, which many are represented carrying, (see esp. 404) favour this idea. The blue porcelain ones, which are very common, date from about 700 B.C. to 300 B.C. 415. Cones, only found thickly scattered at the entrance of tombs at Drah-aboo-l-neggah at Thebes; they were perhaps intended to distinguish the place where a burial-ground had been, after outward signs of it had disappeared—a precaution necessary at Thebes, which, from being bounded on the west by high mountains, could not extend its necropolis at pleasure like Memphis or Abydos. 425. Mummies of little crocodiles, emblems of the god Sebek, or Savak.

458, 459, 463. Excellent specimens of old Egyptian art. 471. Curious

handle of perfume-box, representing a woman swimming. 474. Draught or chess board. 475, 476. Looking-glasses. 477. Wooden toilet pin-cushion in the form of a tortoise, the pins of wood with carved dogs' heads. 478. Child's bell. 482-486. Five very handsome vessels of massive silver, probably used for religious purposes, found at Tel et Tmei, the ancient Thmuis in the Delta, not far from Mansoorah.

492. A statue in wood found at Sak-karah, representing probably an old Egyptian *sheykh el beled*, or village chief. This statue is remarkable for the spirit with which it is executed. Both the head and body are admirably true to nature, and constitute evidently a striking likeness of the person intended to be represented. The wood has been covered with a slight coating of stucco, painted red and white. The eyes are inserted within a closing covering of bronze which serves for eyelids; the eye itself consists of a piece of opaque white quartz, with a piece of rock crystal in the centre for pupil; beneath this rock crystal is a glittering point which gives the whole eye a sort of life-like look. The feet of this statue have been restored in order to place it upright. Its state of preservation after more than 6000 years is not the least wonderful thing about this unique specimen of Egyptian art.

507, 508, 513, 537, 541, 556, and many others, offer good examples of historical scarabæi, bearing in general the name of some king. It must not be inferred, however, that a scarabæus is always contemporary with the monarch whose name it bears, the custom being to perpetuate the memory of great kings in this way; e.g. the name of Thothmes III., so often found on scarabæi, continued to be engraved on them down to the time of the Ptolemies. 507, which bears the name of Mycerinus, the builder of the 3rd Pyramid of Geezeh, may be of his time. 556 bears the name of Necho, the Pharaoh who, after defeating and killing Josiah at Megiddo, was himself vanquished at Carchemish by Nebuchadnezzar. 532. A beautiful model in massive

silver of a boat and its rowers, found at Thebes among the other precious objects on the mummy of Queen Aahhotep (see 839). The sculptures show that the old Egyptian boats very much resembled those of the present day, and were navigated in the same way; they sailed up and rowed down the stream, but the sail instead of being pointed was square, though square sails of the old shape may still occasionally be seen, especially in the Delta. 539. Beautifully worked head of a lion bearing the name of Hat-asoo, the famous queen, sister of Thothmes II. and III.

578. A magnificent statue representing, as proved by the inscription on the base, Chephren, or Shafra, the builder of the Second Pyramid of Geezeh. This in every way remarkable statue was found at the bottom of a well in the granite and alabaster temple to the S.E. of the Sphinx at Geezeh. The king is in the sitting posture prescribed by the religious laws of Egypt. Behind his head stands a hawk with outstretched wings in sign of protection. The left hand lies open on the thigh; the right holds a folded papyrus roll. The details of the chair are worth notice. The arms end in carved lions' heads: on the sides are figured in high relief the stems of the two plants (lotus and papyrus), which serve to represent Upper and Lower Egypt, twined around the hieroglyphic sign *sam*, or reunion. The beauty and finish of the sculpture, and the fidelity to nature observable in the details of this statue prove that Egyptian art had already reached a high degree of perfection even at that remote period. The hard nature of the stone, diorite of the closest texture, must increase one's admiration of the sculptor who could produce so evident a likeness in such a stubborn material. Eight other statues of smaller dimensions, all bearing the name of Chephren, were found in the same temple. One of them is in the Museum (792), the others were more or less in pieces.

581. Monumental tablet of great historical importance found in a ruin

at the foot of the southernmost of the three smaller pyramids that border the big one: it appears to have been set in a wall. From the very interesting inscriptions on it we learn that "Shoofoo (Cheops) cleared out the temple of Isis . . . near the Sphinx;" and that "the Sphinx of Hor-em-Khoo (Armachis)" was "to the south of the temple of Isis and to the north [of the temple] of Osiris." On the face of the stone are representations of all the principal divinities, including the Sphinx, with a short description of the materials of which their respective statues and symbols were composed: *e.g.* the statue of Isis was to be of gold and silver: that of Horus of wood with stone eyes: the "thrice beautiful" bark of Isis of gilded wood with precious stones. The historical importance of this stone is considerable; for whether it be contemporaneous with Cheops, or belongs to a later epoch, it proves nevertheless certainly that the Sphinx existed before the time of Cheops (see further, Excur. vi., *i.*); and, which is even more important, that the Egyptians at that remote period were a rich and civilised people, accustomed at any rate in things pertaining to their religious ceremonies to a great profusion of gold, silver, bronze, &c.

582, 583, 584, 588. Good specimens of the sculptor's art under the old Empire. The large wigs so often depicted served in those days the purpose of the modern turban. 623-638. Various specimens of the sculptor's art, from the crudest first attempts, such as 623, 638, &c., to the most elaborately finished models, such as 637, a royal head. 652-654. Heads of a cynocephalus, a lion, and a lioness. 682-684. Rams. 691. Curious wooden box from a very old tomb at Sakkarah, full of miniature articles in bronze, wood, and alabaster. 694. Wooden box, with a drawer containing materials for a game resembling draughts. 699 is well worthy of attention as a sample of the state in which all the beautiful bronze statuettes in the Museum were when first found. The Egyptians considered sand impure, and in order to

purify it for the erection of any sacred edifice covered it with small images of divinities: such was the case with the Serapeum at Memphis, which has yielded up thousands of these images in the state here seen. 715-726 is a magnificent collection of stelæ from Abydos, of the XIIth and XIIIth dynasties.

Many of the mummy cases and mummies are remarkable for the brilliancy of the colours and their complete state of preservation: 728 and 734 are good specimens of cases, and 741, 742, and 743 of mummies. 791 comprises a collection of weapons of war and of the chase, all of wood, the arrows tipped with bone. The assortment of comestibles, articles of furniture, &c., is very interesting: among them may be observed eggs (of the ibis and hawk), bread, raisins, corn of various kinds, chairs, stools, sandals made of papyrus leaves, &c.: experiments have been made in sowing the different seeds, but none have ever germinated. A great sensation was created in the scientific world about 40 years ago by the announcement that some grains of wheat obtained by travellers from a mummy case at Karnak at Thebes, and which must have been lying there 4000 years, had been sown in England and France, and had sprouted. Other examples of extraordinary vitality in grain which had been so long deprived of light and air followed. Investigation proved, however, that the wheat, previously stained with tobacco-juice, had been systematically placed by the *fellaheen* of Karnak inside the mummy cases. Surgical instruments have also been found, but, to judge by the specimen exhibited of a broken thigh-bone which has been set with the two parts considerably overlapping one another, the Egyptian surgeons were not very skilful. Combs, rings, perfume boxes, needles, knives, scissors, weights, and many other objects of domestic and general use abound. It may be remarked that nothing is made of iron, the Egyptians considering iron as a *bone* of Typhon, and so accursed. Especially worthy of attention is a

paint-box and palette with 5 divisions in which the colours are still to be seen.

The collection of Roman and Greek objects is comparatively small. Lamps chiefly from the Labyrinth in the Fyoom abound. There are curious bas-reliefs sculptured in bone. The articles of Christian origin, bronze church-lamps, were all found in the Fyoom.

The magnificent collection of gold jewels will be remembered by every visitor to the Paris Exhibition in 1867. The greater part of them were taken from the mummy of a queen named Aah-hotep found at Drah-Abou-l-neg-gah at Thebes. Who Aah-hotep was is a matter of doubt even to M. Mariette, but from the kingly names engraved on many of the jewels—Ra-oat-kheper-Kamès, and Ra-neb-pehti Ahmès-nukht—he is inclined to conclude that she was the wife of Kamès, and the mother of Ahmès, better known as Amosis, the conqueror of the Hyksos, and first king of the XVIIIth dynasty.

Among the most remarkable objects found on this queen may be specified—810. A double-hinged bracelet with gold figures graven on blue glass, meant to imitate lapis lazuli. 813. A large bracelet in two parts joined by a hinge. On the outside a vulture, its wings composed of small pieces of lapis, cornelian, and green glass set in gold: the back is ornamented with lines of turquoises. 814. A splendid diadem formed by a royal signet flanked on each side by a sphinx. 815. A gold chain with a scarabæus depending from it: the chain is nearly a yard long and of extreme flexibility, at each end is the head of a goose turned back; the scarabæus is a beautiful specimen of the goldsmith's art. 816. An axe: the handle, of cedar covered with gold-leaf, is carved with hieroglyphs and set with lapis, cornelian, turquoise, and feldspath: the blade, of bronze covered with a thick coating of gold-leaf, is ornamented with designs on both sides, one representing Amosis in the act of striking an enemy. 817. Dagger and case in gold, remarkable for the grace and

elegance of its shape: four female heads stamped in gold-leaf on the wood form the pommel; the handle is decorated with triangles of gold, lapis, cornelian, and feldspath; a head of Apis conceals the joining of the handle and blade; the blade is very remarkable, the outer part of gold, the centre of some hard dark-looking metal; on this centre band are damascened figures and inscriptions, among which may be remarked a lion springing on a bull. 823. A necklace of the kind called in Egyptian *oosekh*, always placed on the breasts of mummies; the ornamentation is very rich. 824. A picture in the form of a small *vaos*, or chapel; in the centre is Amosis standing in a boat, two divinities are pouring on his head the water of purification, above float two hawks. This with the bracelet (810), and the damascened poignard (817), are the gems of the collection. 839. A boat of solid gold with 12 rowers in silver, and mounted on a wooden truck with bronze wheels (v. 532). In the centre is an individual seated, holding an axe and a curved stick; at the prow another is standing in a kind of cabin; at the stem is the helmsman, with another cabin behind him: these three personages are in gold.

Besides the above jewels found with Queen Aah-hotep are a few others from different places:—855, 856. A pair of magnificent gold ear-rings covered with a kind of red varnish, found on a mummy of the time of the VIth or the XIIth dynasties. To a lens-shaped disk are attached five sun-crowned asps, from which again hang by small chains seven other similar asps. The weight of these ornaments precludes the idea of their ever having been hung from the ear; they probably formed part of a head-dress. 858–865 are examples of jewellery of the Roman period found at Sais. Their workmanship seems to indicate that the jeweller's art had lost rather than gained in the 1700 years that had elapsed since the time of Queen Aah-hotep. 866. The alabaster statue of Queen Ameneritis is a fitting companion to the collection of jewellery. It was found

at Karnak fixed to the granite base on which it now stands, and on which are carved the titles of the queen. She was probably the sister of Sabaco, and the mother-in-law of Psammetichus I. (650 B.C.).

Among the aids to a more accurate knowledge of Egyptian history none have been of more importance than the objects discovered by M. Mariette at Sân (Tanis), tending to clear up the obscure period known as the domination of the Hyksos. Of these the most remarkable is 867, a black granite sphinx. Its features, which are quite different from those of the true Egyptian sphinx, point to an Asiatic origin, but the writing on it is in Egyptian hieroglyphs, and from this fact it is argued that the Hyksos were not mere savage invaders, as Manetho relates, but that they settled in Egypt, adopted Egyptian manners and customs, and worshipped Egyptian gods. According to M. Mariette, the features of the modern inhabitants of Sân and the shores of Lake Menzaleh as exactly resemble those of this sphinx, as they differ from those of the regular Egyptian type. A number of colossal statues of various kings found at Sân serve to illustrate this position further.

916 is the famous monument known as the Tablet of Saqqârah, on which are inscribed the names of 58 kings exactly corresponding to those in the list of Manetho. It was found at Saqqârah in the mortuary chapel of a priest who died in the reign of Rameses II. Its discovery has been a great help towards the attempt to solve the difficult problem of the Egyptian dynasties. Another important gain to Egyptian history was the discovery of five monumental tablets (*stelæ*), 917-921, at Gebel el Barkah, near Meroë, in the Soodân. From these we learn that Ethiopia, after being a province of Egypt, became an independent kingdom under the XXIInd dynasty (cir. 800 B.C.), and that the Ethiopian king Piankhi (cir. 700 B.C.) ruled over the greater part of Egypt. 947 gives an account of Piankhi's accession to the double throne, and his conquests

in Lower Egypt. 918, called by M. Mariette "la stèle du songe" (of the dream), gives a somewhat similar account of a king named Amu-meri-Nout. 914. "La stèle de l'intronisation" relates the election and crowning of a king whose name has been effaced. It may be inferred from these records, which are written in the Egyptian language, and have constant reference to matters connected with Egypt, that Ethiopia was no longer the child, but the rival of Egypt in religion and civilisation.

970. A most perfect model of a sarcophagus in rose-coloured granite found near the Great Pyramid of Geezeh in the tomb of Khoofu-ankh, a functionary conjectured to have lived cir. 3500 B.C.

Last, but not least in this hasty *resumé*, comes the famous trilingual stone discovered at Sân (Tanis), and called "the Stone of Sân," or "the Decree of Canopus." It records in hieroglyphic, Greek, and demotic characters, a decree of the priests of Egypt assembled at Canopus in the ninth year of Ptolemy Euergetes (B.C. 254), ordaining the deification of Berenice, a daughter of Ptolemy's, just dead, and creating a fifth order of priests, to be called Euergetæ, for the better paying of divine honours to the king and queen. The face of the stone bears the inscription in hieroglyphs and in Greek, the rendering in the demotic character, or common Egyptian writing, is on the sides. A plaster cast of this very important monument is in the British Museum.

18. HOSPITALS AND BENEVOLENT SOCIETIES. — The *Egyptian General Hospital* is situated on the banks of the Nile, between Old Cairo and Boulâk. It is very large, and has the advantage of a garden and open spaces. It is under the charge of native doctors educated abroad, or in the School of Medicine at Kaşr el Ain. The *European Hospital* is under the patronage of the foreign consuls. The nursing is done by Sisters of Charity. Terms of admission: 1st class, 12 frs.; 2nd class, 6 frs.; 3rd class, 3 frs.

There are various charitable societies, destined for the relief of indigent Europeans of different nationalities.

19. THEATRES, AMUSEMENTS, &c.

—The *Opera House*, a handsome looking building in the Esbekeeyah, was erected in the short time of five months in the summer of 1869, in order to be ready for the fêtes at the opening of the Suez Canal. The interior is well and comfortably arranged, and the *foyer* a remarkably large and well proportioned room for the size of the house. Italian opera is performed by a very good company from November to March. The expenses, which are by no means met by the receipts, are provided for out of the Khedive's private purse. The boxes in the first two tiers are always let for the season. Boxes in the 3rd tier, 60 frs. Stalls, which are very comfortable, 10 frs.

At the *French Theatre*, a little further down on the same side of the Esbekeeyah, are performed plays chiefly of the Palais Royal type, with an occasional Theatre Français piece, and Opera Bouffe. The representations are on alternate nights with the opera, but they commence a month earlier, and continue a month longer. Boxes: 1st tier, 45 frs.; 2nd tier, 75 frs.; stalls, 5 frs.

In the *Hippodrome*, a large oval-shaped building, open to the sky, opened in 1871, and capable of containing 8000 people, performances are given by a circus company on Sundays and Fridays.

There is an open-air theatre in the Esbekeeyah Gardens, and a band plays there in the afternoon.

The *Dancing Dervishes* are to be seen every Friday about 2 P.M., at their convent in the interior of the city. The performers dance in a circle round an enclosed space in the centre of a room. Throwing their cloaks from them, and appearing in a long coloured cloth robe confined at the waist, they advance in turn to the sheykh who is seated on one side of the enclosure, and each, after he has made his bow with hands folded across his breast, raises them above

his head, and begins pirouetting round; the bottom of the robe being slightly weighted, it soon assumes a most perfect bell-like shape, and the best dancer is he who can keep it in this form without the slightest symptom of collapse. The dancing is accompanied by hideous music. After they have whirled round in this way, sometimes slowly, sometimes quickly, for some minutes, they suddenly stop, and, after repeating the bow to the sheykh, sit down; one, who has not joined in the dancing, going round and throwing their cloaks over them, a precaution which the state of heat they have got into renders necessary. After a short rest they begin again, and the same thing is repeated. The whole performance lasts about an hour.

The street jugglers are clever and amusing.

20. FESTIVALS AND RELIGIOUS CEREMONIES.

—The principal annual ceremony at Cairo is the departure of the pilgrims for Mecca, on the 25th of Shawâl. The *Mahmal* and the *Kisweh* are the chief objects in this procession. The former is a velvet canopy, borne on a camel richly caparisoned, and was originally intended for the travelling seat, or *Garmoot*, of the wives of the caliphs who went to the pilgrimage. This and the *Mokub*, or pomp that attends the pilgrims, were first suggested by Sheggeret ed-Durr, the queen of Sultan Sâleh, who was anxious to add to the splendour of the hitherto simple procession of the Faithful; and the dangers of the journey were at the same time greatly decreased by an additional reinforcement of guards. The *Kiswet en Nebbee* is the lining of the Kâaba, or temple of Mecca. It is of rich silk, adorned with Arabic sentences embroidered in gold, and is yearly supplied from Cairo; the old one being then returned and divided into small portions for the benefit, or satisfaction, of the credulous.

The pilgrims, after staying two days at the edge of the desert, near Dimerdash, proceed to the Birket el Hag, or "Lake of the Pilgrims," where they

remain a day : from thence they go to El Hamra (now *whitened* and changed into the name of El *Bayda*), and, after a halt of a day there, they continue their journey as far as Agerood, where they stop one day ; and having seen the new moon of Zul-kádi, they leave the frontier of Egypt, cross the northern part of the peninsula of Mount Sinai to El Akaba, at the end of the Eastern Gulf, and then continue their march through Arabia, till they arrive at Mecca. After having performed the prescribed ceremonies there, having walked seven times at least round the Káaba, and kissed the black stone, taken water from the holy well of Zemzem, visited the hill of Zafa, and the Omra, the 70,000 pilgrims proceed to the holy hill of Arafát. This is the number said to be collected annually at the pilgrimage from the various nations of Islám ; and so necessary is it that it should be completed on the occasion, that angels are supposed to come down to supply this deficiency, whenever the pilgrimage is thinly attended. Such is the effect of the magical number 7, and of the credulity of the East.

The day before the 'Eed, or Festival, the pilgrims ascend the holy hill of Arafát, which is thence called Nahr el Wákfeh, "the day of the ascent," or "standing upon" (the hill) : there they remain all night, and next day, which is the 'Eed, they sacrifice on the hill ; then, having gone down, they with closed eyes pick up seven-times-seven small stones, which they throw upon the tomb of the devil at even, and next day go to Mecca, where they remain 10 or 15 days. The period from leaving Cairo to the Wákfeh is 33 days, and the whole time, from the day of leaving the hill of Arafát to that of entering Cairo, is 67 days.

Their return to Cairo is also a day of great rejoicing, when the pilgrims enter in procession by the Báb en Naşr, about the end of the month Saffer, generally the 25th or 27th. But this ceremony is neither so important, nor so scrupulously observed, as the departure ; each person being

more anxious to return to his friends than to perform a part in an unprofitable pageant.

The 'Eed es *Sugheiyer*, or "Lesser Festival," so called from being the minor of the two great general festivals of the Muslims, falls on the beginning of Showál, the month immediately following the fast of Ramadán, and continues three days. The 'Eed el *Kebeer*, "the Greater Festival," or 'Eed ed *Daheeyer* ("of the sacrifice"), also continues three days, and is kept on the 10th, 11th, and 12th of Zul-hag. On the first of these days (it being the day on which the pilgrims perform their sacrifice at Mecca) a victim is slain by all who can afford to purchase one. The Lesser Festival is observed with more rejoicing than the Greater. The two are called by the Turks respectively *Ramadán Beirám*, and *Qurbán Beirám*.

The three days of both the Festivals are celebrated at Cairo by amusements of various kinds ; the guns of the citadel during that time being fired at every hour of prayer, 5 times each day. The 'Eed el *Kebeer* is intended to commemorate the sacrifice of Abraham when he offered a ram in lieu of his son ; though the Moslems believe that son to have been Ismail ; in which they differ from the Jews and Christians.

The *Festival of the Cutting of the Canal* at Old Cairo is also a ceremony of great importance, and looked upon with feelings of great rejoicing, as the harbinger of the blessings annually bestowed upon the country by the Nile. The time fixed for cutting the dam depends of course on the height of the river, but is generally about the 10th of August.

The ceremony is performed in the morning by the Governor of Cairo, or by the Pasha's deputy. The whole night before this, the booths on the shore and the boats on the river are crowded with people, who enjoy themselves by witnessing or joining the numerous festive groups, while fireworks and various amusements enliven the scene.

Towards morning the greater part

either retire to some house to rest, or wrap themselves up in a cloak and sleep on board the boats, or upon the banks in the open air. About eight o'clock A.M. the Governor, accompanied by troops and his attendants, arrives; and on giving a signal, several peasants cut the dam with hoes, and the water rushes into the bed of the canal. In the middle of the dam is a pillar of earth, called Aroset en Neel, "the Bride of the Nile," which a tradition pretends to have been substituted by the humanity of Amer for the virgin previously sacrificed every year by the *Christians* to the *river god*! While the water is rushing into the canal, the Governor throws in a few para-pieces, to be scrambled for by boys, who stand in its bed expecting these proofs of Turkish munificence; which, though between 200 and 300 go to an English shilling (and this is a far larger sum than is scrambled for on the occasion), are the only instance of money given gratis by the Government to the people, from one end of the year to the other. It is amusing to see the clever way in which some of the boys carry off these little prizes, the tricks they play each other, and their quickness in diving into the muddy water, which threatens to carry them off as it rushes from the openings of the dam. As soon as sufficient water has entered it, boats full of people ascend the canal, and the crowds gradually disperse, as the Governor and the troops withdraw from the busy scene.

This was formerly a very pretty sight, and was kept up with a spirit unknown in these days of increased cares and diminished incomes. The old Turkish costume too, the variety in the dresses of the troops, and the Oriental character that pervaded the whole assemblage 30 or 40 years ago, tended not a little to increase the interest of the festival; but the pomp of those days has ceased to be the same in this and other ceremonies of Cairo.

The story of the virgin annually sacrificed to the river shows how much reliance is to be placed on tradition, or even on the authority of Arab

writers; for credulity revolts at the idea of a human sacrifice in a Christian country so long under the government of the Romans. The invention of a similar fable discovers the ignorance, as well as the maliciousness, of its authors, who probably lived long after the time of Amer, and who thought to establish the credit of their own nation by misrepresenting the conduct of their enemies.

The *Moolid en Nebbee*, or "birthday of the Prophet" Mohammed, is a *fête* of rejoicing, and offers many an amusing scene. It was first instituted by Sultan Murad the son of Selim, known to us as Amurath III., in the year 996 of the Hégira, A.D. 1588. It is held in the beginning of the month of Rebeea-el-Owwal, on the return of the pilgrims to Cairo; and from the booths, swings, and other things erected on the occasion, has rather the appearance of a fair. It continues a whole week, beginning on the 3rd, and ending on the 11th, or the night of the 12th, of the month, the last being always the great day; the previous night having the name of Layleh Mobárakeh, or "Blessed Night." On this day the Saadeeyah dervishes, the modern Psylli, go in procession and perform many juggling tricks with snakes, some of which are truly disgusting; these fanatics frequently tearing them to pieces with their teeth, and assuming all the character of maniacs. For the last two years, however, this part of the performance has been omitted, being too gross for the public eye in these days of increasing civilisation; but fanaticism is not wanting to induce them, as well as many bystanders, to degrade themselves by other acts totally unworthy of rational beings, such as could only be expected amongst ignorant savages: and no European can witness the ceremony of the *Dóseh*, which takes place in the afternoon of the same day, without feelings of horror and disgust. On this occasion the sheykh of the Saadeeyah, mounted on horseback, and accompanied by the dervishes of various orders, with their banners, goes in procession to an open space near the

Esbekeeyah, where, between 200 and 300 fanatics having thrown themselves prostrate on the ground, closely wedged together, the sheykh rides over their bodies, the assembled crowd frequently contending with each other to obtain one of these degrading posts, and giving proofs of wild fanaticism which those who have not witnessed it cannot easily imagine.

The *Moolid el Hassaneyn*, the birthday of the "two Hassans" (Hassan and Hosseyn), the sons of Ali, is celebrated for 8 days about the 12th of Rebeeh-l-akher, and is considered the greatest *fête* in Cairo next to that of the Prophet. The people go in crowds to visit their tomb, where grand *Zikrs* are performed in their honour; the mosk being brilliantly illuminated, as well as the quarters in the immediate neighbourhood; while the people indulge in the usual amusements of Eastern fairs.

The *fêtes* of Seyyideh Zeyneb, the grand-daughter of the Prophet, and other male and female saints of Cairo, are kept much in the same way, by illuminating their respective mosks; but are much less worth seeing than the ordinary evening occupations of the Moslems during the whole month of *Ramaḍān*, which, to a person understanding the language, offer many attractions. The bazaars are then lighted up, and crowds of people sit at the shops, enjoying themselves after the cruel fast of the day, by conversation, and by listening to story-tellers, who, with much animation, read or relate the tales of the Thousand-and-one Nights, or other of the numerous stories for which the Arabs have been always famed.

21. MODES OF SEEING CAIRO AND NEIGHBOURHOOD.—It will usually be found most convenient to divide the day into two parts, so as to return in the middle of the day to luncheon; but this of course will depend on the inclination and convenience of the traveller. The excursion to Saḳḳārah will in any case require a whole day, and many will not think that too much to devote to the Pyramids. For those

who, without being too hurried, wish to see everything of interest in as short a time as possible, the following way of arranging their time may be recommended:—

1st Day (Morn.). Drive about the town, and visit the different bazaars. This may be combined with any necessary shopping in view of the Nile voyage. (Aft.) Drive down the Shoo-bra road, and visit palace and gardens at the end of the avenue. A Sunday or Friday afternoon should be chosen for this excursion.

2nd Day. *Excursion to Old Cairo*, visiting Mosk of Amer, Coptic Churches, Island of Roda, and Nilometer. Return by European Cemeteries, Mosks of Seyyideh Zeyneb, Tooloon, and Hassan, Tombs of Imam Shaffe'eh, and Citadel. This will require 5 or 6 hours. It will be better to arrange it so as to arrive at the citadel in time to see everything, and be on the platform outside the mosk for the view about half-an-hour before sunset. The day may be divided into two parts by returning straight from the Nilometer to the hotel, and then making a fresh start.

3rd Day. *Excursion to the Pyramids*, starting early. On the way back see Palace of Gezeereh and Stables at Boolāk; though these last had better perhaps be reserved for a spare hour or two some other time.

4th Day (Morn.). Museum of Egyptian Antiquities. (Aft.) *Excursion to Heliopolis*.

5th Day. *Excursion to Petrified Forest and Tombs of the Caliphs* (Kaid Bey). Go out by the Báb en Naṣr and the Mosk of Hakem, and visit the Tomb of Burckhardt in the cemetery outside the Báb en Naṣr, and take the Tombs of the Caliphs either on the way to or from the Petrified Forest. This will require about 6 hrs. in a carriage—more on donkeys.

6th Day. *Excursion to Saḳḳārah*. This will occupy the whole day. If the traveller is going up the Nile it may be made with less trouble from his boat.

Those who have the time may give a day, or part of one, to an

excursion to the *Barrage*. And there are many other mosks, such as those of Kalaon, El Azhar, Hassaneyn, Ghoree, Moaiud, &c., well worth giving a morning or afternoon to.

No mention has been made of hospitals, schools, &c., as each traveller will arrange for visits to them entering into his plan, according as time permits and inclination leads him.

To those who are very much pressed for time, the following method of employing three days may be recommended:—

1st Day (Morn.). Mosks, bazaars, &c., 3 hours or more. (Aft.). Shoobra Road and Palace, 2½ to 3 hours.

2nd Day (Morn.). Pyramids, starting very early. 5 to 6 hours. (Aft.). Tombs of the Caliphs (Kaid Bey), 2½ hours.

3rd Day (Morn.). Heliopolis, 4 hrs. (Aft.) Citadel, 2 hours. All who can afford a fourth day should devote it to the excursion to Sakkarah.

22. DRIVES, EXCURSIONS.—There are three capital roads on which an afternoon drive may be enjoyed. The Shoobra road, the fashionable rendezvous, about an hour before sunset, especially on Sundays and Fridays. The Abbas-seeyah road, leading to Heliopolis, the best for invalids, as being close to the fresh pure air of the desert. And the road across the river to Geezeh and the Pyramids. The points of interest in these drives will be found described below:—

EXCURSION I.—SHOOBRA.

(For admission to Palace and Gardens apply to the Consulate.)—The road to Shoobra lies along a beautiful avenue composed of the sycamore fig, and the acacia known in Egypt as the “lebbehk,” a tree of most rapid growth, and of great beauty when in blossom. The length of the avenue from the railway station to the palace is about 4 miles; on either side are houses and villas, the most noticeable of which is the Khedive’s palace of Kasr-en-Noossa on the left, a rather handsome-looking

building, generally devoted to the entertainment of distinguished foreigners. The Shoobra road may most appropriately be called the “Rotten Row” of Cairo, and the scene on a Sunday or Friday afternoon in the season is very gay and amusing, but in order to thoroughly appreciate it the stranger should be accompanied by an habitué to point out to him “who is who.” It is perhaps the most republican promenade in the world; no description of vehicle, nor manner of animal, biped or quadruped, is excluded, and the Khedive and his out-riders are jostled and crossed in most unseemly fashion by files of bare-boned and sore-covered mules and donkeys, whipped in by a ragged urchin, who, with swaying legs and guttural ejaculations, is urging along his own wretched mount and the miserable team in front of him. Ministers, consuls, bankers, money-changers, speculators, singers, actors, actresses, ballet-dancers, adventurers and adventuresses of every sort and kind, and last, but not least conspicuous, the English-speaking tourist, all follow one another in curious medley. Now and then a decent-looking turn-out may be seen, but the majority of vehicles would in a colder country be sold for firewood, and the horses could not be regarded by the most enthusiastic hippophagist as fit for food.

Before reaching the palace, you pass the village of Shoobra, or, as it is called, Shoobra el Makkaseh, to distinguish it from another place 14 m. lower down the river, Shoobra esh Shabeeyah, where the direct road to Alexandria crosses the Damietta branch.

The palace and garden of Shoobra were the work of Mohammed Ali, whose favourite residence it was. They were left by him to his son Halem Pasha; but, in common with the other possessions of that prince in Egypt, they have now passed into the hands of his nephew, the present Khedive. The palace itself has nothing to recommend it but the view from the windows.

The gardens of Shoobra, though for-

mal, are pretty; and the scent of roses, with the gay appearance of flowers, is an agreeable novelty in Egypt. The walks radiate from centres to different parts of the gardens, some covered with trellis-work, most comfortable in hot weather.

There is no great variety of flowers; roses, geraniums, and a few other kinds are the most abundant. In one place are some *sont* trees (*Acacia Nilotica*), of unusual height, not less than 40 or 45 ft. high. The great fountain is the *lion* of the garden. In the centre is an open space with an immense marble basin containing water, about 4 ft. deep, surrounded by marble balustrades. These, as well as the columns and mouldings are from Carrara, the work of Italians, who have indulged their fancies by carving fish and various strange things among the ornamental details. You walk round it under a covered corridor, with kiosks projecting into the water; and at each of the four corners of the building is a room with divans, fitted up partly in the Turkish, partly in the European style. Some have been surprised to see at this fountain gas-lamps, evidently of the same family as those in Regent Street; but a more reasonable cause of surprise is that Shoobra should have been lighted by gas before it was introduced into any part of Paris.

At the other side of the garden, near the palace, is another kiosk, called *eg Gebel*, "the Hill," to which you ascend by flights of steps on two sides, and which forms a pretty summer-house, rising as it does above a series of terraces planted with flowers, and commanding a view over the whole garden, the Nile, and the hills in the distance. It consists of one room paved with Oriental alabaster, having a fountain in the centre.

About 2 m. beyond the palace are the *haras* of Shoobra, at present occupied chiefly by the Arab mares and stallions collected during many years by the present King of Italy, and sold by him to the Khedive in 1870. It is under the management of M. de St. Maurice, the Master of Horse; and if

the extensive improvements he contemplates are carried out, it will be one of the most important breeding establishments in the world.

EXCURSION II.—HELIOPOLIS.

a. Drive to Abbasseeyah and Koo-bah. b. "Virgin's Tree." c. Obelisk and remains of Heliopolis. d. Mata-reeah. e. Birket el Hag and Ruined Towns.

a. *Drive to Abbasseeyah and Koo-bah.*—The drive from Cairo to Heliopolis, the greater part of which is along a most excellent road, will occupy about $1\frac{1}{2}$ hour.

The road from the Esbekeeyah is the same as to the station and to Shoobra, but on reaching the new *sebeel* or drinking-fountain, erected by the Khedive's mother, you turn to the right and proceed along a wide road, bordered for some way with houses of European aspect. After a time the road divides and skirts on either side a large square battlemented building, commonly called *Gama ez Zahir*. At one time used as a government bake-house, it was until lately almost completely choked up with dust and rubbish both inside and out. When the new road was made all this was cleared away, and it is now used as a guard-house. The S. gateway forms a very picturesque object, with its massive portal deep in the shade of a fine old sycamore-fig. A little further on is passed a gateway leading into the suburb called *El Hoseyneeyah*. To the right of the road, on the edge of the mountains, are the ruins of the mosk and tomb of the well-known Melek Adal, mother of Salâh-ed-Deen. Only the curious and richly-wrought dome remains.

The road now widens into a really magnificent *chaussée*, planted with *lebbekh* trees, which in a few years will form a fine avenue. Leaving on the right the old caravan road to Suez, which is still in very good repair for some distance, and is the best drive

the invalid can choose for the sake of the fresh pure desert air, and on the left the Kobbet el Ghoree, a graceful dome covering the tomb of the last Memlook sultan but one, the Abbasseeyah is reached. It was founded, as the name implies, by the late Abbas Pasha, as a sort of dependency to the huge unsightly palace on the right after crossing the railway, now turned into a barrack. Here Abbas Pasha, who was in constant dread of assassination—a fear which his end justified—used to shut himself up, with watchmen stationed on the high look-out tower at one corner of the building, and swift dromedaries saddled in the stable, ready to fly into the desert at the first alarm.

Owing to the presence of so many troops, and the large military schools established there, the neighbourhood of the Abbasseeyah presents a gay and busy appearance.

On the left of the road, opposite the palace, is the observatory, and a little further on, where the new plantations are reached, can be seen, about a mile out in the desert to the right, the race-course. The races take place in January. The Khedive has taken great pains to improve the breed of horses in Egypt, and among his endeavours to this end have been the establishment of race meetings at Cairo and Alexandria. He is of course himself the great breeder and owner; but one or two Turks and some wealthy eunuchs have taken very kindly to the amusement; and these, with a few Europeans, make up the sporting community.

The beautiful plantations which the traveller now sees on either side of the road were only begun in 1869. The soil in which they grow is merely desert sand, irrigated with Nile water, and so impregnated with the rich alluvial deposit contained by it. Everything grows in luxuriance; palms, vines, orange and lemon trees, the castor-oil plant, and many others.

After crossing the old railway to Suez the road turns to the right, and becomes a delicious shady avenue, bordered with hedges of lemon shrubs

as far as the entrance to the palace of Koobah. This palace was built by the present Khedive, and is chiefly occupied by the hareem. Attached to it is a *haras*.

From this point the less said about the road the better. One must endeavour to forget the jolting in the prettiness of the surrounding scenery. After passing through a fine olive-plantation, you emerge on a broad richly-cultivated plain. It was here that Sultan Selim gained the victory in 1517, which put an end to the Memlook monarchy in Egypt, and made it a Turkish province. Here, too, in 1800, the French, under Kleber, defeated the Turks, and regained possession of Cairo.

b. "Virgin's Tree."—Just before reaching the village of Matareeah, at a little distance from the road on the right, is the garden in which is shown the sycamore-tree beneath whose shade the Holy Family are said to have reposed after the flight into Egypt. It is a splendid old tree, still showing signs of life, but terribly mauled alike by the devout and the profane, who respectively have forgotten their piety and their scepticism in the egotistical eagerness to carry away and to leave a record of their visit. The present proprietor, a Copt, fearing lest their united efforts should result in the total disappearance and destruction of the tree, has put a fence round it, which, while it prevents the ruthless tearing off of twigs and branches, affords those who are anxious to commemorate their visit a smooth and even surface on which, with the help of a knife obligingly kept in readiness by the gardener, they may make their mark.

c. Obelisk and Remains of Heliopolis.—A little further on beyond the village is Heliopolis. It is sufficiently known from a distance by its obelisk. The foundations of another obelisk, which formerly stood opposite this, and which was doubtless of the same Pharaoh, as it was customary for the Egyptians to place them in pairs at the entrance of their temples, have

lately been found. Before them appears to have been an avenue of sphinxes, which probably extended to the N.W. gate of the city, fragments of which may still be seen near the site of that entrance. Pococke mentions, near the same spot, a sphinx of fine yellow marble, 22 feet long; "a piece of the same kind of stone with hieroglyphics; and, 16 paces more to the north, several blocks," having the appearance of sphinxes; as well as another stone with hieroglyphics on one side. According to Strabo, it was by one of these avenues that you approached the Temple of the Sun at Heliopolis, which he describes as laid out in the ancient Egyptian style, with a dromos of sphinxes before it, forming the approach to the vestibule.

The *apex* of the obelisk indicates, from its shape, the addition of some covering, probably of metal; and the form of that in the Fyoom, of the same king, Osirtasen I., is equally singular. It is, indeed, not unusual to find evidences of obelisks having been ornamented in this manner; and the *apices* of those at Luxor, as well as of the smaller obelisk at Karnak, which have a slight curve at each of their four edges, recede from the level of the faces, as if to leave room for overlaying them with a thin casing of bronze gilt.

The faces of the obelisk at Heliopolis measure at the ground 6 ft. 1 in. on the N. and S.; 6 ft. 3 in. on the E. and W.; it stands on the usual labical dado, which reposes on two slabs, each about 2 ft. high, forming apparently part of the paved dromos rather than pedestals or plinths, as they extend a long way inwards beyond the dado of the obelisk. It is about 62 ft. 4 in. high, above the level of the ground, or 68 ft. 2 in. above the pavement.

This obelisk is the oldest in Egypt; the king whose name it bears, Osirtasen I., was the founder of the XIIth dynasty. The inscription, which is the same on each of the four faces, records his erection of the obelisk. The mounds and thick crude-brick walls, which enclose a space 4560 ft. by 3560 ft., mark,

according to M. Mariette, not the limit of the town, but of the vast open space in front of the celebrated Temple of the Sun; an assertion which he defends by a reference to similar enclosures in front of the temples at Sais and Denderah.

According to Strabo the city of Heliopolis stood on a large mound or raised site, before which were lakes that received the water of the neighbouring canals. It is therefore evident how much the Nile and the land of Egypt have been raised since his time, as the obelisks are now buried to the depth of 5 ft. 10 in.; and as he saw the base of the temple and the pavement of its dromos, the inundation could not then have reached to a level with its area. Part of the lofty mounds may still be seen in the site of the ancient houses of the town, which appear to have stood on the north side, on higher ground than the temple, owing no doubt to their foundations having been raised from time to time as they were rebuilt, and no change of elevation taking place in the site of the temple. This continued in the place where its foundations had been laid by the first Osirtasen. The same was observed by Herodotus, though in a much greater degree, in the position of the temple of Diana at Bubastis, "which, having remained on the same level where it was first built, while the rest of the town had been raised on various occasions, was seen by those who walked round the walls in a hollow below them."

The ancient Egyptian name of Heliopolis was in hieroglyphics, Re-ei or Ei-Re, "the House," or "Abode of the Sun," corresponding to the title Bethshemes, of the same import, which was applied to it by the Jews: and in Scripture and in Coptic it is called "On." Moses is said to have studied there, and Joseph's father-in-law was a priest of its renowned temple.

Though small, Heliopolis was a town of great celebrity; but it suffered considerably by the invasion of the Persians. Many of its obelisks, and

probably other monuments, were afterwards taken away to Rome and Alexandria; and at the time of the Geographer's visit it had the character of a deserted city. Strabo also saw "some very large houses where the priests used to live, that being the place to which they particularly resorted in former times for the study of philosophy and astronomy;" but the teachers, as well as the sciences they taught, were no longer to be found, and no professor of any one was pointed out to him. Those only who had charge of the temple, and who explained the sacred rites to strangers, remained there; and among other objects of interest to the Greek traveller, the houses where Eudoxus and Plato had lived were shown, these philosophers having, it is said, remained thirteen years under the tuition of the priests of Heliopolis. Indeed, it ceased to be the seat of learning after the accession of the Ptolemies, and the schools of Alexandria succeeded to the ancient colleges of that city.

A few fragments bearing the names of Rameses II. and Thothmes III. are nearly all that has been found here; with the former name, which occurs in a stone gateway, are associated the gods Re and Atmoo (Atum), the former being called "the lord of the temple." A pedestal with a bull and Osiris were found by Mr. Salt. The bull Mnevis shared with Re or Phra the worship of this city, and was one of the most noted among the sacred animals of Egypt. It was kept in a particular enclosure set apart for it, as for Apis at Memphis, and enjoyed the same honour in the Heliopolite as the latter did in the Memphite nome. Close to the hamlet of Kafr Gamors, a part of the Necropolis has been discovered by M. Mariette.

d. Matareeah.—The name of the neighbouring village Matareeah is erroneously supposed to signify "fresh water," and to be borrowed from the Ain Shems ("Fountain of the Sun") of ancient times; and though in reality supplied, like the other wells of Egypt, by filtration from the river,

it is reputed the only real spring in the valley of the Nile. That the word Matareeah cannot signify "fresh water" is evident from the form of the Arabic *مطرية* M-tareeah; for the word Ma, "water," should be written *Ma*, and, being masculine, would require the adjective to be *taree*; and this last is not applied to water, but to fruit. According to the Mosaic of Palæstrina, the "Fountain of the Sun" stood a short distance to the right, or E. of the obelisks before the temple.

Coptic tradition relates that the water of this fountain was salt until the arrival of the Holy Family, when, "Our Lady having bathed in it, the waters acquired their softness and excellence."

The gardens of Matareeah were formerly renowned for the balsam they produced. The balsam-plants are said to have been brought from Judæa to this spot by Cleopatra; who, trusting to the influence of Antony, removed them, in spite of the opposition of Herod, having been hitherto confined to Judæa. Josephus tells us that the lands where the balsam-tree grew belonged to Cleopatra, and that "Herod farmed of her what she possessed of Arabia, and those revenues that came to her from the region about Jericho, bearing the balsam, the most precious of drugs, which grows there alone." This is the Balm of Gilead mentioned in the Bible. The plants were in later times taken from Matareeah to Arabia, and grown near Mecca, whence the balsam is now brought to Egypt and Europe, under the name of Balsam of Mecca; and the gardens of Heliopolis no longer produce this valuable plant. But a still more profitable shrub—cotton—is said to have been first cultivated about 50 years ago on the ground near the obelisk; an experiment which has succeeded far beyond the most sanguine expectations.

In the month of April, the plain in the neighbourhood of Matareeah

abounds in quail, and is in consequence much resorted to by Cairene sportsmen.

e. Birket el Hag and Ruined Towns.—Beyond Heliopolis are the *Birket el Hag*, or “Lake of the Pilgrims,” *El Khanka*, and some *ruined towns*; which are not of general interest, and are seldom visited.

Birket el Hag is about 5 miles to the eastward of Heliopolis, and is the rendezvous of the Mecca caravan. Beyond this is *El Khanka*; and still further to the N. is *Aboozábel*, once known for its military college, camp, hospital, and schools of medicine.

El Khanka was remarkable in the days of Leo Africanus “for its fine buildings, its mosks, and colleges,” as the neighbouring plain for the abundance of dates it produced.

A mile or so beyond *El Khanka* is the *Birket el Akrashar*, abounding in wild duck; and in the neighbourhood at the right season are some very good snipe marshes.

Further on to the N.W. are the mounds of an ancient town called *Teh el Yahoodah*, the “Mound of the Jews.” A visit to this place might prove interesting to the antiquary, but the excursion had best be made by taking the train to Shibeen el Kanater, the second station on the line to Zagazig. The description will be found under Rte. 7.

EXCURSION III.—THE “PETRIFIED FOREST.”

This excursion, made from Cairo, will take from 3 to 4 hours. The Tombs of the Caliphs (*Kaid Bey*) may be taken in the way; or it may be combined with the excursion to Heliopolis. It is a somewhat wearisome ride, and a still more wearisome drive when, as is often the case, the carriage sticks in the sand, and neither blows, prayers, nor curses are effectual in getting the wretched horses to move. A donkey is the best means of getting there; and to those who do not care to take the

trouble to ride, it may generally be said that it is not worth while to drive there.

After passing *Kaid Bey* the way lies along a sandy *wády*, with the *Gebel el Ahmar* on the left, and the *Gebel Mokattam* on the right. The *Gebel el Ahmar*, or “Red Mountain,” is composed of red gritstone, which gradually runs into a siliceous rock, contains numerous calcedonies, and is of the same nature as the vocal statue at Thebes. Owing to the quality of the stone, which renders it peculiarly adapted for mills, this mountain has been quarried for a very early period to the present day, as may be seen from the fragments found at Heliopolis. The same species of rock rises here and there to the southward, upon the slope of the limestone range, and the bed above it contains petrified wood of various kinds.

After passing the Red Mountain, the plain opens out on the left, and the scenery assumes a complete desert aspect. Nearing the *Mokattam* hills, a slight sandy ascent is climbed, and on the plateau at the top are to be seen lying scattered about small and large fragments of petrified wood. At this point the driver or donkey-boy will endeavour to stop, and insist that these few specimens in the sand are what he calls the “Petrified 'Ood.” But if the visitor will persevere for about a mile further—he will be guided in the direction by the tracks of his predecessors—he will reach a spot where much larger fragments are lying, and among them two or three trees *in situ*, several feet in length. As they are sometimes more and sometimes less covered with sand, and as moreover pieces are constantly being taken to Cairo for ornamental purposes, it is hazardous to speak of their length, but in 1871 there were two on the left-hand side of the track, one 48 feet long and the other 21, and on the right of the track one 39 feet long. These fossil stems and fragments have generally been taken to represent petrified palm-trees, but scientific investigation has decided

that they are not correlated with any existing vegetation in Egypt. In an interesting paper contributed to the 'Geological Magazine' (vol. vii., No. 7, July 1870), by Mr. Carruthers, he says that after examining microscopically a large number of specimens collected by Professor Owen, he has come to the conclusion that the stems, though dicotyledonous, are not coniferous, and that they may be divided into two species, the *Nicolia Ægyptiaca*, already so named by Unger, and the *Nicolia Owenii*, so named from the distinguished professor among whose specimens he discovered the new species. A great deal of information on the character and position of this remarkable silicified wood, may be found in the paper mentioned above, and also in an article on the "Geology of Egypt," by Newbold, in the 'Quarterly Journal of the Geological Society' (No. 16, 1848).

EXCURSION IV.—THE BARRAGE.

This excursion is hardly worth making for its own sake, except to those interested in hydraulic engineering; but, if made at the proper season, it might be combined with a day's snipe or wild-fowl shooting in the neighbourhood. The best way of going is by the train, which leaves the Cairo station at about 8.30 A.M.; and if the object is merely to see the *Barrage*, there is plenty of time to do that and return with the train at midday. If it is intended to spend the day there, it will be necessary before leaving Cairo to order a carriage or donkeys to be in readiness at the bridge in time to get back before dusk. The carriage, which should have four horses, will take about 2½ hrs.; donkeys, 3½ to 4 hrs.

The first stone of the *Barrage* was laid by Mohammed Ali in 1847. The idea was originated and the works planned by M. Linant-Bey. Situated at the head of the Delta, about 12 miles below Cairo, the object of this gigantic work was to hold up the

waters of the Nile during the eight months of ebb, so as to maintain them at the level of the soil, and supply Lower Egypt during that period with the same amount of water as at the time of the inundation. It was calculated that the enormous expense of the work itself, and of the new system of canalisation which must be its necessary complement, would be compensated for by the great increase of cultivable land in the Delta, and by the being able to do away with the thousands of *sakiyahs* and *shadoofs*, thus setting free for more useful agricultural purposes the men and animals employed in working them. Unfortunately, practical difficulties have prevented the realisation of this magnificent scheme; and the works having been for some time abandoned, the *Barrage*, as it is, answers hardly any other purpose than that of obstructing the navigation; so that what should have been a work worthy of old Egypt, has ended in becoming a very useless impediment in the river.

The *Barrage* consists of a double bridge or weir, the eastern part spanning the Damietta branch of the Nile, the western the Rosetta. Between the two is the head of the Delta. "To form," says Dr. Russell, "an idea of such an undertaking, we must fancy what it would be to throw a barrier across the Thames at Greenwich, in the height of a full tide running down, with this exception, that the bottom of the Thames would afford much greater facility for laying the foundation, for the Nile bed is for many feet only soft mud. The appearance of the whole structure is so very light and graceful, that the spectator is apt to overlook the difficulty and the greatness of the work itself. The *Barrage* is architecturally very beautiful, with a noble front and grand general effect, produced by a line of castellated turrets which mark the site of each of the sluice-gates. There are also two lofty crenellated towers in the centre of each dam, to correspond with the towers over the entrance gateways. The turrets on

the N. side are constructed with small sentry-box-like chambers inside." The sluices "are formed of double cones of hollow iron, in a semi-circular form, working on radii of rods fixed to a central axis at each side of the sluice-gate. These double cones increase in size from the lower part of the cone to the top, and the lowest, which are the largest, fill with water as they descend into the bed prepared for them in the masonry at the bottom of the sluices. The labour of two men raised one very slowly against the great pressure of the water from its bed; when the gate was lowered, it was easy to understand the advantage of the curved surface in pressing obliquely against, instead of directly opposing, the current." These sluices are never all closed, as the vast pressure of such a mass of water would probably sweep the whole structure away. The arrangement of them has only been completed on the Western, or Rosetta, half of the *Barrage*. At the Delta end of each part is a lock, with sloping terraced quays above and below. The toll levied is 60 parás, or about 3s. an ardeb. Except during the high Nile, the only water that flows through the Eastern, or Damietta half comes round from the other side by means of a canal, and rushes through two or three arches only; the rest is dry land. The width of the Damietta branch is 543 metres, and at high Nile there passes through it $298\frac{3}{4}$ cubic metres of water per second, the mean velocity being 1 metre per second. The Rosetta branch is 464 metres wide, and at high Nile there passes through it $4738\frac{1}{4}$ cubic metres, the mean velocity being 1.70 per minute. The number of arches respectively is 72 and 62, each arch having a span of 16 ft.

Forming part of the *Barrage* scheme is a series of strong earthworks, as yet unfinished. When completed they will form a very strong military position, of great importance to the defence of the capital.

Starting from the head of the Delta, midway between the two halves of the

Barrage, is a large wide canal, which follows to a certain extent the course of the old Sebennyitic branch of the Nile.

EXCURSION V.—OLD CAIRO.

a. Drive to and Description of Old Cairo. *b.* Mosk of Amer. *c.* Roman Fortress of Babylon. *d.* Coptic Convents and Churches. *e.* Island of Roda and Nilometer.

a. Drive to and Description of Old Cairo.—Old Cairo is about 3 miles from Cairo. The road, after leaving the Esbekeeyah, lies first a short way down the Boolák avenue, and then, turning to the left, through the new quarter of Ismaileeyah to a *rond point* where several roads meet. One of those to the right leads to Kasr en Nil palace and barrack. Continuing on along a shady, but no longer macadamised road, Kasr el Ali, the palace of the Khedive's mother, is passed, and Kasr el Ain, where are the government hospital and medical schools. Soon after the old canal or Khaleeg (see § 8) is crossed. Just beyond this is the head of the aqueduct, which carries water to the citadel. The original aqueduct of Saláh ed deen (Saladin) was merely a conduit supported on wooden pillars; and it was not till about the year 1518 that the present stone one was substituted, by order of Sultan el Ghóree. The *sakiyahs* which raise the water are inside the massive building close to the river. The island of Roda is seen on the right, divided from the mainland by a canal-like stream.

Old Cairo may be said to commence directly the aqueduct is passed. It was founded by Amer ebn el As, who conquered Egypt in the caliphate of Omar, A.D. 638; and is said to have received its original name of Fostát from the leather tent (fostát) which Amer there pitched for himself, during the siege of the Roman fortress. In the same spot he erected the Mosk that still bears his name, which in after times stood in the centre of the city, and is now amidst the mounds

and rubbish of its fallen houses. Fostât continued to be the royal residence, as well as the capital of Egypt, until the time of Ahmed ebn Tooloon, who built the mosk and palace at the Kâlat el Kebsh, A.D. 879.

Gowher el Kâéd, having been sent by Môéz to conquer Egypt, founded the new city called Maşr el Kâherah (Cairo), which four years after (in A.D. 974) became the capital of the country, and Fostât received the new appellation of Maşr el Atéekeh, or "Old Maşr," changed by Europeans into Old Cairo. The ancient name of the city which occupied part of the site of Old Cairo was Egyptian Babylon; and the Roman station, which lies to the S. of the mosk of Amer, is evidently the fortress besieged by the Moslem invader.

In 1168, when the Crusaders invaded Lower Egypt, the Saracens set fire to Fostât to prevent its falling into the hands of the Christians. At that time it extended northwards as far as the mosk of Tooloon, to what is the southern part of Cairo. This fire, which is said to have lasted fifty-four days without being put out, was the ruin of Fostât. Nothing but the extensive rubbish-mounds all around remain to prove its former size.

b. Mosk of Amer.—The first monument of interest is the mosk of Amer, to the E. of the village, near the rubbish-heaps. The mosk is of square form, as were all the early mosks, except those which had been originally churches;* and it is somewhat similar in plan to the mosk of Tooloon, with colonnades round an open court. At the W. end is a single line of columns; at the two sides they are three deep, and at the E. end in six rows, the total amounting to no less than 229 or 230, two being covered with masonry. Others are also built into the outer wall to support the *dikka* or platform of the *môéiddin*; and the octagon in the centre of the open court is surrounded by eight columns. Many have fallen down, and time and neglect will soon cause the destruction of the whole

building. It has three doors on the E. side, over the southernmost of which is a minaret, and another at the S.E. corner.

At that early time the Arabs were contented with humble imitations of Roman architecture, or with buildings erected for them by Christian architects, which appears to have been the case in this instance; and the style of the arches and other portions of the exterior wall is the same as that found in contemporary Christian edifices. The general form of the arches is round, alternating with others of the pent-roof head; on the S. side some of the large lower arches are pointed, but it is doubtful if they are of the same age as the round ones above and adjoining them. Indeed it may be doubted if the Arabs in the time of the conquest of Egypt had made sufficient progress in architecture to build a mosk of the size and character of this of Amer; though they added to the interior in after times. Its present arches, on columns, which are built against the simpler arches of the original outer wall, are evidently of the style common in the time of El Moâiid, about 1412 A.D., when repairs are said to have been made to the mosk. Nor have we here the only instance of the pointed arch at that early period; and the Christian remains of Upper Egypt afford several examples of its employment, to cover small spaces, before the Arabs invaded the country.

The mosk has undergone several repairs, and in Murad Bey's time, who was one of its restorers, some Cufic MSS. were discovered, while excavating the substructions, written on the finest parchment. The origin of their discovery, and the cause of these repairs, are thus related by M. Marcel: "Murad Bey, being destitute of the means of carrying on the war against his rival Ibrahim, sought to replenish his coffers by levying a large sum from the Jews of Cairo. To escape from his exactions, they had recourse to stratagem. After assuring him they had not a single *parâ*, they promised, on condition of abstaining

* This never was a church, as some have imagined.

from his demands, to reveal a secret which would make him possessor of immense wealth. His word was given, and they assured him that certain archives mentioned a large iron chest, deposited in the mosk of Amer, either by its founder or by one of his successors in the government of Egypt, which was filled with invaluable treasure. Murad Bey went immediately to the mosk, and, under the plea of repairs, excavated the spot indicated by his informants, where, in fact, he found a secret underground chamber, containing an iron chest, half destroyed by rust, and full—not of gold—but of manuscript leaves of the Koran, on vellum of a beautiful quality, written in fine Cufic characters.” This treasure was not one to satisfy the cupidity of the Memlook Bey, and it was left to the sheykh of the mosk, by whom it was sold to different individuals.

Tradition has not been idle here; and the credulous believe that an ancient prophecy foretells the downfall of Moslem power whenever this mosk shall fall to decay; and two columns placed 10 inches apart, near the southernmost door, are said to discover the faith of him who tries to pass between them, no one but a true believer in the Korán and the Prophet being supposed to succeed in the attempt. When all but Moslems were excluded from the mosks, the truth of this was of course never called in question; and now that the profane are admitted, the desecration of the building is readily believed to cause the failure of the charm. At the S.E. angle is the tomb of the founder Amer; and at the S.W. a spring, said by believers to communicate with the holy well of Zem Zem at Mecca.

c. Roman Fortress of Babylon.—The next point of interest is the large walled enclosure called “*Ḳaṣr esh Shemmah*,” or “*Dayr en Nasârah*,” or “*Dayr Welee Girghis*,” occupying the site of the fortress already alluded to as having been the Roman station of Babylon. The style of its masonry has the peculiar character of Roman buildings; which is readily

distinguished by the courses of red tiles or bricks, and the construction of its arches: and over the main entrance on the S. side (which is now closed and nearly buried in rubbish) is a triangular pediment, under whose left-hand corner may still be seen the Roman eagle. Above appears to have been a slab, probably bearing an inscription, long since fallen or removed. Its solid walls and strong round towers sufficiently testify its former strength, and account for its having defied the attacks of the Arab invaders for seven months; and it is doubtless to this that Aboolfeda alludes when he says: “In the spot where *Fostât* was built stood a *Ḳaṣr*, erected in old times, and styled *Ḳaṣr esh Shemmah* (‘of the candle’), and the tent (*fostât*) of Amer was close to the mosk called *Jámat Amer*.”

Strabo mentions the station or fortress at Babylon, “in which one of the three Roman legions was quartered, which formed the garrison of Egypt.” This Babylon he describes as a castle fortified by nature, founded by some Babylonians, who, having left their country, obtained from the Egyptian kings a dwelling-place in this spot. His statement, however, of its being fortified by nature, scarcely agrees with the *Ḳaṣr esh Shemmah*, unless (which is very possible) the mounds of rubbish have raised the soil about it, and concealed its once elevated base; though the ridge of hill it occupied by the river, where hydraulic machines raised the Nile water for its supply, seems to accord with the description of its site given by Arab writers, who state that when taken by the Saracens the river flowed near its walls. At all events, it is evidently a Roman station, and probably the very one that existed in the days of the geographer, judging both from its style of building, and from the little likelihood of their forsaking a place “fortified by nature” for another; and no vestiges of any other Roman ruin are to be met with in the neighbourhood. The name itself of Babylon has been preserved in the name of the next *Dayr* beyond the

Kaşresh Shemmah, which is still called Dayr Babloon.

These Babylonians, according to Diodorus, were descendants of captives taken by Sesostris: some suppose them to have been left by Semiramis in Egypt; and others say the town was not founded until the time of Cambyzes. Some, again, pretend that the fort was first built by Artaxerxes, while Egypt was in the possession of the Persians. Strabo asserts that these Babylonians worshipped the Cynocephalus, which throws great doubt upon his assertion of the town having been founded by foreigners, and would rather lead to the conclusion that it was Egyptian; for it is more probable that those strangers were allowed to live there, as the Franks now are in a quarter of a Turkish city, than that they were presented by the kings with a strong position for the erection of a fortress.

Immediately on entering this gloomy-looking place by a low postern door on the W. side, the visitor finds himself in a narrow lane lined with shops. Indeed, the whole interior is a small town inhabited principally by Copts, but containing also some Muslims, and a Greek and a Latin convent. The objects of interest are many: but the traveller will find, if he trusts to his dragoman, that they are limited to the church in which is the traditional hiding-place of the Holy Family, and perhaps the Greek convent. It is well for those who wish to see something more to accept the services of a guide in the place itself, and distinctly make him understand what they wish to see. At some of the churches the key will not always be forthcoming, and the priests are apt to be surly and unaccommodating; but patience and *backsheesh* will work wonders. Some will find enough here to occupy many hours, and will of course have to postpone the remainder of the excursion to another day. A description of the principal churches will be found in its place in the following account of the Coptic Convents and Churches of Old Cairo, which has been con-

tributed by Mr. Greville Chester. It would be very desirable if a plan could be made of the fortress as it formerly existed. The principal points at which remains of it are seen are inside the court of the Greek convent; inside the Coptic church called "El Moalláka;" in the courtyard near the Jewish synagogue; and at the end of a lane, where the inside of one of the towers is used as a corn-mill: this part is called El Borg, and is said to be the spot where people were hanged. It evidently forms a portion of a large Roman building, with additions of a later period: crossing the lower part of one of the towers, the entrance to which is beneath a fine old round arch, is a more modern pointed brick horseshoe arch, which has been built to support more recent erections inside the old round tower.

d. Coptic Convents and Churches.—The ancient Christian churches, now belonging to the Copts and Greeks, which are scattered about in different positions amongst the mounds of the Arabian Fostát, have received far less attention than they deserve, considering their high architectural importance, and the numerous curiosities and works of art which they contain. The *Dayrs*, or convents, in which they are situated are fortress-like buildings, evidently constructed with a view to security against attack, and often containing, besides the church or churches, a regular town within their walls, as notably in the case of the Kaşr esh Shemmah.

The churches within these ancient *Dayrs* are invariably extremely plain on the outside. They are constructed of thin dark-red bricks, probably of Roman manufacture. One, three, or more domes rise above their roofs, and the thickness of the walls and the narrowness of the apertures for light render them admirably adapted to the warmth of the climate. Internally they are divided by wooden screens into different compartments, in the westernmost of which is commonly found the well or tank for the water blessed at the Feast of the Epiphany. The Baptistry proper is generally in

a separate chapel. The other compartments are for the women and for laymen, and that within the screen, which answers to the Iconostasis of Greek churches, is reserved for the use of the clergy in the celebration of the Holy Eucharist. The side aisles are likewise separated from the nave by openwork screens. The central and side altars, of which the latter are rarely used, stand under baldachinos supported upon ancient marble pillars, and behind each is almost invariably an apse with semicircular stone seats, and a central throne, anciently but not at the present time used by the bishop according to primitive Christian practice. The walls of the apses are decorated with mosaics or painted, and paintings cover the ceilings. The altars are themselves square, and under each is a cavity at the back. They are invariably made of stone, and on the top there is a central groove, in which is placed the square wooden receptacle for the Sacred Elements. Persons entering the doors of the Iconostasis are expected to take off their shoes, a practice of remote antiquity, and one which recalls the command of the Almighty addressed to Moses at the Burning Bush. The celebrating clergy at the Eucharist are generally altogether barefooted. As in the Greek Church, there are no organs; the only instruments of music used being cymbals and triangles. The voices of the clergy as they "*praise God with the loud cymbals*" have a singularly wild and impressive effect. There are no images, but a great number of paintings in the stiff Byzantine style, but some of them are not wanting in a kind of rude grandeur. The principal painting is always that of our Lord in the act of benediction.

The following are among the principal objects found in those churches which merit the attention of antiquaries and those interested in ancient ecclesiastical art:—1. Pulpits of marble, enriched with mosaics in marble and mother-of-pearl. 2. Shrines containing the relics of saints, enclosed

in wooden cases wrapped in rich silk or other stuff, and precisely resembling bolsters. 3. Processional crosses, often with flags attached, and hand-crosses of brass and silver. 4. Ancient silver and brass censers, of which some have small bells attached to the chains. 5. Brass candlesticks. 6. Silver boxes to hold the incense. 7. Silver chalices, patens, and spoons. 8. Coverings for copies of the Gospel, made of silver, silver-gilt, or iron. Many of these are enriched with interlacing work, crosses, and inscriptions in Coptic and Arabic in relief. The Gospels are hermetically sealed inside these cases. 9. Ancient Arabic lamps of glass. Only two or three of these now remain in use. 10. Square painted boxes or receptacles for the Sacred Elements at the time of celebration. 11. Ostrich eggs in metal casing, suspended from the roofs, like those in Mohammedan mosks. 12. Staves upon which the clergy and laity rest themselves during long services. 13. Large carved wooden chairs used as supports for relics, or for the Gospels, and occasionally as a seat for the Patriarch. 14. Screens of inlaid wood and ivory, often of extreme beauty and intricacy of design. 15. Rich hangings for curtains and coverings of the altar. 16. Vestments, of extremely ancient design, but rarely of ancient manufacture. 17. Wall-decoration of Arabic and Persian (or Rhodian) tiles.

In making a few observations on these ancient Dayrs, and the churches which they contain, it will be convenient to arrange them in the order in which they occur as the visitor approaches from the Bâb Seyyideh Zeynib, at the S. end of Cairo:—

1. *Dayr Mari Mena*, containing the Coptic church of Mari Mena, with a chapel lately occupied by the Syrians attached, and the comparatively modern church of the Armenians.

St. Menas, whose name is interesting as recalling that of the first recorded King of Egypt, flourished at the beginning of the fourth century. There was a celebrated convent bearing his name at Alexandria, and

there, probably; were made the numerous Christian bottles inscribed with his name and effigy which are found in the catacombs at Alexandria and elsewhere in Egypt.

Mari Mena.—This church contains an extremely curious candlestick of bronze, representing two dragons with their heads at each extremity, and their tails interlaced in the middle. The lights are fixed along the back. This candlestick was copied about 150 years since for the adjoining church of the Armenians.

2. *Dayr Aboo Sepheen*, containing the churches of Aboo Sepheen, Amba Shenooda, and Sitt Miriam.

Aboo Sepheen.—A very fine and interesting church. The ancient wooden door is defended by a casing made of the scales of crocodiles! In a reliquary is preserved the arm of St. Macarius. The pulpit is magnificent, with mosaics of coloured marbles intermixed with mother-of-pearl. The screens are of wood, inlaid with ivory, and superbly carved. The central apse has a magnificent semi-circle of marble steps, and the wall above is lined with fine mosaics. Some of the paintings, upon a gold ground over the screens, appear very ancient. There is a fine Arabic ewer and basin enamelled in blue and green, and a remarkably perfect wooden book-desk. The nave has a high-pitched roof, and the dome is unusually lofty. Near the Epiphany water-tank is a curious prostrate stone column, 4 ft. 10 in. long, entirely covered with Arabic inscriptions, which merits investigation.

Amba Shenooda.—An interesting church. There is a fine early pulpit of wood, and some curious coverings for the altar. Here are a Gospel-cover of base silver, and two silver diadems used in marriages.

3. *The Roman fortress known as "Kasr esh Shemmah," or Dayr Meri Girghis*, containing the Coptic churches of Meri Girghis, Kedeseh Berbarra, Sitt Miriam (A), Sitt Miriam (B), called also "El Moallaka," and Aboo Sirgeh, with the subterranean church of Sitt Miriam beneath. Here

also is an ancient Jewish synagogue, formerly the church of St. Michael, and a Greek convent containing the church of St. George, and the chapel of the Forty Saints below it, which last is close to an ancient well, surrounded by a circle of massive columns supporting round arches.

Kedeseh Berbarra.—A very curious church of early date. The shrine of St. Berbarra is gaudily painted in bright colours, and contains within a brass grill the relics of St. Berbarra wrapped in a kind of blue bolster. The nave is supported on ten pillars, upon which rest elegantly painted beams of wood, above which are pointed arches. The lofty marble pulpit stands upon ten marble pillars, and is enriched with mosaics. This church abounds with splendid early carvings in wood and ivory. The paintings on the screen before the Iconostasis are unusually good. There is a curious triple standing candlestick of iron, a single one of brass, and a *corona* now disused.

Aboo Sirgeh.—A large, fine, and lofty church. The pulpit in the central aisle is of early wood-work. The principal screen is a magnificent specimen of carved ivory and wood: to the left of it are some interesting panels sculptured with St. George (the patron saint of the Copts), other Saints, and Scriptural subjects. Behind the high altar there is a grand flight of seven lofty steps of white and coloured marbles, the wall above being faced with exquisite mosaics, in which the coloured marbles are intermixed with mother-of-pearl and pieces of blue opaque glass. This mixture of shell with marbles can only be seen in a very few of the finest churches and mosks, and has a remarkably elegant effect. In the space in front of the Iconostasis two narrow staircases descend to a small three-aisled subterranean chapel with plastered walls, apparently of great antiquity. It is dedicated to *Sitt Miriam* (the Lady Mary). Two pillars on each side divide the side aisles from the centre. In the eastern wall of the central aisle is a deep cavity or niche with a cross-

slab at the bottom, and with the side and roof carefully finished with hewn stones. In the end of the S. aisle is a font embedded in stone like a copper, and used for the baptism of small children. In the side wall of each of the side aisles there is another niche, at the bottom of each of which is a sculptured cross. Tradition reports that at the time of the Flight into Egypt, the Blessed Virgin and the Holy Child rested in one cavity, and St. Joseph in the other.

Sitt Miriam (El Moallaka). — A church of paramount interest. This church, being situated upstairs in one of the towers of the Roman Gateway of Babylon, and at a considerable height from the ground, is known as "El Moallaka," i.e., "*the Suspended.*" The approach is by a lofty staircase, with side walls of ancient stone masonry, and a vaulted roof of small dark-red bricks. It has five aisles, supported, as usual in these churches, by pillars and capitals torn from ancient Greek or Roman buildings. Upon these rest beams of wood sculptured with ancient Coptic inscriptions, and above are series of pointed arches. From the introduction of the cross amidst the Corinthianizing foliage of some of the capitals it is evident that they belong to the Roman-Christian period. In the principal aisle there is a remarkable marble pulpit, ornamented with *Opus Alexandrinum*, and supported on marble pillars. The pulpit staircase is adorned with two sculptured crosses. Beneath is the tomb of a Coptic Patriarch. The principal screen, which is surmounted by good paintings of our Lord with Saints and Angels, is exquisitely sculptured in ebony, cedar wood, and ivory. In a small space to the left of the high altar two leaves of a cedar door are preserved, which are carved with great delicacy and elegance, and are of the highest interest. The panels are eight in number; the two upper ones represent crosses amidst interlacing foliage, below which are the following subjects: The Adoration of the Magi, Our Lord's Baptism, Our Lord's Triumphant Entry into Jeru-

[Egypt.]

salem, The Ascension, The Descent of the Holy Ghost on the Day of Pentecost, and another subject, possibly the Avowal of St. Peter. In one of the aisles is a portion of pavement executed in *Opus Alexandrinum*, and there are some good fragments of mosaic in the Baptistery. Many of the details of this church are extremely curious. It also possesses the only specimen of a stained-glass window to be found around Cairo in a Christian church. A door in the entry gives access to the interior of one of the Roman Gate-towers, which is partly used for burials. By another door access is obtained to the remarkable doorway which bears a long Christian inscription in Greek, and Christian sculptures upon beams of cedar. The capitals which support the beams are themselves carved out of wood. Unfortunately the beams are so built into the wall at one end that the beginning of the inscription is illegible. It is arranged in four lines, and appears, so far as it can be deciphered, to consist of sentences from the Greek liturgy. The presence of the letters ΔΙΟΚ near the end of the last line has led to the supposition that the inscription is to be referred to the time of the Emperor Diocletian, but the debased style of the Greek letters would rather point to a later origin. The sculpture represents Our Blessed Lord seated within a vesica or nimbus, and on either hand are six Apostles, divided from each other by rude columns or palm-trunks. Beyond the doorway is a small chamber with a vaulted brick roof. The whole no doubt formerly was a side entrance to the original Greek church. It is probable that the edifice came into the possession of the Copts at the time of the Muslim conquest, when Amer rewarded them for their ready submission and aid by making over to them various properties belonging to the hated fellow-Christians by whom they had been so long oppressed.

The *Greek Convent* is a large building, and contains many objects of

interest. In the church are some beautiful specimens of old Arabic and Persian tiles.

The *Jewish Synagogue*, already alluded to, is the desecrated Christian Church of St. Michael, given up several centuries since to the Jews, to whom a large sum was owed which the Copts were unable to pay. In plan it resembles a Basilica in miniature. Above and around the niches for the books of the Law are numerous Hebrew inscriptions amidst interlacing foliage executed in wood and plaster. A door to the left of the building admits to an open space, where a fine view is obtained of the interior of one of the Roman bastion-towers, and of the inside of the gate on the S. side, mentioned above.

4. *Dayr Bablôn*, preserving the name of the Roman Babylon of Egypt, and containing the Church of Sitt Miriam.

5. *Dayr Tedreus*, containing the Church of Sitt Miriam, and that of Aboo Eer wa Hanna.

Aboo Eer wa Hanna (Hannes).—This church has been rebuilt at no very remote period. It contains, however, several curious objects, pre-eminent among which is a magnificent silver-gilt Gospel-case, ornamented with Arabic and Coptic inscriptions. Here are also some fine crimson and gold vestments, and a pair of silver-gilt girdle-clasps, enriched with *niello*. The relics of Aboo Eer wa Hanna are preserved in a chapel to the right of the church. The cup and paten of this church appear to be ancient.

6. *Dayr Melek Michael* (the Archangel Michael), with the church of St. Michael.

7. *Dayr El Admeeh*, by the side of the Nile, a little on the Cairo side of the village of Tooreh.

It may be added that all these ancient churches are built east and west, and in their arrangements and

fittings give as accurate a picture of early Christian usages as can anywhere be found.

Days Nos. 1 and 2 might be taken on the visitor's way back to Cairo, supposing him to have begun with No. 3.

e. Island of Roda and Nilometer.—The Island of Roda lies opposite Old Cairo, from which it is separated by a canal-like branch of the river. The N. part of it was formerly occupied by beautiful gardens, planted chiefly by Ibraheem Pasha. Though no longer resorted to by the Cairenes as a cool and shady retreat in summer, it still presents a very pretty and pleasing appearance. Arab tradition has chosen it as the site of the finding of Moses by Pharaoh's daughter.

In the time of the latter princes of the Greek empire, Roda was joined to the main land by a bridge of boats, for the purpose of keeping up a direct communication between Babylon and Memphis, which still existed at the period of the Arab invasion under Amer; and at a later period the island was fortified by the Baharite Memlooks with a wall and towers of brick, some of which still remain.

At the S. extremity of the Island is the Nilometer, situated in the garden of a house, the entrance to which may be reached in a boat from Old Cairo.

The *Nilometer*, in Arabic *Mekkeedâs* (measure), is, as its name indicates, used for the purpose of measuring the height of the Nile. It consists of a square well or chamber, in the centre of which is a graduated pillar. This pillar is divided into 16 cubits, each $21\frac{1}{16}$ inches long; the 10 uppermost of these cubits are again sub-divided into 24 digits each, but the 6 lowest are separated only by a line. According to the measurement of Cairo, where the cubit is reckoned at about $14\frac{1}{4}$ inches, the column contains 24 cubits. Some have stated that the cubits are of different lengths, but this is not the case; though it is certain that no accurate calculation can be obtained from a column which has been broken and

repaired in such a manner that one of the cubits remains incomplete; and it is evident that the number of cubits of the river's rise, as calculated at the time of its erection, must differ much from that marked by it at the present day; the elevation of the bed of the Nile having altered the relative proportion of the rise of the water, which now passes about one cubit and two-thirds above the highest part of the column.

The interior of the building is about 18 feet square, and was formerly surmounted by a dome which is said to have borne a Cufic inscription, and a date answering to A.D. 848. On each side is a recess, about six feet wide, and three deep, surmounted by a pointed arch. Over each of these arches is an inscription in Cufic, and a similar inscription runs round the upper part of the chamber. They are passages from the Korán, relating to the "water sent by God from heaven," which shows the received opinion of the causes of the inundation, first alluded to by Homer in the expression *Διὸς Περσεὺς ποταμοῖο* applied to the Nile, and occasionally discarded and readmitted by succeeding authors until a very late period. The inscriptions have no date, but their age may be fixed by the character in which they are written; they being the same as that used in the mosk of Ebn Tooloon, and a different writing having been introduced in the century following. The fixing of this date is of considerable architectural interest, as it affords an additional proof of the early use of the pointed arch: and if Mr. Lane's date, A.D. 861, for the completion of the first Nilometer at Roda be accepted it follows that the pointed arches here seen are 16 years older than those of the mosk of Tooloon.

According to Mr. Lane the first Nilometer of Er-Ródah was built during the Caliphate of El Weleed, who reigned from A.D. 705 to 717. "This was washed down by the river, or, as some say, was pulled down by the order of the Khaleefeh El-Mamoon, about the beginning of the third century of the Flight; but that which

replaced it was not finished by him; under the Khaleefeh El-Mutawekkíl it was completed in the beginning of 247 (A.D. 861). "This is the building now existing" (says El-Is-hákee, in his history, which he brought down to A.H. 1032). In the year 259, Ebn Tooloon went to inspect it and gave orders for repairing it; which was done; 1000 deenárs were expended on it; the Khaleefeh El-Mustansir is also said to have caused some trifling repairs to be done to it. But it has undergone very slight alteration since the time of El-Mutawekkíl."

Diodorus would seem to affirm that the first Nilometer in the time of the Pharaonic kings was erected at Memphis, which is repeated by Arab historians. Herodotus speaks of the measurement of the river's rise under Moëris, and at the period he visited Egypt: a Nilometer is mentioned at Eileithyas, of the time of the Ptolemies: that of Elephantine is described by Strabo; and from the inscriptions remaining there we know it to have been used in the reigns of the early Roman emperors. A movable Nilometer was preserved till the time of Constantine in the Temple of Serapis at Alexandria, and was then transferred to a church in that city, where it remained until restored to the Sarapeum by Julian. Theodosius afterwards removed it again, when that building was destroyed by his order.

"Remains of an ancient Nilometer existed in the time of El-Makreezee in the Deyr-el Benát in the Kasr-esh-Shemá; which was the Nilometer before El-Islám." The first Nilometer built in Egypt after the Arab conquest is ascribed to Abd el Azeéz, brother of the Caliph Abd el Melek, erected at Helwán about the year 700; but being found not to answer there, a new one was made by his successor El Weleed, as already stated, in the Isle of Roda. Mamoon built another at the village of Benbenooda, in the Saeed, and repaired an ancient one at Fkhmeem. These are perhaps the oldest constructed by the Arab kings; though Kalkasendas pretends that Omar has a prior claim to this honour.

The rise of the Nile as measured by the Nilometer of Roda is proclaimed in the streets of Cairo every day during the inundation by several criers, to each of whom a particular district is allotted. Their duties begin the first week in July, soon after the commencement of the rise, and continue until the end of September when the river has reached its greatest height. The ceremony of the cutting of the Canal already described takes place when the river has reached, according to the official declaration, the sixteenth cubit of the Nilometer; but the actual rise of the river at the time of the "Wefà en-Neel," (the completion, or abundance of the Nile) as it is termed, is generally about twenty or twenty-one feet in the neighbourhood of the metropolis. Twenty-two cubits is reckoned by the Cairenes as a perfect inundation. From 24 to 26 feet may be taken as the ordinary maximum of the rise at Cairo.

A full account of all the observances in connexion with the rise of the Nile will be found in Lane's 'Modern Egyptians,' from which the above particulars have been principally taken.

The view from the terrace of the palace at the S. point of Roda is animated and interesting. Immediately to the left is the port of Old Cairo, one of the principal ferry-stations between the two banks. Boats of all sizes, containing a curious medley of human beings, camels, and donkeys, are constantly passing; and it is difficult to say which is the most striking and the least pleasing, the bray of the donkey, the roar of the camel, or the harsh shrieks of the passengers and the boatmen disputing over the fare. The traveller of the present day, who can loll in his carriage all the way to the Pyramids, loses the annoyance and the interest of the ferry-crossing between Old Cairo and Geezeh, which used to be a principal feature in that excursion. The Nile is here seen in its full width and grandeur, and the eye can follow its course for some distance S. To the right are magnificent palm-groves stretching for

miles along the plain, and behind them, on the edge of the desert, rises a long line of pyramids reaching from Geezeh to Dashóor.

On the return home, the route may be varied by taking the road to the right after passing under the aqueduct. This will lead by the Christian cemeteries and the two Coptic convents of Meri Mena, and Aboo Sepheen described above, to the mosk of Seyyideh Zeyneb, and thence to the Esbekeeyah.

EXCURSION VI.—THE PYRAMIDS.

a. Preliminary Observations. *b.* Drive to the Pyramids. Boolák. Geezeerh. Geezeh. *c.* The History and Object of pyramidal buildings in Egypt. *d.* The pyramid platform of Geezeh. *e.* The Great Pyramid. *f.* The Second Pyramid. *g.* The Third Pyramid. *h.* Other small Pyramids. *i.* The Sphinx. *k.* Tombs. *l.* The Causeways. *m.* Pyramid of Abooróash. *n.* Pyramids of Abooséer.

a. Preliminary Observations.—The excursion to the Pyramids is no longer what it used to be. Carriages, a bridge over the Nile, and a macadamised road have superseded donkeys, the ferry at Geezeh, and the tortuous dusty footpath. It is no longer necessary, however high the Nile may be, to go many miles out of the way in order to avoid some canal or fields under water. Starting in a carriage from the Esbekeeyah, the Pyramids may be reached at any time of year in 1½ hour by the excellent high road, which lies above the reach of the inundation, and crossing all the principal canals on stone bridges, leads up to the very base of the Great Pyramid itself. Some will regret the change, and not appreciate the facilities afforded to the European *οἱ πολλοί* of Cairo, for aiding in the task already too well performed by those who should know better, of disfiguring the monuments; while others may think that in a country where to lay a railroad is easier than to make a road, a first-class carriage and a locomotive would be a de-

sirable and obvious improvement upon a rickety chaise and a pair of screws.

The whole excursion to the Pyramids from Cairo and back, may be "done" in five or six hours; but those who are not pressed for time will do well to devote a whole day to it. Leaving Cairo at a moderately early hour—say 8.30 a.m., there will be time to drive to the Pyramids, make the ascent of the Great Pyramid, and visit the interior before the middle of the day; two hours may then be devoted to luncheon and rest, and plenty of time will still remain for the other two pyramids, the sphinx, and the tombs. The hire of a carriage will be from 16 shillings to 1*l.*, whether the whole, or part of a day be employed. For a donkey four shillings.

As the ascent of the Great Pyramid, and the groping into the interior are very fatiguing, ladies who are not very strong will do well to send on donkeys from Cairo, to carry them about to the Sphinx and other objects of interest. The monopoly of acting as guides is in the hands of the inhabitants of the village on the edge of the plain close to the Pyramids, commonly called the Pyramid Bedaween, and their Sheykh is responsible for the good behaviour of his men, and the safety of visitors. There is a regular tariff of 2 shillings which should be paid to the Sheykh, and for which he is bound to furnish two or, if desired, three men to assist in making the ascent, and visiting the interior. This should not be paid in advance, and the traveller should decidedly refuse the assistance of any men, except those appointed by the Sheykh. If he is accompanied by a dragoman it will be better to leave the settlement of everything in his hands, making him distinctly understand that he is to arrange it all, and prevent all annoyance as much as possible. Of all pestilent nuisances to which the sight-seeing traveller is subjected in the course of his wanderings, the Pyramid Arabs are by far the worst, and the pleasure of the trip is often spoiled by the annoyance and weariness caused by their importunities. Perhaps the best plan is to choose one

as a special attendant, and make his *backsheesh* dependent on the manner in which he keeps off the others.

It may be taken for granted that, as a rule, any so-called antiquity offered for sale at the Pyramids is not genuine. Things of small value, such as bits of mummy-cloth, beads, &c., may be old, as there is an inexhaustible supply of them at Sakkarah, and if they are not of very remote date the investment is not large enough to be a matter of regret; but so-called antique gems and other articles, for which a comparatively high price is asked, are almost invariably counterfeit. When the Pyramid Arabs have got a good thing, they do not offer it at first hand to the European sight-seer.

All who desire to see well the interior of the King's Chamber, inside the Great Pyramid, should take some magnesium wire with them. A rope ladder is necessary for those who wish to see any of the other chambers. Candles will also be wanted for the passages in the pyramids and for some of the tombs.

It is possible to go to the Pyramids, and then on to Sakkarah, or *vice versa*, and back to Cairo in one day, but it is a very long day's work, and not to be recommended. By taking tents, however, and camping out at either of the two places, the two excursions may very pleasantly be combined in one. (See Excursion vii., Sakkarah, a.)

b. Drive to the Pyramids. Boolák. Gezeereh. Geezeh.—The route for a short distance is the same as to Old Cairo; it then turns to the right to Kaṣr-en-Nil, and crosses the river over a handsome iron bridge above Boolák. Although few will probably stop, either going or coming back, to visit Boolák, it will be convenient to introduce here a short description of what there is to be seen in that suburb of Cairo: premising that all the things to be mentioned, with the exception of the Museum, will require an order for seeing them, and that none of them are worth the trouble of a visit except to any one specially interested.

Boolák, as has been already said, may be called the port of Cairo. From *Ka-r-en-Nil* to opposite *Enbábel*, the bank is crowded with boats of all kinds, and decidedly the best view of *Boolák* is that which may be obtained from the river. Beginning from the South end, the first object of interest is the Museum already described. Next come the stables of the *Khedive*, seen on the right immediately after leaving the avenue. Permission to see them can be obtained by applying to *M. de St. Maurice*, the Master of the Horse. Continuing from the Museum, we reach, after passing through the most crowded part of the narrow main street of *Boolák*, the Government Printing Establishment, at which are printed works, both in Arabic and the European tongues; lithography is also done, and there is a drawing-school. Next to the Printing-house is a paper mill, the first built in Egypt; a very good kind of paper is made there of the grass called "*húfeh*." A little further on, still on the river-side of the road, is the Arsenal, presenting no feature of interest. And nearly opposite the entrance to it is the building in which the lunatics are lodged; most of the inmates are harmless, violent cases being seldom known: the so-called santons, or saints, who, under the protection of their real or pretended madness, used to infest the streets of Cairo, and practise all kinds of horrors, have suffered from the effect of advancing civilisation, and are confined here as lunatics.

We now return to the direct road to the Pyramids. After crossing the river, and leaving on the right *Gezeereh* and its palace (see §16), the drive enters a beautiful avenue of *lebbekh* trees leading to the palace of *Geezeh*, a summer retreat, built by the present *Khedive*. It is not shown to visitors. After passing it, the direct road to the Pyramids crosses a large camping-ground, and turns to the right, leaving the town and station of *Geezeh* on the left.

The Coptic name of *Geezeh* was *Tpersoi*. It is now a mere village, with a few cafés, ruined bazáars, and

the wrecks of houses, once the summer retreats of the *Memlooks* and *Cairenes*. At the time of the *Memlooks* it was fortified, and formed, with the Isle of *Roda*, a line of defences which commanded or protected the approach to the capital. *Leo Africanus* calls it a city, beautified by the palaces of the *Memlooks*, who there sought retirement from the bustle of Cairo, and frequented by numerous merchants and artisans. It was also the great market for sheep, brought, as he says, from the mountains of *Barca*, whose owners, the Arabs, fearing to cross the river, sold their stock there to agents from the city. The mosks and beautiful buildings by the river's side are no longer to be seen at *Geezeh*; and the traveller, as he approaches it from the river, wanders amidst uneven heaps of rubbish, and the ill-defined limits of potters' yards, till he issues from a breach in the crumbling *Memlook* walls into the open plain. No one is likely to turn aside on his way to the Pyramids, to look at *Geezeh*, and its name only will claim his notice, as distinguishing the locality of the Pyramids *par excellence* of Egypt.

From *Geezeh* the road continues along the cultivated land in one unbroken straight line; and a glaring, dusty highway it is, though the trees on each side give promise in a short time of a shady avenue. The embankment, on the top of which the road runs, is a very broad and substantial one. The inundation finds an exit through two bridges. The first to drive to the Pyramids without a break, were the Prince and Princess of Wales, in 1868. The inundation of that year washed the bridges and some of the road away, but they were repaired for the Suez Canal fêtes in 1869, and have successfully stood the test since then; a result in some measure owing to the better system of canalisation inaugurated in Upper Egypt, and the consequent diminution in the rush of the inundation by the time it reaches Cairo. It is, no doubt, a great convenience to be able to drive to the Pyramids in an hour and a half, along a good road; but the sense of the convenience

is tempered by regret at the loss of much that was picturesque and striking in the old round-about donkey ride. The principle features of this ride, as it used to be, are thus well described—"The plain we now traversed, being intersected in various directions by canals, and partly covered by broad sheets of water, the remains of the inundation, between which in many places lay the road, over slippery causeways, or banks of earth, barely wide enough to admit of one person's riding along them at a time. Large flights of ibises (?), as white as snow, continually kept hovering above us, or alighted on the lakes, while several other kinds of water-fowl, of brilliant plumage, were scattered here and there in flocks. A great portion of the plain was covered with forests of date-palms, of magnificent growth; planted in regular lines, and springing up from a level carpet of grass, or growing corn of the brightest green. Interspersed among these woods, and numerous smaller groves of tamarisk and acacias, were the villages, mosques, and Sheikh's tombs; not unpleasant objects when beheld by a cheerful eye.

"As owing to the quantity of water which still remained from the inundation, the pathway turned in various directions, and proceeded in a very circuitous manner; we often seemed to be moving towards the east, and caught a view of the Mokattam Mountains: frequently the Pyramids of Sakkarah, Abousir, and Dashour became visible in the distance towards the south; but though they were many in number, I could discern no more than seven. The appearance of the country continued extremely fine, and the rocks and grey sand-hills of the desert, which bounded our view towards the west, seemed only to enhance by contrast the splendour of the intervening landscapes. It would appear to be mere prejudice to suppose, that a fine level country like Egypt, contemplated through an atmosphere of extraordinary purity, with a surface diversified by all the accidents of wood and water, rustic architecture, flocks

and herds, or hemmed in by rocks and sands eternally barren, must necessarily be insipid and unpicturesque. The landscape now before me was beautiful, and there are artists in England who, from such materials, and without overstepping the modesty of nature, could create pictures to rival the softest scene among the works of Claude. The date-palm itself is a lovely object; far more lovely than I have ever seen it represented by the pencil; and when beheld in its native country, relieved against a deep blue sky, or against the yellow sands of the desert, with a herd of buffaloes, a long string of laden camels, or a troupe of Bedouins passing under it, lance in hand, it constitutes a perfect picture. But when we have before us a whole forest of these trees, of all sizes, from ten to one hundred feet in height, intermingled with mimosas, acacias, tamarisks, and Egyptian sycamores, more noble, if possible, than the oak, disposed in arched echoing walks, with long green vistas, glimpses of cool, shady lakes, villages, mosques, pyramids, the whole ever canopied by a sky of stainless splendour, and glowing beneath the pencil of that arch painter, the sun, nothing seems to be wanting but genius to discover the elements of the most magnificent landscapes."—*J. St. John.*

The view from the present high-road over the fertile plain on each side is a very beautiful one, especially in the month of January, when everything is green; and the back-ground of pyramid and desert in going, and of Cairo and its citadel and the Mokattam hills in returning, are worthy settings to the picture.

The sportsman, too, will regard it with no less interest than the artist, as, in the months of March and April, the fields of clover, corn, and vetch, abound in quail, and bags of 30 or 40 brace are often made by two guns in a few hours.

Most travellers have expressed their sense of disappointment on approaching the Pyramids, so vast at a distance, so apparently insignificant when only a short way off—a feeling not dispelled

until one stands close under the Great Pyramid. "I found the best way of getting an impressive idea of the enormous magnitude of these pyramids, was to place myself in the centre of one side and to look up. The eye thus travels over all the courses of stone, from the very bottom to the apex, which appears literally to pierce the blue vault above. This way of looking at the Great Pyramid—perhaps it is a way which exaggerates to the eye its magnitude unfairly—makes it look alpine in height, while it produces the strange effect just noticed."—*Rev. B. Zincke.*

On the right of the road, just as it reaches the desert and begins to ascend the rocky platform on which the Pyramids stand, is a building intended for an hotel. Emerging from between the walls which keep this last portion of the road from being buried in sand, the traveller finds himself at the foot of the Great Pyramid.

c. The History and Object of pyramidal buildings in Egypt.—What may be called the Pyramid Field of Egypt, extends in a long series of groups, over about three parts of a degree of latitude, from Abooroâsh in the N., to Illahoon, in the Fyoom, in the S. The number contained within that space has been variously estimated; but may be taken at nearly one hundred. Brick pyramidal structures are also found at Thebes. In Ethiopia, near Napata (Meroë), there are also many similar structures. Of the pyramids of Egypt, the oldest is, probably, the large one of Sakkarah, built in degrees; (see Exc. vii.). Stone is the material employed in building them, with a few exceptions, such as the crude brick ones at Dashoor, in the Fyoom, and at Thebes; all of which, however, are probably of a later date than the stone ones. The "law of Egyptian pyramid building" has been thus described, according to the theory of Lepsius and Mr. Wild: "A rocky site was first chosen and a space made smooth, except a slight eminence in the centre, to form a peg upon which the structure should be

fixed. Within the rock, and usually below the level of the future base, a sepulchral chamber was excavated, with a passage, inclining downwards, leading to it from the north. Upon the rock was first raised a moderate mass of masonry, of nearly a cubic form, but having its four sides inclined inwards, upon this a similar mass was placed; and around other such masses, generally about half as wide. At this stage, the edifice could be completed by a small pyramidal structure being raised on the top, and the sides of the steps filled in, the whole being ultimately cased, and the entrance passage, which had of course been continued through the masonry, securely closed; or else the work could be continued on the same principle. In this manner it was possible for the building of a pyramid to occupy the lifetime of its founder without there being any risk of his leaving it incomplete."

Many have been the ideas propounded, as to the purpose which pyramids were intended to serve. Temples, granaries, observatories, tombs, and many other notions, have all had their advocates; but it is now a pretty generally accepted fact among Egyptologists, that they were simply tombs: that in fact, during a certain period of Egyptian history, it was customary to raise a structure of pyramidal form, varying in size according to the importance of the owner, over every tomb of any consequence—a theory which the uniform subterranean chamber and descending passage found beneath every pyramid yet examined seems to confirm. How far it is applicable to the special case of the Great Pyramid, with its complicated arrangement of chambers in the very heart of the structure, is not a question that need be decided here. Many learned men have seen, in the elaborate structure of the Great Pyramid, a wider intention and a more abstruse meaning; and the latest and most able opponent of the tomb theory as applied to the Great Pyramid, Mr. Piazza Smyth, has written a learned work, to prove that it is a "metrological monument," intended to serve as a

standard for all kinds of measures. Some think they served for astronomical purposes as well as for tombs. The latest authority, M. Mariette, thus speaks decisively in favour of their being nothing but tombs: "With regard to the object for which the Pyramids were destined, it is contrary to all that we know of Egypt, to all that archaeology has taught us of the monumental customs of that country, to see in them anything but tombs. The pyramids, such as they are, are tombs; massive, complete, hermetically sealed everywhere, even to the most carefully constructed passages, without windows, without doors, without any external opening. They are the gigantic and for ever impenetrable casing of a mummy; and the fact that one alone among them has accessible interior chambers, from which astronomical observations might have been made, as from the bottom of a well, only proves that such was not the purpose for which it was originally destined. It is useless to argue that the orientation of the four sides denotes some astronomical object. The four sides are thus accurately arranged because they are dedicated for mythological reasons to the four cardinal points, and therefore, in a monument so carefully finished as a pyramid is, a side dedicated to the north for instance, would not face any other point but the north. The pyramids then, are only tombs; and the enormous size of some of them can furnish no argument against this conclusion, since there are many not more than twenty feet high. Be it remarked, moreover, that there is not in Egypt a single pyramid that is not situated in a necropolis; a fact enough of itself to settle the question of their destination."

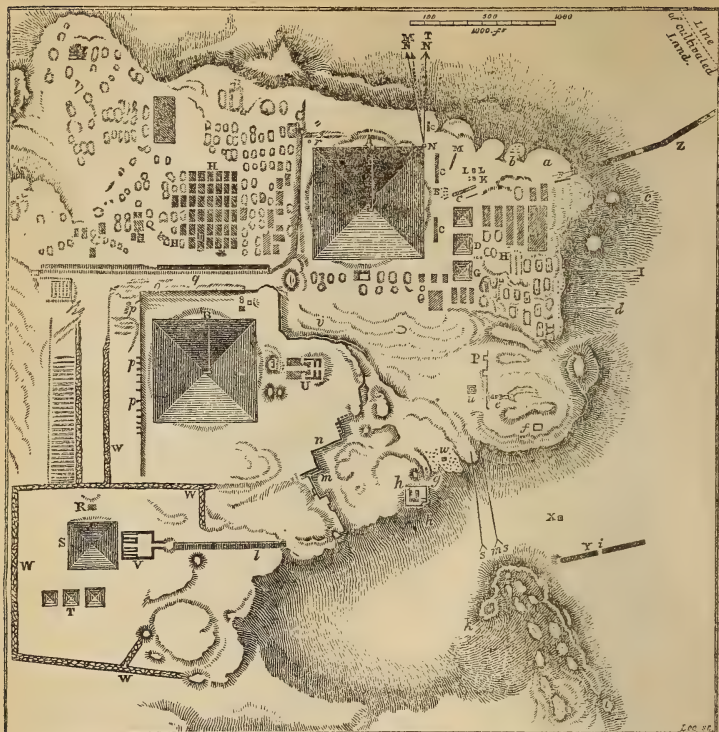
The hieroglyphic word for pyramid appears to be *br-br*, though some have derived the word "pyramid" itself from Pi-Rama, the "mountain;" it is probably, however, of Greek origin, and may be derived either direct from *πῦρ*, fire, or, following Mr. Taylor, quoted by Mr. Piazzzi Smyth, from *πυρὸς*, wheat, and *μέτρον*, measure; or it may be referred to the *πυραμῶς* or

pyraps, a pointed cake used in the rites of Bacchus—the object of common life suggesting a name for the mathematical solid. With regard both to the derivation of the word and the purpose of the thing, we may come to the most satisfactory conclusion with Lord Lindsay, when he says:—"Temples or tombs, monuments of tyranny, or of priestly wisdom, no theory, as to the meaning of the pyramids,

'Those glorious works of fine intelligence,'

has been broached so beautiful, to my mind, as old Sandys's; who, like Milton and the ancients, believing them modelled in imitation of 'that formless formtaking substance,' fire, conceives them to express the 'original of things.' 'For as a pyramid, beginning at a point by little and little dilateth into all parts, so nature, proceeding from an individual fountain, even God, the Sovereign Essence, receiveth diversity of form, effused into several kinds and multitudes of figures, uniting all in the supreme head, from whence all excellencies issue.' A truth that will outlive the pyramids."

d. *The Pyramid platform of Geezeh.*—The rocky plateau on which stand the Pyramids of Geezeh, was from the time of the IVth dynasty one of the cemeteries of Memphis. It is elevated about 100 feet above the plain, and forms a sort of promontory in the Libyan chain, whose greatest projection is towards the north-east. The principal monuments situated on this platform are the Sphinx, and the three large pyramids known as the Great Pyramid, or Pyramid of Cheops, the Second Pyramid, or Pyramid of Chaphren, and the Third Pyramid, or Pyramid of Mycerinus; in addition to which there are several smaller pyramids, and many ordinary tombs. The rock is what is commonly called nummulite limestone, abounding in fossil remains, and nummulites of the kind called *Nautilus Mammilla*, or *Lenticularis*. They were mistaken by Strabo for the petrified residue of the lentils and barley, that formed the staple food



TOPOGRAPHICAL PLAN OF THE PYRAMIDS OF GEEZEH.

A, Real and forced entrance to the great pyramid. B, entrance to the second pyramid. C C, Long pits, by some supposed for mixing the mortar. D, Pyramid of the daughter of Cheops (Herodotus, ii. 126). E, Pavement of black stones (basaltic trap), the same as found on the causeways of the pyramids of Sakkara. F, Remains of masonry. G, Round enclosures of crude brick, of Arab date, at n.e. angle of this pyramid. H, Tombs of individuals, with deep pits. I, The tomb of numbers. K, Two inclined passages, meeting under ground, apparently once belonging to a small pyramid that stood over them. L L, The rock is here cut to a level surface. M, A narrow and shallow trench cut in the rock. N, A square space cut in the rock, probably to receive and support the corner-stone of the casing of the pyramid. The corner itself is of rock. P, Here stood a tomb which has received the title of the Temple of Osiris. Q, Tomb of trades, to west of tombs H. R, A pit caused with stone, of modern date. S, The third pyramid. T, Three small pyramids. In the centre one is the name of a king. (See below, p. 192.) U V, Temples in front of second and third pyramids. W W W, Fragments of stone arranged in the manner of a wall. X, A few palms and sycamores, with a well. Y, Southern stone causeway. Z, Northern causeway, repaired by the Caliphs. a, Tombs cut in the rock. b, Masonry. c, Black stones. d d, Tombs cut in the rock. e, The sphinx. f, Granite and alabaster temple, with oval of Chephren, builder of second pyramid: in it was found the large statue of Chephren, now in the museum at Cairo. g, Pits. h, Stone ruin on a rock. i, Doorway, or passage through the southern causeway. k, A grotto in the rock, and above to the s.e. are pits at t. l, Inclined causeway, part of Y. m n, Tombs in the rocks. o, Some hieroglyphics on the rock, and trenches below, cut when the squared blocks were taken away. p, Tombs cut in the scarp of the rock. q, Stone wall. r, Steps cut in the rock, near the n.w. angle of the great pyramid. M N s, Magnetic North and South, in 1832 and 1836: T N is True North. u, Campbell's tomb. v, Arched tomb, with name of Psammitichus. w, A tomb with figures in relief and the Egyptian curved cornice. The constructed tombs at H, and behind the rocks, d d, are less regularly disposed than in the plan, but it is difficult to define them exactly on so small a scale.

of the workmen employed in building the pyramids, and when we see the views of the present day, we readily forgive the geographer for his fanciful conclusion.

e. The Great Pyramid.—The first visitor to Egypt who left any record of his travels was Herodotus, 2300 years ago, and he thus relates the history of the building of this Pyramid. . . . Cheops succeeded to the throne, and at once plunged into all manner of wickedness. He closed all the temples, and forbade the Egyptians to perform sacrifices; after which he made them all work for him. Some were employed in the quarries of the Arabian hills, to cut stones, to drag them to the river, and to put them into boats, others being stationed on the opposite shore to receive them, and drag them to the Libyan hills; and the 100,000 men thus occupied were relieved by an equal number every three months. Of the time," he adds "passed in this arduous undertaking, 10 years were taken up with the construction of the causeway for the transport of the stones,—a work scarcely less wonderful in my opinion than the pyramid itself; for it has 5 stades in length, 10 orgyes in breadth, and 8 in height in the highest part, and is constructed of polished stones, sculptured with the figures of animals. These 10 years were occupied exclusively in the causeway, independently of the time spent in levelling the hill on which the pyramids stand, and in making the subterranean chambers intended for his tomb in an island formed by the waters of the Nile, which he conducted thither by a canal. The building of the pyramid itself occupied 20 years. It is square, each face measuring 8 plethra in length, and the same in height. The greater part is of polished stones, most carefully put together, no one of which is less than 30 feet long.

"This pyramid was built in steps, and, as the work proceeded, the stones were raised from the ground by means of machines made of short pieces of wood. When a block had been brought to the first tier, it was placed in a

machine there, and so on from tier to tier by a succession of similar machines, there being as many machines as tiers of stone; or perhaps one served for the purpose, being moved from tier to tier as each stone was taken up. I mention this, because I have heard both stated. When completed in this manner, they proceeded to make out (the form of) the pyramid, beginning from the top, and thence downwards to the lowest tier. On the exterior was engraved in Egyptian characters the sum expended in supplying the workmen with *raphanus*, onions, and garlic; and he who interpreted the inscription told me, as I remember well, that it amounted to 1600 talents (200,000*l.* sterling.) "If that be true, how much must have been spent on the *iron* tools, the food and clothing of the workmen, employing as they did, all the time above mentioned, without counting that occupied in cutting and transporting the stones and making the subterraneous chambers, which must have been considerable!"

Diodorus, the next authority in point of time, says that "Chemhis (or Chemmis), a Memphite, who reigned 50 years, built the largest of the three pyramids, which are reckoned among the seven wonders of the world. They stand on the Libyan side (of the Nile), distant from Memphis 120 stadia, and 45 from the river. They strike every beholder with wonder, both from their size and the skill of their workmanship; for every side of the largest, at the base, is 7 plethra in length, and more than 6 in height. Decreasing in size towards the summit, it there measures 6 cubits (9 feet.) The whole is of solid stone, made with prodigious labour, and in the most durable manner, having lasted to our time, a period not less than 1000 years, or, as some say, upwards of 3400; the stones still preserving their original position, and the whole structure being uninjured. The stone is said to have been brought from Arabia, a considerable distance, and the building made by means of mounds (inclined planes), machines not having yet been invented. What is most surprising is that,

though these structures are of such great antiquity, and all the surrounding ground is of so sandy a nature, there is no trace of a mound, nor vestige of the chippings of the stone: so that the whole seems as if placed on the surrounding sand by the aid of some deity, rather than by the sole and gradual operations of man. Some of the Egyptians try to make wonderful stories about them, saying that the mounds (inclined planes) were made of salt and nitre, which by directing the water of the river upon them, were afterwards dissolved without human aid when the work was completed. This cannot be true; but the same number of hands that raised the mounds removed the whole to the original place whence they were brought. For it is reported that 360,000 men were employed in this work, and the time occupied in finishing the whole was scarcely less than 20 years."

Pliny says, "The largest pyramid is built of stones from the Arabian quarries; 366,000 men are said to have been employed for 20 years in its construction; and the three were all made in 68 years and 4 months. Those who have written about them are Herodotus, Euhemerus, Duris of Samos, Aristagorus, Dionysius, Artemidorus, Alexander Polyhistor, Butori Antisthenes, Demetrius, Demoteles, Apion; and yet no one of them shows satisfactorily by whom they were built; a proper reward to the authors of such vanity that their names should be buried in oblivion.

"Some have affirmed that 1800 talents were spent in raphanus-roots, garlic, and onions. The largest covers a space of 8 acres (jugera), with 4 faces of equal size from corner to corner, and each measuring 883 feet; the breadth at the summit being 25 feet.

"No vestiges of houses remain near them, but merely pure sand on every side, with something like lentils, common in the greater part of Africa. The principal question is, how the blocks were carried up to such a height? For some suppose that mounds, composed of nitre and salt,

were gradually formed as the work advanced, and were afterwards dissolved by the water of the river as soon as it was finished; others, that bridges were made of mud-bricks, which, when the work was completed, were used to build private houses; since the Nile, being on a lower level, could not be brought to the spot."

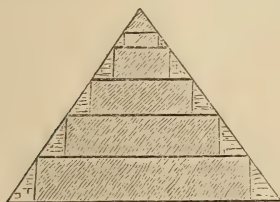
Modern research has decided that the Cheops of Herodotus is identical with the Suphis of Manetho, and the Shoofoo of the Tablets of Abydos and Sakkarah, the 3rd King of the IVth dynasty, reigning at Memphis some time between 4235 B.C., and 2450 B.C., according to the system of chronology adopted. His hieroglyphic name, Shoofoo, (*a*), is found in the Great Pyramid on bricks and in the uppermost chamber, and in some of the tombs of the platform. The story of his wickedness, and of the way in which he



oppressed the Egyptians is inconsistent with the testimony of certain contemporary monuments, which represent him as treated as a divinity, and specially worshipped. Manetho's account, "that he was arrogant towards the gods; but, repenting, he wrote the Sacred Book" seems to reconcile both views of his character.

The statement of the three writers already cited, that Cheops's Pyramid was built with stone from the quarries of the Arabian mountains, is partly true, as much of the material comes from the magnesian limestone quarries of Toora, at Gebel Masarah, a continuation of the Mokattam range, a few miles south of Cairo, but the nummulite limestone of the neighbouring rock has also been largely employed. The causeway along which the stone from the other side of the river was brought will be found described further on (*l.*). Traces of a similar causeway have been observed between Gebel Masarah and the Nile, which probably served for the conveyance of the stone from the quarry to the river. Herodotus's expression, that the "greater part is of polished stone, most carefully put together," corroborated

by similar statements of Plato, Pliny, and early Arabian authors, though conjectured to mean that the Great Pyramid had, originally, a smooth and even surface, similar to what may still be seen at the top of the Second Pyramid, received no proof until the discovery by Col. Howard Vyse, in 1837, of two of the "casing stones," *in situ*. They were blocks of limestone from the Toora quarries 4 feet 11 inches in perpendicular height, and 8 feet 3 inches long, the outer face sloping with an angle of $51^{\circ} 50'$. After this discovery, there was no longer any doubt that the spaces between the several corners of the Pyramid had been filled in with similar blocks, which after insertion, had been shaped to the required angle, and then polished to an uniform surface. It is conjectured that



these stones, with the exception of the two found by Col. Vyse, were taken away during the time of the Caliphs, for building purposes at Cairo. They were in their place, in the time of Abd-el-Lateef, who speaks of the extreme nicety with which the stones of which the pyramid is constructed have been prepared and adjusted, a nicety so precise that not even a needle or hair can be inserted between any two of them. The same author corroborates Herodotus in his assertion, that these polished exterior stones were covered with writing, and adds, "These inscriptions are so numerous, that if those only, which are seen on the surface of these two pyramids were copied upon paper, more than 10,000 pages would be filled with them." The stones which now appear on the exterior are of various sizes, varying from 2 feet to 5 feet in depth :

the first layer is laid in the rock, and the others, each receding about a foot, form, as it were, a staircase. The mortar used appears to be made of crushed red bricks, gravel, sand, Nile mud, and lime.

The method employed in the construction of pyramids has been already described, and is applicable in all its general features to the Great Pyramid. The rock has been carefully levelled all round, and a nucleus of native rock, about 22 feet high, left in the interior. As to how the stones were raised into their places and what was the form of the machines mentioned by Herodotus, nothing is known. "The notion of Diodorus that machines were not yet invented, is sufficiently disproved by common sense, and by the assertion of Herodotus. It is certainly singular, that the Egyptians, who have left behind them so many records of their customs, should have omitted every explanation of their mode of raising the enormous blocks they used. Some have imagined inclined planes, without recollecting what their extent would be when of such a height of length of base; and, though the inclined plane may have been employed for some purposes, as it was in sieges by the Assyrians and others, as a "bank" (2 Kings xix. 32; 2 Samuel xx. 15) for running up the movable towers against a perpendicular wall, it would be difficult to adapt it to the sloping face of a pyramid, or to introduce it into the interior of a large temple."—*Rawlinson's Herodotus.*

The dimensions of the Great Pyramid have been variously stated at different times by ancient and modern writers. Herodotus makes it 8 plethra (800 ft.) in length on each side at the base, and the same in height; this last measured no doubt not vertically, but along the sloping side. Diodorus makes it 7 plethra (700 ft.) in length, and 6 (600 ft.) in height. Pliny gives the length at 883 ft. Nine modern writers have equally varied in their calculations. The following is the result of the two most careful modern measurements:—

	SIR G. WILKINSON.	COL. H. VYSE.
Former length of each side when entire	756 ft.	764 ft.
Present length	732 ft.	746 ft.
Former perpendicular height	480 ft. 9 in.	480 ft. 9 in.
Present ditto	460 ft.	450 ft. 9 in.
Former area	571,536 sq. ft.	13 ac. 1 rd. 22 ps.
Present area	535,824 sq. ft.	12 ac. 3 rds. 3 ps.

The space covered by this pyramid is said to equal the area of Lincoln's Inn Fields; and its solid contents have been calculated at 85,000,000 cubic ft. It may be interesting to compare its height with that of other well-known edifices. The tower of Strasburg Cathedral, the highest in Europe, is 461 ft. high. The dome of St. Peter's at Rome, 429 ft. high. The dome of St. Paul's, London, 404 ft. high.

Having now given the history, and described the exterior, of the Great Pyramid, the next thing is to accomplish the task, which most travellers think it necessary to set themselves, of getting to the top of it. The ascent is usually made from the N.E. corner, near the chalet which was built by the Khedive for the visit of the Prince and Princess of Wales in 1868. Some pronounce the getting to the top to be a very fatiguing business, while others declare that it is the easiest thing possible. Some speak of the giddiness they experienced, and others affirm that the weakest head has nothing to fear. The truth may be said to lie between these two extremes, at least for those who are neither very old nor very young, very strong-headed nor very subject to *vertige*: the not altogether inactive may find it a little fatiguing; and heads that are unaccustomed to going aloft, either on rigging or Alps, may feel a little dizzy. The following account gives a good idea of the ascent. If the traveller has nerve and determination enough, he should insist on no Arabs accompanying him but those who have been told off for the job.

"On looking up, it was not the magnitude of the pyramids which made me think it scarcely possible to achieve the ascent, but the unrelieved succession, almost infinite, of bright yellow steps, a most fatiguing

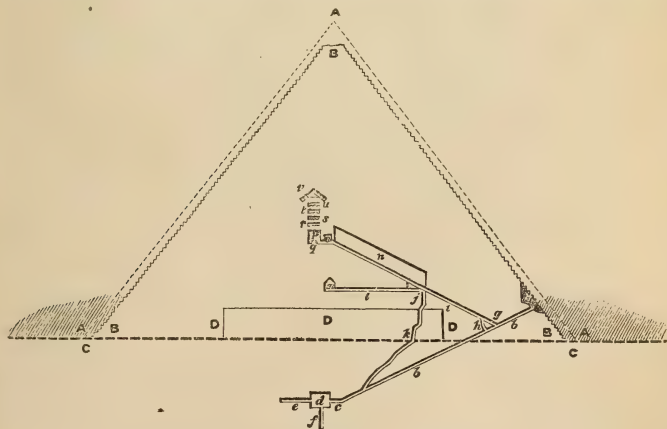
image. Three strong and respectable-looking Arabs now took me in charge. One of them, seeing me pinning up my gown in front that I might not stumble over, gave me his services as lady's-maid. He tied up my gown all round, and tied it in a most squeezing knot, which lasted all through the enterprise. We set out from the N.E. corner. By far the most formidable part of the ascent was the first 6 or 8 blocks. If it went on to the top thus broken and precipitous, the ascent would, I felt, be impossible. Already it was disagreeable to look down, and I was much out of breath. One of my Arabs carried a substantial camp-stool, which had been given me in London, with a view to this very adventure—that it might divide the higher steps, some of which, being 4 ft. high, seem impracticable enough beforehand. But I found it better to trust to the strong and steady lifting of the Arabs in such places, and, above everything, not to stop at all, if possible; or, if one must stop for breath, to stand with one's face to the pyramid. I am sure the guides are right in taking people quickly. The height is not so great, in itself: it is the way in which it is reached that is trying to look back upon. It is trying to some heads to sit on a narrow ledge, and see a dazzling succession of such ledges for 200 or 300 ft. below; and then a crowd of diminutive people looking up to see whether one is coming bobbing down all that vast staircase. I stopped for a few seconds 2 or 3 times at good broad corners or ledges. When I left the angle, and found myself ascending the side, the chief difficulty was over; and I cannot say that the fatigue was at all formidable. The greater part of one's weight is lifted by the Arabs at each arm; and when one comes to a 4 ft. step, or broken ledge, there is a third Arab behind. When we arrived

at a sort of recess, broken in the angle, my guides sported two of their English words, crying out, 'Half way' with great glee. The last half was easier than the first. I felt, what proved to be true, that both must be easier than the coming down."—*H. Martineau.*

At the top there is a space about 30 ft. square. "I was agreeably surprised," says the writer last quoted, "to find at the top, besides blocks standing up which gave us some shade, a roomy and even platform, where we might sit and write, and gaze abroad, and enjoy ourselves, without even seeing over the edge unless we wished it." The view from the summit is extensive, and, during the inundation, peculiarly interesting and characteristic of Egypt. The canals winding through the plain, or the large expanse of water when the Nile is at its highest, and the minarets of Cairo, the citadel, and the range of the Mokat-

tam hills in the distance, with the quarries of Masarah, whence so many of the blocks used for building the pyramids were taken, are interesting features in this peculiar landscape; and the refreshing appearance of the plain, whether covered with water or with its green vegetation, are striking contrasts to the barren desert on the W. To the southward are the pyramids of Abooseér, Sakkarah, and Dahoor; to the northward the heights of Abooroash; and a little to the E. of N. are the 2 stone bridges built by the Arab kings of Egypt, which some suppose to have served for the transport of the stones from the pyramids to Cairo.

The descent is generally made by the same way as the ascent, but it can be made down the S.W. corner. It should not be forgotten that a high wind is destructive of any enjoyment to be gained by an ascent of the py-



PLAN OF THE GREAT PYRAMID.

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|-----------------------------------|---|-----------------------------------|
| A. Pyramid when cased and entire. | g. Granite block closing upper passage. | o. Vestibule. |
| B. Pyramid as at present. | h. Passage forced by Caliph El Mamoon. | p. King's Chamber. |
| C. Base of Pyramid. | i. Ascending gallery. | q. Sarcophagus in King's Chamber. |
| D. Natural rock. | j. Mouth of well. | r. David's Chamber. |
| a. Entrance. | k. Well. | s. Wellington's Chamber. |
| b. Descending passage. | l. Horizontal gallery leading to Queen's Chamber. | t. Nelson's Chamber. |
| c. Horizontal continuation of b. | m. Queen's Chamber. | u. Lady Arbuthnot's Chamber. |
| d. Subterranean chamber. | n. Great Gallery. | v. Campbell's Chamber. |
| e. Passage out of d. | | |
| f. Pit dug by Col. H. Vyse. | | |

ramid, and a clear day is necessary for appreciating the view. Before mid-day is, as a rule, the best moment for avoiding the wind and gaining the view. Sunrise and sunset produce, of course, their own peculiar effects; but, unless preparations are made for encamping, they involve an early start or a late return.

Before penetrating to the interior of the Great Pyramid, it will be well to have some idea of those internal peculiarities which distinguish it from any other specimen of pyramidal construction, and which chiefly constitute its claim, according to Mr. Piazzi Smyth, and writers who hold his views, to be considered as intended for some higher purpose than that of holding a king's body. As has been said in the remarks on pyramidal structures in general, an ordinary pyramid is a solid mass of stone, erected over a well leading to a sepulchral chamber, excavated in the solid rock which forms the platform of the building. This chamber is duly in its place in the Great Pyramid (*d*), and is mentioned by Herodotus and Pliny, though their statements that a communication existed with the Nile, by means of which water was introduced, so as to inundate the sepulchral chambers, appears to be inaccurate, as the bottom of the chamber is considerably above the level of the high Nile at the present time, and must have been still more so in the days when the pyramid was built: moreover, an excavation, 36 ft. in depth, by Col. Howard Vyse (*f*), sunk diagonally in the sepulchral chamber (*d*), failed to reveal any signs of this subterranean communication. The direct way to this chamber is by a passage 306 ft. long (*b*), leading from the main entrance of the pyramid, and it is supposed that if Herodotus, Strabo, and Pliny were ever at all inside the pyramid, that this passage and well were all they knew of its interior.

Of the entrance itself (*a*) no sign was visible in the smooth and polished surface of the pyramid's sides as they presented themselves to the travellers of those days; and even if, which is not at all certain,

the old Egyptians revealed to privileged strangers the secret of the opening (Strabo speaks of a *movable stone*), and allowed them to see or hear of the subterranean chamber, no hint was given of there being anything else hidden within that enormous mass; nor did anything in that long passage suggest to the most inquisitive eye the possibility of other passages and other chambers. And inviolable the secret remained for 5000 years or so till the year A.D. 820, when, according to Arab writers, it was violently brought to light by the Caliph El Mamoon, son of Haroon er Rasheed. Tradition, and the romancing story-tellers of the day, declared that the pyramids had been built by "Saurid ebn Salnook, a king of Egypt, who lived before the flood," who had placed in them all kinds of treasures, including a "cock made of precious stones," and "a quantity of gold coins put up in columns, every piece of which was the weight of 1000 dinars." Incited by these stories, the caliph ordered the engineers of the day to discover the entrance, and open the pyramid. In order more effectually to deceive those who should attempt to violate the tomb, the Egyptians had placed the passage 23 ft. from the centre. The workmen of the caliph commenced, as was natural enough, and as the Egyptians foresaw, in the centre of the face, and with iron, fire, and vinegar, quarried their way through the solid masonry. The labour must have been excessive; but, says Mr. Piazzi Smyth, from whose graphic account we will now borrow, "the progress, though slow, was so persevering, that they penetrated at length no less than 100 ft. in depth from the entrance. After that, however, they were beginning to despair of the hard and hitherto fruitless labour, and to remember tales of an old king, who had found, on a calculation, that all the wealth of Egypt in his time would not enable him to destroy one of the pyramids. They were almost becoming rebellious, when one day, in the midst of their murmurings, they heard a great stone fall in a hollow passage within no more than a few feet of them.

Energetically they pushed on after that; hammers, and fire, and vinegar being employed again, until they reached the hollow way, 'exceeding dark, dreadful to look at, and difficult to pass,' they said at first, where the sound had occurred. A large, angular-fitting stone that had made for ages a smooth and polished portion of the ceiling of the lonely and narrow passage, undistinguishable from any other part of its course, had now dropped on the floor before their eyes, and revealed that there was at that point a passage beyond and above, ascending out of this descending one. But that ascending passage was closed by a granite portcullis (*g*): not built in or built up, as if never intended to be entered, but merely left portcullis down: a portcullis of finished workmanship, and intended to be raised in its regular grooves when the proper time and right man should have arrived. Meanwhile it was of most portentous weight, and the crew who had gathered about it were decidedly not the right men. Accordingly, unable to lift the true gate, they broke in sideways and round about through the smaller masonry (*h*), and so up again into the ascending passage (*i*), at a point past the obstruction. On they rushed, that lawless crowd, thirsting for the promised wealth. Up no less than 100 ft. of the steep incline, crouched hands and knees and chin together, through a passage of royally-polished marble, but only 14 in. in height or breadth, they had painfully to crawl, with their torches burning too. Then suddenly they emerge into a tall gallery (*n*) in front of them. On the level another low passage (*l*), leading to an inconsiderable room (*m*); on the rt. a black, ominous-looking well's mouth (*j*); and onwards and above them a continuation of the glorious gallery or hall leading on to all the treasures of the earth. Narrow, certainly, was the way, only 6 ft. broad anywhere, and contracted to 3 ft. at the floor, but rising to a height of 28 ft., almost above the power of their smoky lights to illuminate, and of polished glistening marble-like Cyclopean stone throughout. That must surely be the

high-road to fortune and wealth. Up and up its receding floor-line, ascending at an angle of 26° , they had to push their toilsome way for 150 ft. more; then an obstructing ledge to climb over, then a low doorway in solid granite to bow below, then a hanging portcullis to pass under, then another doorway: and after that they leapt without further let or hindrance at once into the grand chamber (*p*), which was the conclusion of everything: the chamber to which, and for which, and towards which, according to every subsequent writer, in whatever other theoretical point they may differ, the whole of the Great Pyramid was built."

Access was thus at length obtained to the place of the wished-for treasures, and great hopes were entertained, say the Arab historians, of finding a rich reward for their toil. But these hopes were doomed to end in disappointment. The chamber indeed was "a right noble apartment . . . of polished granite throughout; in blocks squared and true, and so large, 'that 8 floors it, 8 roofs it, 8 flags the ends, and 16 the sides;' and all put together with such exquisite skill, that the joints are barely discernible to the closest inspection." But all there was in it was a stone chest without a lid (*q*). Clearly the pyramid had been previously entered and rifled, and the caliph was about to abandon his vain search, when the people began to evince their discontent and to censure his ill-placed avidity. To check their murmurs, he had recourse to artifice. He secretly ordered a large sum of money to be conveyed to, and buried in, the innermost part of the excavated passage; and the subsequent discovery of the supposed treasure, which was found to be about equal to what had been expended, satisfied the people; and the caliph gratified his own curiosity at the expense of their labour, their money, and their unsuspecting credulity. Abd-el-Hôkm says that a statue resembling a man was found in the sarcophagus, and in the statue (mummy-case) was a body, with a breastplate of gold and jewels, bearing

characters written with a pen which no one understood. Others mention an emerald vase of beautiful workmanship. But the authority of Arab writers is not always to be relied on; and it may be doubted whether the body of the king was really deposited in the sarcophagus. Lord Munster found in the second pyramid the bones of an ox, which he brought with him to England: but from these no conclusion can be drawn, as they may have been taken into it after it was opened, either by men or wild beasts; neither of whom were aware how much they might puzzle future antiquaries with speculations about the bones of Apis.

That both the pyramids had been opened before the time of the Arabs is exceedingly probable, as we find the Egyptians themselves had in many instances plundered the tombs of Thebes; and the fact of its having been closed again is consistent with experience in other places. Belzoni's tomb had been rifled and re-closed, and the same is observed in many Theban tombs, when discovered by modern excavators.

The forced passage of the Caliph could once be followed for a great distance from the point where the upper and lower passages join; but it is now filled with stones, brought from the excavations in the pyramid. The Caliph's workmen in the course of their labours cleared the real passage to its mouth, being more convenient for their ingress and egress than the rough way they had forced. The way thus opened by El Mamoon was not again closed, and people continued to go in and out. But no further discoveries were made till in 1763, when Mr. Davidson, British Consul at Algiers, discovered another room over the King's Chamber. This was followed in 1839 by Col. Howard Vyse's discovery of four other chambers, one above another over Davidson's chamber (*r*), which he called respectively Wellington's (*s*), Nelson's (*t*), Lady Arbuthnot's (*u*), and Campbell's chamber (*v*). No more hollow spaces have since been discovered, though many ex-

plorers, convinced that the hollow portion of the pyramid was greatly out of proportion to its solid substance, have restlessly tried in every direction in the hope of finding something.

Having now some general idea of the inside of the Great Pyramid so far as it is known, let us proceed to the north side on which the entrance is situated, and mount the heap of rubbish and stones that have accumulated below the opening. Getting inside the pyramid is not a very pleasant operation, and, on the whole, it is perhaps more fatiguing than going to the top; the close air, the scrambling, and the dust all contribute to make it disagreeable. Nervous ladies had certainly better not attempt it. Miss Martineau says: "To the tranquil the inside of the pyramid is sufficiently airy and cool for the need of the hour. But it is a dreadful place in which to be seized with a panic, and no woman should go who cannot trust herself to put down panic by reason. There is absolutely nothing to fear but from oneself; no danger of bad falls, or of going astray, or of being stifled. The passages are slippery: but there are plenty of notches; and a fall could hardly be dangerous—unless at one place—the entrance upon the passage to the King's Chamber . . . The one danger is from the impression upon the senses of the solidity and vastness of the stone structure in such darkness." Nails in the shoes are as bad for going inside the pyramid as they are good for going up it: slippers give the best foothold in the slippery parts. As has been advised in the Preliminary Remarks, magnesium wire should be taken for the purpose of seeing the King's Chamber to advantage, and each person would do well to have a candle to themselves, and matches in their pocket: there will be plenty of candidates for carrying water, but no more Arabs than is absolutely necessary should be allowed to enter, as they only add to the dust and heat, and seem to think that the more noise they make the greater will be the impression of awe made on the mind of the visitor.

The entrance (*a*) is, as has been said, like that of all other pyramids, on the northern face, about 23 ft. from the true centre, and 45 ft. from the ground. Over it is a block of immense size, on which are four other large blocks, resting against each other, so as to form a pent-roof arch, and so serving to take off the superincumbent weight from the roof of the passage. The position of the stones in the body of the pyramid is horizontal, but at the entrance they follow the inclination of the passage, which is an angle of $26^{\circ} 41'$. This passage (*b*) is 3 ft. 5 in. high and 3 ft. 11 in. wide, and is roofed with well-wrought and closely fitted stones. This passage continues in the same incline for 320 ft., and with such exactness that the sky is visible from the farther end. It then runs, with somewhat smaller dimensions, for 27 ft. farther in a horizontal direction, and ends in a subterranean chamber (*d*), already spoken of as the sepulchral chamber common to all pyramids. This chamber is 46 ft. long, 27 ft. broad, and 11 ft. 6 in. high, and the roof of it is more than 90 ft. from the base of the pyramid. It has been left in a rough and unfinished state. Into here, if anywhere, must have flowed the water of the Nile through the canal mentioned by Herodotus, but though Col. H. Vyse excavated 36 ft. down, he discovered no signs of it. From the S. side of the chamber issues a narrow passage 53 ft. long, ending abruptly in nothing.

All this, however, is seldom seen by the ordinary visitor. We return to join him at a point in the descending passage 63 ft. from the entrance. Here is seen the end of a granite block (*g*), once carefully connected by a triangular piece of stone fitting into the roof of the passage, and secured in that position by an iron cramp on either side. It was probably the falling of this stone which revealed to the workmen of El Mamoon the existence of the entrance passage. But as they were unable to remove the granite block it had concealed, this block still remains in its original place; and in order to avoid and pass above it, you turn to

the right by the forced passage (*h*) that these workmen made, and after climbing a few rough steps find yourself at the upper extremity of the block, and in another passage (*i*), the entrance to which this block had sealed. This upper passage continues ascending at nearly the same angle as the lower one for 125 ft., until what is called the Great Gallery (*n*) is reached.

At this point a horizontal passage (*l*) branches off, 110 ft. long, leading to what is called the Queen's Chamber (*m*). Near the end of this passage, not far from the chamber, there is the descent of a step, after which the passage becomes higher. The Queen's Chamber is 18 ft. 9 in. long, 17 ft. broad, and 20 ft. high in the centre. It is roofed with blocks of stone resting against one another, in the manner of a pent-house, like those over the entrance of the pyramid; and in order to give them strength they have been carried a long way into the masonry. The stones in the side-walls are admirably fitted together, so that the joints can scarcely be traced; and an incrustation of salt has tended to give them the appearance of having been hewn in the solid rock. On the E. side, a short way from the door, is a sort of niche or recess, built with stones projecting one beyond the other. The object of this niche is not known; the Arabs, probably in the hope of finding treasure, have broken into the masonry at the back for some distance. An excavation in the floor by Sir G. Wilkinson revealed no signs of a sepulchral pit. This chamber is 67 ft. above the base of the pyramid, 407 ft. below the original summit, and 71 ft. below the King's Chamber. According to Col. H. Vyse, Sir G. Wilkinson, and others, it stands immediately under the apex of the pyramid.

Returning to the commencement of the horizontal passage, immediately on the right of the Great Gallery, is the mouth of an opening, commonly called the well (*j*, *k*). It is a passage partly vertical, partly slanting and irregular, which leads down into the descending passage from the entrance to the subterranean cavern. It is 191 ft. deep,

and 2 ft. 4 in. square. This well is cut through the masonry, which evidently proves that it was an afterthought, and was probably made for the purpose of affording a means of communication after the closing of the upper passage with the block of granite above mentioned. The workmen having by it reached the lower passage could ascend to the entrance. The Great Gallery continues to ascend at the same angle as the passage of which it is a continuation. It is 151 ft. long, 28 ft. high, and nearly 7 ft. wide, but this width is reduced one-half by a stone ramp on each side 20 in. wide and 2 ft. high. Notches are cut in the floor at intervals, which are supposed to have some connexion with the machinery by which the sarcophagus in the King's Chamber was raised : as it is they serve as welcome footholds on the slippery surface of the smooth and polished stone. There are 8 courses of stone in the side walls, which project one over the other, so giving the gallery the appearance of being arched. At the end of the Great Gallery is an ascending step into a vestibule (*o*), formerly closed according to some authors with 4 granite portcullises, sliding in grooves of the same stone, which concealed and stopped the entrance to anything beyond. On the other side of these, one of which remains in its original position, is a short passage leading into the King's Chamber (*p*).

This, the principal apartment of the pyramid, is 34 ft. 3 in. long, 17 ft. 1 in. broad, and 19 ft. 1 in. high. The floor is 138 ft. from the base of the pyramid, and its position is not exactly under the apex, but a little southward and eastward of the vertical line. The roof is flat, and formed of simple blocks of granite, resting on the side-walls, which are built of the same materials ; and so truly and beautifully are these blocks fitted together that the edge of a penknife could not be inserted between them. At the upper end, placed N. and S., is the sarcophagus (*q*), of red granite or porphyry like the blocks : "the only and one thing," says Sandys, "which this huge mass contained within its darksome entrails." It is

without a lid, and totally devoid of hieroglyphics or any ornamental carving. The measurements given of it by different authors are various. Taking those of Col. Howard Vyse, we find the length of the exterior given as 90.5 in., the breadth 39 in., and the height 41 in. ; the length of the interior 78 in., the breadth 26.5 in., and the height 34.5 in. On being struck, it emits a very fine sound, as of a deep-toned bell ; but the foolishness of travellers in endeavouring to verify this assertion, and also to carry off pieces of the stone, will end in reducing it to a mere fragment. It is such a bad example, too, for the Arabs, who want no encouragement to the wanton destruction of relics of antiquity. The object of this stone chest, in which most Egyptologists agree to see nothing but a simple sarcophagus, is the subject of much ingenious conjecture on the part of a few, of whose views Mr. Piazzi Smyth may be considered as the chief exponent. He sees in the "coffer," as he calls it, a standard measure of capacity and weight for all ages. His views, which are curious if not conclusive, on this and the pyramids generally, will be found at length in his book, 'Our Inheritance in the Great Pyramid.' In the side walls of the king's chamber are small holes or tubes, the use of which perplexed every one until Colonel Howard Vyse ascertained their real use, as tubes to conduct air into the interior of the pyramid. One is on the N., and the other on the S. side of the chamber, about 3 ft. from the floor.

Over the king's chamber is another room (*r*), or rather entresol, which, like those above it, was evidently intended to protect the roof of that chamber from the pressure of the mass of masonry above. The ascent to it was by means of small holes cut into the wall at the S.E. corner of the great gallery, at the top of which was the entrance of a narrow passage leading into it. This room is not more than 3 ft. 6 in. high ; and the floor, which is the upper side of the stones forming the roof of the chamber below, is very uneven. Its roof also consists of

granite blocks, like that of the king's chamber, and serves as the floor of another entresol (s); above which are three other similar low rooms (t, u, v,) the uppermost of which has a pent-roof, made of blocks placed against each other, like those of the queen's chamber, and over the entrance of the pyramid.

On the stones, in the uppermost chamber, were found some hieroglyphics, painted in red ochre, presenting, besides the quarry marks of the workmen, the oval of King Shoofoo (Cheops). In the chamber below the upper one



is another royal oval (a), which may be a variation of the first, but which by some has been taken to be that of another king, Noo Shoofoo, and the argument drawn from this is that the two were brothers, and shared the throne, and that the so-called queen's chamber

was for one, and the king's chamber for the other. Their names are found together in an adjacent tomb.

It may seem remarkable that, while the roofs of these chambers are smooth and even, the floors are left rough, the inequalities of the stones in some places being of several feet; but this only shows that they were not intended for any use beyond that of relieving the king's chamber from the superincumbent weight. Towards the ends of the blocks in the floor of the uppermost room are small square holes, the object of which it is difficult to determine. They are probably connected with their transport from the quarry, or their elevation to their present position.

These chambers are seldom visited, the ascent without a ladder being extremely difficult: nor is there anything to make it worth the ordinary traveller's while. He will probably have had quite enough scrambling and crawling by the time he reaches the king's chamber, and may think the sight of that a sufficient reward for his exertions. "There is nothing else like it," says Miss Martineau, "no catacomb or cavern in the world; there never was,

and surely there never will be . . . the symmetry and finish so deepen the gloom as to make (it) seem like a fit prison-house for fallen angels." And very like fallen angels one may be disposed to think the attendant Arabs as they shout, and hollow, and scream in the almost black-darkness. It is with a feeling of relief, as of a task accomplished, that the entrance and daylight are once more reached. Care should be taken on coming out, if it is evening, or the wind is cool, to have some warm covering to put on.

The Second Pyramid. Herodotus writes thus of this pyramid which stands about 500 ft. to the S.W. of the Great Pyramid. "Cheops, having reigned 50 years, died, and was succeeded by his brother Cephren, who followed the example of his predecessor. Among other monuments he also built a pyramid, but much less in size than that of Cheops. I measured them both. It has neither underground chambers, nor any canal flowing into it from the Nile, like the other, where the tomb of its founder is placed in an island surrounded by water. The lowest tier of this pyramid is of Ethiopian stone of various colours (granite). It is 40 ft. smaller than its neighbour. Both are built on the same hill, which is about 100 ft. high." Diodorus has the following: "On the death of this king, his brother Cephren succeeded to the throne, and reigned 56 years. Some say he was his son, by name Chabryis, and not his brother. All, however, agree that on his accession, wishing to emulate his predecessor, he built the second pyramid, similar to the other in its style of building, but far inferior in size, each face being only one stade in length at its base. On the larger one is inscribed the sum spent in herbs and esculent roots for the workmen, amounting to upwards of 1600 talents. The smaller one has no inscription, but on one side steps are cut to ascend it."

The Cephren of Herodotus is now considered to be the Shafra of the monuments; his name is not found on any stone in this pyramid, but it

occurs in many tombs in the neighbourhood, and the magnificent statue of him, found with eight other smaller ones by M. Mariette in the granite and alabaster temple near the Sphinx, proves the high state of civilisation at which the Egyptians had already arrived; while the hieroglyphics it bears are a sufficient proof, were any further needed, that the builders of the Pyramids were acquainted with the art of writing. According

to the Tablets of Abydos and Sakkarah, Shafra was not the immediate successor of Shoofoo, one King Ratetfe, whose reign was probably of short duration, intervening.

The size of this pyramid is not much inferior to that of the Great Pyramid, and the fact of its standing on higher ground gives it the appearance, when seen from certain positions, of greater height. The following are the dimensions given respectively by

	COL. H. VYSE.	SIR G. WILKINSON.
Former length of base	707 ft. 9 in.	
Present length of base	690 ft. 9 in.	690 ft.
Former height	454 ft. 3 in.	453 ft.
Present height	447 ft. 6 in.	446 ft. 9 in.
Former area	11 ac. 1 rd. 38 ps.	
Present area	10 ac. 3 rds. 30 ps.	

The number of granite blocks lying about prove the correctness of Herodotus's assertion that the lowest tier was of "variegated Ethiopic stone" on the outside. The remainder was built, like the Great Pyramid, partly of the nummulite rock from the neighbourhood, and partly of stone from the other side of the river; but the stones have been less carefully selected, and the spaces in some parts of the interior appear to have been filled in with rubble. Like the Great Pyramid, this one also formerly presented a smooth and polished surface. Some of the casing, indeed, still remains for about 130 or 150 ft. from the top. Except for the purpose of examining this casing, there is no object in mounting to the summit, and the ascent is rather difficult, not to say dangerous, as the casing considerably projects beyond and overhangs the part below. In the smooth part there are holes cut to serve as steps. It is a favourite amusement with some travellers, when at the top of the Great Pyramid, to give an Arab a small *bucksheesh* to run to the bottom, then across the intervening ground, and up to the top of the Second Pyramid, over the smooth space, in less than ten minutes. According to the account of ancient writers, the people of the neighbouring village of Busiris were wont to practise the same feat for a similar consideration.

This pyramid has two entrances, one at about the same relative height as that of the great pyramid, and the other in the pavement at the base. Both descend at the same angle for over 100 ft. At this point they are closed by a granite portcullis. The lower one then becomes horizontal, and passes over an excavated chamber 34 ft. long 10 ft. broad, and 8 ft. high. Soon after it begins to ascend, and joins the upper passage, which beyond the portcullis also becomes horizontal, and proceeding on ends in a chamber 46 ft. long, 16 ft. broad, and 22 ft. high, called after the name of its rediscoverer, Belzoni's Chamber. He reopened this pyramid in 1816. In the chamber is a sarcophagus of red granite sunk in the floor, rather larger than that in the Great Pyramid, and like it, without sculpture or hieroglyphics. It contained, when found by Belzoni, the bones of an ox. From an Arabic inscription in this chamber, it appeared that the pyramid had been already opened either by Sultan Ali Mohammed or Sultan el Azeez Othman, translators differing in their versions.

An area sunk in the rock runs round its northern and western face, parallel with the pyramid, distant from it on the N. 200, and on the W. 100 ft. The object of thus cutting away the rock was to level the ground for the base of the pyramid, the hill in this

part having a slight fall towards the E. and S.; which is very evident from the N.W. corner of the scarped rock being of great height, 32 ft. 6 in., and gradually decreasing to its southern and eastern extremities. In the level surface below this corner the rock has been cut into squares, measuring about 9 ft. each way, similar to those at Tehneh near Minieh; showing the manner in which the blocks were taken out to form this hollow space, and to contribute at the same time their small share towards the construction of the pyramid. On the face of the rock on the W. and N. sides are two inscriptions in hieroglyphics. One contains the name of *Rameses the Great*, and of an individual who held the office of superintendent of certain functionaries supposed to be attached to the king, and officiating at Heliopolis. The inscription is in intaglio, and of much more modern style than the hieroglyphics in the neighbouring tombs; which would suffice to show, if other evidence were wanting, how much older the latter, and consequently the pyramids themselves, are than this king.

About 270 ft. to the E. of this pyramid are the ruins of a building (U); which was probably the temple dedicated to king Cephren, here worshipped in front of his tomb as a god.

g. The Third Pyramid. The story of this pyramid is variously told.

"After Cephren," says Herodotus, "Mycerinus, the son of Cheops, according to the statement of the priests, ascended the throne. He also built a pyramid, much less than his father's, being 20 ft. smaller. It is square: each of its sides is 3 plethra long; and it is made half-way up of Ethiopian (granite) stone. There are some Greeks," he says, "who ascribe it to the courtesan Rhodopis, but they are in error, and do not appear to know who she was, or surely they would not have attributed to her the building of a pyramid, which must have cost thousands and thousands of talents. Besides, Rhodopis did not live in the time of Mycerinus, but of Amosis,

many years after the kings who built these monuments."

The account of Diodorus is somewhat similar: "After them (Chembris and Cephren) came Mycerinus, or, as some call him, Mecherinus, the son of the founder of the great pyramid. He built the third, but died *previous to its completion*. Each side was made 3 plethra long at the base, with (a casing of) black stone, similar to that called Thebaic, as far as the fifteenth tier, the rest being completed with stone of the same quality as the other pyramids. Though inferior in size to the others, it is superior in its style of building and the quality of the stone. On the N. side is inscribed the name of its founder, Mycerinus. Some think it was erected as a tomb for Rhodopis by certain monarchs who had loved her."

Strabo repeats, with variations, the fable rejected by Herodotus:—"At some distance, on a more elevated part of the hill is the third, smaller than the other two, but built in a more costly manner. From the base to about the middle it is of black stone, of which they make mortars, brought from the mountains of Ethiopia; and this being hard and difficult to work rendered its construction more expensive. It is said to be the tomb of a courtesan, built by her lovers, whom Sappho the poetess calls Doricha, the friend of her brother Charaxus, at the time that he traded in wine to Naucratis. Others call her Rhodope, and relate a story that, when she was bathing, an eagle carried off one of her sandals, and, having flown with it to Memphis, let it fall into the lap of the king as he sat in judgment. Struck by this singular occurrence and the beauty of the sandal, the king sent to every part of the country to inquire for its owner, and, having found her at Naucratis, he made her his queen, and buried her at her death in this sepulchre."

Pliny says, "The third pyramid is less than the other two, but much more elegant, being of Ethiopian stone, and measures 363 ft. between the corners." Manetho, according to Eusebius and Africanus, say that it was built by Nitocris, the last sovereign of the sixth

dynasty. The question as to who was the founder of this pyramid is con-



sidered to have been settled by the discovery, by Col. H. Vyse, of a wooden mummy case, now in the British Museum, with the oval of King Menkera, or Menkeora (a), the Men-

cheres of Manetho. As, however, there is evidence of its having been enlarged, it is not impossible that the addition to its size may have been made by Nitocris.

The dimensions of this pyramid are much less than those of the two others.

Former base	
Present base	
Former height	
Present height	
Extent of area	
Angle of casing	

COL. H. VYSE.
364 ft. 6 in.

SIR G. WILKINSON.

333 ft.

208 ft.

203 ft.

203 ft. 7 in.

2 ac. 3 rds. 21 ps.

51°

The casing of granite mentioned by all writers, still covers it to a height of 36 ft. 9 in. on the W. side, and 25 ft. 10 in. on the N. From the colour of the granite, this pyramid has been called by Arab writers the Red Pyramid. The stones of the casing have bevelled edges; a style of masonry common in Syria, Greece, and Rome; but round the entrance their surfaces are smooth, and of a lower level than the rest, as if something had been let into that depressed part. Here perhaps were the hieroglyphics containing the name of Mycerinus, mentioned by Diodorus.

This pyramid shows the mode, already explained, of constructing these monuments (not perceived in any of the other two), in almost perpendicular degrees or stories, to which a sloping face has been afterwards added. For it has been conjectured by Dr. Lepsius and Mr. Wild, and doubtless with reason, that all the pyramids were built in this manner, and that the statement of Herodotus, "that they finished them from the top," is explained by their first filling up the triangular spaces of the uppermost degree. It is, however, true that at the pyramids, as in other Egyptian buildings, the stones were put up rough and afterwards smoothed off to a level surface.

With the exception of a statement by Edreessie writing in 1250 A.D., to the effect that "the Red Pyramid had been opened a few years before," no tradition existed of any attempt to open this pyramid, nor was there any sign of an entrance. One or two un-

successful efforts to force an opening were made at the beginning of the century, but they only resulted in making a hole in the north face and throwing down numerous stones, which encumbered the spot where the real entrance was. The right entrance was successfully discovered by Caviglia, and the operations begun by him were concluded by Col. H. Vyse, who found that, like the others, this pyramid had been already opened and rifled. The entrance as usual is on the north side, about 13 ft. from the base. Thence a passage descends at an angle of 26° 2'. It is 104 ft. long, 28 of which are lined with granite. At the end is a vestibule with sculptured panels, beyond which are granite portcullises. A horizontal passage now leads to a chamber 46 ft. long and 12 broad, nearly under the apex of the pyramid. In the floor is a depression, perhaps meant for a sarcophagus, but no signs of one was found, except some fragments of granite. From this chamber, another passage, entered from the floor, descends into a second sepulchral chamber lined with granite, in which was found a basalt sarcophagus, without inscriptions, but sculptured in compartments. Its broken lid was found in the inclined passage, and also a body, now in the British Museum; the mummy case, mentioned before, was found in the first chamber. The sarcophagus was got out, and sent to England, but the vessel carrying it foundered at sea. There is another chamber again below this, in which are niches, meant prob-

ably for the reception of mummies. Returning to the chamber first reached, another passage is seen near the top of the north side, which leads upwards towards the exterior, but ends abruptly after about 50 ft. It is conjectured that this was the entrance passage to the original pyramid; but that, when the pyramid was enlarged, this entrance was blocked up by the added masonry, and the new entrance and passage made probably from within, outwards.

The site on which this pyramid stands has been made level by raising on the eastern side a substructure, 10 ft. in height, composed of two tiers of immense blocks.

As in the case of the Second Pyramid, a ruined temple (v) stands about 40 ft. from the E. face of this one, intended for the worship of the deified royal occupant of the tomb. From it leads a part of the causeway (L) for bringing stones to the Third Pyramid.

Enclosing this group of monuments, and the 3 small pyramids mentioned below, is an enclosure (w) about 1200 ft. square, formed of rough stones heaped on each other in the form of a low rude wall. Similar heaps of stones occur in parallel rows to the northward of it, bounded by others which run parallel to the western face of the second pyramid.

h. Other Small Pyramids.

To the E. of the Great Pyramid are 3 small ones, built in degrees or stages. The centre one (D) is stated by Herodotus to have been erected by the daughter of Cheops, of whom he relates a ridiculous story, only surpassed in improbability by another he tells of the daughter of Rhampsinitus. It is 122 ft. square, which is less than the measurement given by the historian of $1\frac{1}{2}$ plethrum, or about 150 ft.; but this difference may be accounted for by its ruined condition. All these have descending passages leading to a subterranean chamber, but nothing has ever been found in any of them.

Three somewhat smaller pyramids [*Egypt.*]

(T), again, stand to the S. of the Third Pyramid. They also each have a passage leading to a chamber; and in the centre one is the name of the king Mencheres (or Mycerinus), painted on a stone in the roof of its chamber, the same that occurs on the wooden coffin of the Third Pyramid. The roof is flat, and above it is a space or entresol, as in the great pyramid, to protect it from the pressure of the upper part of the building. In the chamber is a sarcophagus of granite, without hieroglyphics or sculpture of any kind. The lid had been forced open before it was found by Colonel Vyse, and is remarkable for the ingenious contrivance by which it was fastened. It was made to slide into a groove, like the sliding lids of our boxes; and its upper rim (which projected on all sides to a level with the four outer faces of the sarcophagus) was furnished with a small movable pin, that fell from the under part of it into a corresponding hole, and thus prevented the lid being drawn back.

Of the remaining two pyramids, one has not been finished; but in the sepulchral chamber of the other a sarcophagus was found containing bones, said to be those of a female.

There are indications of the existence of other pyramidal structures in different parts of the Necropolis.

i. The Sphinx.—About a quarter of a mile to the S.E. of the Great Pyramid is the Sphinx, the most remarkable object, next to the Pyramids, exhibited on the Geezeh platform. No mention is made of the Sphinx by any author or traveller before the Roman period; a fact which, as will be seen, goes to prove the fallacy of attempting to argue the non-existence of ancient monuments at the time any account of the country was written, from the circumstance of no mention of such monument being made in that history; just as, *e.g.*, some people have asserted that the Pyramids could not have been built when Abraham or the Israelites were in Egypt, because no mention of them is made in the Bible. Negative testimony is of little value in

such cases. Pliny gives a long account of the Sphinx, and says that they supposed it in his time to be the tomb of Amasis of the XXVIth dynasty. Till quite recently most Egyptologists were inclined to recognise in it the work either of Thothmes IV. of the XVIIIth dynasty, or of Chephren the builder of the Second Pyramid, but the researches of M. Mariette have proved it to be of even greater antiquity than the Pyramids. In the museum at Cairo is a stone found by him in a ruined building at the foot of the southernmost of the three small pyramids close to the Great Pyramid. It appears to have formed part of a wall. Among the inscriptions with which it is covered are the following, thus rendered by M. Mariette: "The living Horus, the . . . , the king of Upper and Lower Egypt, Shoofoo, during his lifetime, has cleaned out the temple of Isis, ruler of the Pyramid, which is situated at the spot where is the Sphinx, on the N.E. side of the temple of Osiris, Lord of Rosatoo. He has built his Pyramid where the temple of this goddess is, and he has also built the Pyramid of the princess Heut-sen where this temple is. The living Horus, the . . . , the king of Upper and Lower Egypt, Shoofoo, during his lifetime, has paid this honour to his mother Isis, the divine mother Athor having ordered him to have it graven on a stone. And he has renewed (the foundation) of the divine offerings, and has built for them his temple in stone, and a second time he has also restored the gods (of this temple) in the sanctuary." After the gods referred to follow representations of their statues, accompanied by descriptions indicating their size, and the materials of which they should be made. Among them figures the Sphinx, followed by this inscription, "The place of the Sphinx of Hor-em-Khoo is to the south of the temple of Isis, ruler of the Pyramid, and to the north (of the temple), of Osiris, Lord of Rosatoo. The images of the god of Hor-em-Khoo are in ac-

cordance with the regulations." In the words of M. Mariette, "it is hardly necessary to dwell upon the exceptional importance of the facts which this monument of the Pyramids reveals to us. Whether the stone be contemporaneous with Cheops (a fact which may be doubtful), or whether it belongs to a later epoch, it is none the less certain that Cheops restored a temple already existing, secured to it the revenues arising from the sacred offerings, and renewed the statues of gold, silver, bronze, and wood which adorned the sanctuary. This shows us to what a degree of splendour Egyptian civilisation, even at that very remote age, had already attained." And, moreover, it proves, as he adds, that "the Sphinx is anterior to Cheops, since it figures on one of the monuments which he restored."

As now seen, only the head, shoulders, and back of the Sphinx are visible, the rest is buried in sand; but early in the century excavations made by Caviglia revealed the complete form and arrangement of this remarkable monument, and proved the correctness of Pliny's description, and of the dimensions given by him. Commencing from the edge of the rock, where it overhangs the plain, a sloping descent, 135 ft. long, cut in the rock, led to a flight of thirteen steps, below which was a platform. Here were found the remains of two buildings, one apparently, from the inscription, erected in the reign of Septimius Severus, the name of Geta being erased as on the triumphal arch at Rome. From this platform another flight of thirty steps led to a paved dromos inclosed within the paws of the Sphinx. "This gradual approach, during which the figure of the Sphinx was kept constantly in the spectator's view, rising above him as he descended, was well adapted to heighten the impression made by its colossal size, its posture of repose, and calm majestic expression of countenance."—*J. Kenrick*. The clearing away of the sand from this approach was a most difficult and tedious operation,

and as it accumulates again in a very short time, every successive attempt to clear the space again requires the same labour to be repeated. This accumulation of sand was in former times prevented by crude brick-walls, remains of which are still visible; and it is probably to them that the inscription set up there in the time of "Antoninus and Verus" alludes, in noticing the restoration of the walls.

An altar, three tablets, a lion, and some fragments were discovered in the space between the paws; but no entrance could be found in that part, and it is probable that the interior is of solid rock. The altar stands between the two paws; and shows, from its position, that sacrifices were performed before the sphinx, and that processions took place along the sacred area, which extended between the forelegs to the breast, where a sort of sanctuary stood, composed of three tablets. One of these, of granite, attached to the breast, formed the end of the sanctuary; and two others, one on the rt., and the other on the l., of limestone, formed the two sides. The last have been both removed. At the entrance of the sanctuary two low jambs projected, to form a doorway, in the aperture of which was a crouched lion, looking towards the sphinx and the central tablet. It is supposed that the fragments of other lions found near this spot indicated their position on either side of the doorway, and others seem to have stood on similar jambs near the altar. On the granite tablet King Thothmes IV. is represented offering on one side incense, on the other a libation to the figure of a sphinx, the representative, no doubt, of the colossal one above, with the beard and other attributes of a god.

The title given to the sphinx is *Horem-Khoo* (*a*) ("the Sun in his resting-place"), from which no doubt he was styled "the Sun, *Arma-chis*," in the Greek inscription of Balbillus. Like other deities, he is said to grant "power" and "pure life" to the king; and there

is no doubt that, as Pliny observes, this sphinx had the character of a local deity, and was treated with divine honours by the priests, and by strangers who visited the spot. The side tablets have similar representations of Rameses the Great offering to the same deity. On a fractured part of the granite tablet is the oval of Chephren, the founder of the Second Pyramid. The deification of the sphinx is singular, because that fanciful animal is always found to be an emblematical representation of the king, the union of intellect and physical force; and is of common occurrence in that character on the monuments of early and later Pharaonic periods.

The front paws, which are 50 feet in length, are cased with hewn stone. Upon them are cut some Greek ex-votos, or dedicatory inscriptions, one of which, restored by Dr. Young, ran as follows:—

Σον δεμας εκπαγλον τευξαν θεοι αλειν εοντες
Φεισασμενοι χωρης πυριδα μαζομενης·
Εις μεσον ευθυναντες αρουραιου τραπέζης,
Νησου πετραίης ψαμμον απωσασμενοι·
Γείτονα πυραμίδων τοιην θεσαν εισοραασθαι,
Ου την Οιδιποδα βροτοκτονον, ως επι Θηβais,
Τη δε θεα Λητοι προσπολον αγνοτατην,
(Εν μαλα) τηρουσαν πεποθημενον εσθλον ανακτα,
Γαιης Αιγυπτιοιο σεβασμον ηγητηρα,
Ουρανιον μεγαν αυτομεδοντα (θεοσιν ομαιμον).
Εικελον Ηφαιστω, μεγαλητορα (θυμολεοντα),
(Αλκιμον εν πολεμω και ερασμιον εν πολιταις)
Γαιαν αθυρωσθαι (πασαις θαλιασι κελοντα).
Αρριανος.

The same scholar has thus rendered it into English verse;—

"Thy form stupendous here the gods have placed,
Sparing each spot of harvest-bearing land;
And with this mighty work of art have graced
A rocky isle, encumbered once with sand;
And near the pyramids have bid thee stand:
Not that fierce sphinx that Thebes erewhile laid waste,
But great Latona's servant, mild and bland;
Watching that prince beloved who fills the throne
Of Egypt's plains, and calls the Nile his own.
That heavenly monarch (who his foes defies),
Like Vulcan powerful (and like Pallas wise)."
ARRIAN.

The inscription is remarkable from its allusion to the isolated position of this monument of rock, and the notion of the Egyptians sparing the cultivable land, of which many instances occur

in the foundation of towns on the edge of the desert.

We now come to that part of the sphinx which is generally visible to the traveller, its head and body. The body is 140 ft. long, and is formed of the uncut natural rock, with pieces of badly worked sandstone masonry added here and there in order to make it the required shape. The head is cut out of the solid rock, and measures nearly 30 feet from the top of the forehead to the bottom of the chin, and about 14 ft. across. It was formerly covered with a cap, probably the *pshent*, terminating in an asp erect, as seen in the figures of the sphinx on the tablets above mentioned. The wig still hangs, a huge mass of stone, on either side the head. Originally it had a beard, fragments of which were found in the area below. It is hardly necessary to say that the idea of the sphinx in the abstract as a female belongs to Greek mythology. Traces of the red colour, mentioned by Pliny "*rubrica facies monstri colitur*," may still be seen on the right cheek, and the same colour was found on the lions, and in the fragments of the small sphinx found in the area. We may agree with "Eothen" that, "Comely the creature is, but the comeliness is not of this world: the once worshipped beast is a deformity and a monster to this generation, and yet you can see that those lips so thick and heavy, were fashioned according to some ancient mould of beauty." As Dean Stanley says, "there is something stupendous in the sight of that enormous head;" and we may well wonder with him "what it must have been when on its head there was the royal helmet of Egypt; on its chin the royal beard; when the stone pavement by which men approached the Pyramids, ran up between its paws; when immediately under its heart an altar stood, from which the smoke went up into the gigantic nostrils of that nose, now vanished from the face, never to be conceived again!" The mutilated state of the face renders it impossible to trace the outline of the features with any accuracy, and the

traveller must draw upon his fancy and imagination, to decide whether they are cast in a Negro, Nubian, or Egyptian mould, whether they be sublimely beautiful or sweetly smiling, calmly benevolent or awe inspiring, typical of solemn majesty or debased idolatry; *quot homines, tot sententiæ*.

Old Arab writers speak of it as a talisman to keep the sand away from the cultivated ground; and tradition at one time says that it was mutilated by a fanatic sheykh in the 14th centy., and that since then the sand had made great encroachments. Certainly in Abd-el-Lateef's time it appears not to have been disfigured, as he speaks of the face as "very beautiful," and of the mouth as "graceful and lovely, and, as it were, smiling graciously;" and adds that the red colour was quite bright and fresh. By the Arabs of the present day it is known as Abou-el-hôl (the Father of Terror).

Whatever the object and origin of the sphinx "its situation and significance are worthy of its grandeur;" and, "if it was the giant representative of Royalty, then it fitly guards the greatest of Royal sepulchres; and, with its half-human, half-animal form, is the best welcome, and the best farewell to the history and religion of Egypt."—*A. P. Stanley*.

A short distance to the S.E. of the sphinx is the building (f) already mentioned as having yielded the statue of Chephren in the Cairo Museum. According to M. Mariette it served as a temple of the divinity Hor-em-Khoo (Armachis) worshipped under the form of the sphinx. It is lined with granite and alabaster. The statue with some other smaller ones was found at the bottom of a water-well, down which at some unknown epoch they had been thrown.

(k) *Tombs*. The pyramid platform of Geezeh was, as has been already mentioned, one of the cemeteries of Memphis, and, as such, abounds in tombs belonging to various epochs; but the greater number, and those to which the greatest interest attaches, belong to

the Old Empire, *i. e.* the period extending from the 1st to the XIth dynasties. A more favourable opportunity of entering into a detailed account of the mode of construction and arrangement usual in the building of the Egyptian tombs will occur in describing those at Sakkarah. It will be sufficient here to indicate briefly that they consist generally of three parts: 1, an exterior temple or chapel, containing one or more chambers always accessible by means of doors opening at will; 2, a vertical well leading from one of these chambers, or from some concealed corner of the chapel to; 3, a sepulchral chamber, in which was buried the mummy: the lower part of the well, and the whole of the sepulchral chamber being cut out of the solid rock. Sometimes the exterior temple was a constructed monument on the plain; sometimes it was hollowed out of the side of the hill. Specimens of both kinds occur at the Pyramids.

Under the Old Empire the usual form of a constructed exterior temple was pyramidal. "They have," says M. Mariette, "the form of a *mastabah*, a sort of truncated pyramid, covering like a massive lid the well, at the bottom of which reposes the mummy." The entrance is nearly always on the E. side. The chambers contained within these external temples were intended for the performance of certain funeral ceremonies in honour of the dead by priests attached to the cemeteries, and on certain anniversaries the relations of the deceased came and assisted at the functions. A list of these anniversaries, and of the funeral offerings proper to each, accompanied by a prayer, is generally found on the lintel of the outer doorway. The walls of the interior chambers are covered with representations of the scenes and occupations amidst which the life of the deceased person was passed. At a later period of Egyptian history these pictures of domestic life were superseded by mysterious religious emblems:

The well, which forms the second part of the tomb, is a square or rectangular pit varying in depth from a

few feet to 30 or 40 yards, lined with masonry in the upper part, where it passes through the sand, and then simply hollowed out of the rock. It was filled with stones, earth, and sand moistened so as to form a kind of cement. At the bottom of the well on one side was a built-up wall, and through this lay the entry to the sepulchral chamber.

In the centre of this sepulchral chamber hollowed out of the rock, was the sarcophagus of basalt, granite, or limestone, in which lay the wooden coffin, shaped and painted so as to resemble the mummied body contained within it.

That part of a tomb which, as being the most easy of access, and the most generally interesting, chiefly attracts the notice of the traveller, are the chambers of the exterior chapel, exhibiting pictures of the domestic life or the religious belief of the old Egyptians. No very good specimens of these, however, are to be seen on the pyramid platform. Sakkarah, Beni Hassan, and Thebes offer the best examples of this part of a mausoleum.

Two or three good examples of the form of external covering which has been called a *mastabah* are seen to the E. of the Great Pyramid.

In the eastern face of the platform (*a*) are tombs containing sculpture, and the names of Shoofoo (Cheops) and other ancient kings. One of them (*I*), a little below the line of the rocks, and nearly in a line with the S.E. angle of the great pyramid, contains a curious and satisfactory specimen of the Egyptian numbers, from units to thousands, prefixed to goats, cattle, and asses, which are brought before the scribes to be registered as part of the possessions of the deceased.

There are several tombs in the perpendicular face of the lower rock behind the sphinx, and a short distance behind this rock is a tomb called "Campbell's Tomb," (*u*) after the Consul General in Egypt at the time of its discovery by Col. H. Vyse. The upper part of it is completely gone, but it offers a good example of the well or pit which forms the second part of a

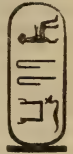
tomb. It is cut in the rock to a depth of 53 ft. 6 in. In the high rock, between this and the Great Pyramid are several pits where sarcophagi were found; and in one of them was discovered a gold ring bearing the name of Shoofoo. In a tomb to the S.E. of the great pyramid occurs the oval bearing the name of Seneferoo (*a*), probably the king who preceded Shoofoo.



(To the S.E. of the second pyramid are some tombs (*m, n*), with the ovals of Shafra (Chephren) and Menkera (Mycerinus); and there are some other smaller ones with sculptures and hieroglyphics. In the scarp of the rock to the W. of the Second Pyramid are a dozen tombs (*p*), in one of which (the 6th from the S.) the ceiling is remarkable, the stone being cut in imitation of palm-tree beams, reaching from wall to wall. Another instance of this occurs at a tomb of about the same date, at Raâineh in Upper Egypt. This shows that the houses of the Egyptians (when the arch was not preferred) were sometimes so roofed, as at the present day: the only difference being, that the beams were close together, while in modern houses they are at some distance from each other, with planks or layers of palm-branches, and mats across them. And it is reasonable to suppose that the latter mode of placing the beams was also adopted by the ancient Egyptians. This tomb is the third from the line of the S.W. angle of the pyramid, going northwards along the face of the rock.

To the W. of the Great Pyramid are a number of tombs (*H*); and in one of them, near the extremity, are some interesting sculptures. Trades, boats, a repast, agricultural scenes, the farm, the wine-press, and other subjects are there represented; and it is worthy of remark that the butchers slaughtering an ox sharpen their red knives on a blue rod, which would seem to indicate the use of steel at this early period. In the sculptures columns with the full-blown lotus

capital are represented, and the man of the tomb seated in an armed chair of very early form on a figured mat, very like those now made in the Delta. Beneath his chair is a favourite dog. The long passage in this tomb has the roof made in imitation of an arch, the tympanum at the end being a single block. The names of Shoofoo and another Pharaoh (*b*) (perhaps Aseskef, successor of Menkera) occur in the sculptures; and in the next tomb to the S. are the names of Suphis and other old kings; Aimai, the possessor of the tomb, having been director of the temple of Suphis (*Shoofoo*). Three names of early kings occur in the tomb adjoining that of Trades to the N.



These tombs, like those to the E. of the Great Pyramid, afford good examples of the constructed external covering, to which the name of *mas-tabah* has been given. Some of them are of considerable size, though no great height, and they are all built with their sides inclining inwards towards the top at an angle of 77°, thus producing the appearance of a truncated pyramid as mentioned above. The mouth of the well, or pit, may be noticed in nearly all.

1. *The Causeways.* Herodotus, as we have seen, speaks of the great labour involved in bringing the finer part of the stone of which the pyramids were constructed from the Arabian hills on the other side of the river, and says that it took 10 years to make the causeway, along which those for the Great Pyramid were transported. This causeway he describes as 5 stadia (3000 ft.) long, 10 orgyes (60 ft. wide), and 8 orgyes (48 ft. high). Remains of it still exist (*Z*); but it can only be traced for about 1400 ft., the rest being buried in the alluvial soil gradually deposited by the inundations. Its present breadth too, is only 32 ft., the outer face having fallen, and there being no signs of the "polished stones adorned with the figures of animals" (hieroglyphics), spoken of by Hero-

dotus. But its height of 85 ft. exceeds that given by the historian, and as it naturally reached to the height of the rocky platform which Herodotus correctly places at 100 ft. above the plain, it is evident that he or his copyist committed an oversight in giving 48 ft. as the height. It was repaired by the caliphs and Memlook kings, who made use of the same causeway to carry back to the "Arabian shore" those blocks that had before cost so much time and labour to transport from its mountains; and several of the finest buildings of the capital were constructed with the stones of the quarried pyramid.

There does not appear to have been any causeway exclusively belonging to the Second Pyramid, unless we suppose it to have been taken away when no longer required, and the stones used for other purposes; and were it not for the presence of the causeway of the Third Pyramid, we might attribute the northern one to the caliphs, and thus explain the statement of Diodorus, who says, that, owing to the sandy base on which it was built, it had entirely disappeared in his time. But he is speaking of the mounds which he supposed to have been erected on the platform itself, as vast inclined planes to raise the stones to the upper course of the pyramids. And, moreover, the causeway which leads to the Third Pyramid is certainly of Egyptian, and not Arab workmanship. Remains of this causeway still exist (Y and b), and that part of it remaining on the plain (Y) has an opening (z) in the centre for the passage of persons travelling by the edge of the desert during the high Nile.

A short distance to the N. of this causeway are a well with some palms, and a big sycamore-fig tree (X). For those who wish to remain for any time in the neighbourhood of the pyramids, this spot affords a very good camping-ground.

Few persons probably will be content with a single visit to the Pyramids; and all would wish to fill in for themselves the picture thus graphically suggested: "It is only by going round

the whole place in detail that the contrast between its present and its ancient state is disclosed. One is inclined to imagine that the Pyramids are immutable, and that such as you see them now such they were always. Of distant views this is true; but taking them near at hand, it is more easy from the existing ruins to conceive Karnac as it was, than it is to conceive the Pyramidal platform as it was. The smooth casing of part of the top of the Second Pyramid, and the magnificent granite blocks which form the lower stages of the third serve to show what they must have been all, from top to bottom; the first and second, brilliant white or yellow limestone, smooth from top to bottom, instead of those rude disjointed masses which their stripped sides now present, the third, all glowing with the red granite from the First Cataract. As it is, they have the barbarous look of Stonehenge; but then they must have shone with the polish of an age already rich with civilization, and that the more remarkable when it is remembered that these granite blocks which furnished the outside of the third and inside of the first, must have come all the way from the First Cataract. It also seems from Herodotus and others, that these smooth outsides were covered with sculptures. Then you must build up or uncover the massive tombs, now broken or choked with sand, so as to restore the aspect of vast streets of tombs, like those on the Appian Way, out of which the Great Pyramid would rise like a cathedral above smaller churches. Lastly, you must enclose the two other Pyramids with stone precincts and gigantic gateways, and above all you must restore the Sphinx as he was in the days of his glory."—*A. P. Stanley.*

m. The Pyramid of Abooroásh. Few will care to extend the excursion to Abooroásh, about 5 m. to the N. of the Geezeh platform; though, if encamped at the latter place, a walk or ride to the pyramid of Abooroásh might be combined with a look for an hyæna in the "Red Mountain" in its vicinity,

where these animals are often found by the Arabs.

About one-third of the way are seen inland to the right, two stone bridges of several arches, with inscriptions shewing that they were built by the Sultans Naser Mohammed and El Ashraf respectively, and the dates of their erection and repair. A little further on, on the edge of the desert, are the remains of an old village, now a heap of pottery and bricks.

The pyramid stands on a range of hills that skirt the desert behind Kerdásseh, and forms the southern side of a large valley, a branch of the Bahr-el-Fargh. From the decomposed condition of the stone, it has the appearance of greater age than the pyramids of Geezeh. Only 5 or 6 courses of the stone remain, and it contains nothing but an underground chamber, to which a broad inclined passage, 160 ft. long, descends at an angle of $22^{\circ} 35'$ on the north side. According to the measurements given by Colonel Vyse, the base of the pyramid was 320 ft. square, and the chamber 40 ft. by 15 ft., with smaller apartments over it, as in the great pyramid of Geezeh.

Near the pyramid, to the westward, is another stone ruin; and a causeway 30 ft. broad leads up to the height on which they both stand, from the northward; the length of which is said by Colonel Howard Vyse to be 4950 ft. A great quantity of granite is scattered around the pyramid, mostly broken into small fragments, with which (if ever finished) it was probably once cased. From the hill is a fine view over the valley of the Nile; and being much higher than that of the Pyramids of Geezeh, it commands them, and has the advantage of showing them in an interesting position, with those of Abooséer, Sakkárah, and Dashóor in the distance. This view is also remarkable from its explaining the expression "*peninsula*, on which the Pyramids stand," used to denote the isolated position of the hill. It is the same that Pliny applies to the *isolated* rocky district about Syene.

At the eastern extremity of the hills

of Abooroash are some massive crude brick walls, and the ruins of an ancient village, with a few uninteresting tombs in the rock; and in the sandy plain to the S. of them is the tomb of the sheykh who has given his name, Abooroash, to the ruined pyramid.

n. The Pyramids of Abooséer. These pyramids, like the one just described, offer no inducement to the traveller to go out of his way to see them; but if he should be including Geezeh and Sakkárah in one excursion (see Exc. vii., *a*) they will not lie far out of his course in riding between the two places. The road, which lies along the edge of the desert, affords a constant succession of beautiful points of view across the rich plain to the Nile, ever changing in hue and outline at different periods of the day.

The pyramid first reached is an isolated one about $\frac{3}{4}$ of a mile N. of the central group. It is 123 ft. 4 in. square. On one of the blocks is the name of one of the early Pharaohs (Raen-oo-ser of the Vth dynasty perhaps). In the plain below are the remains of a stone building, apparently a temple, connected with the pyramid by a causeway; and about halfway between this and the pyramids of Abooséer are other vestiges of masonry, now a heap of broken fragments of white stone.

The pyramids of Abooséer are four in number. The largest measured originally, according to Colonel Vyse, 359 ft. 9 in. square, and 227 ft. 10 in. high, now reduced to 325 ft. and 164 ft. The northernmost one is surrounded by an enclosure 137 paces square; the pyramid itself being about 213 ft. square, or 216 according to Colonel Vyse, having been originally 257 ft.; and its height of 162 ft. 9 in. is now reduced to 118. They are all in a dilapidated state, and seem to have been loosely built; but the sepulchral chambers have been constructed with great care, and have blocks in the roof larger than any in the pyramids of Geezeh; there being some



from 35 ft. to 50 ft. long, and 12 ft. thick. Fifty paces to the E. of the northernmost pyramid is a temple, and a causeway leading from it to the plain; and some distance to the S. of this is another causeway leading to the central pyramid, at the side of which lie fragments of black stone that once paved it.

Besides the pyramids are 8 or 9 other stone ruins, one of which, to the S.W. of the large pyramid, is 78 paces by 80, with an entrance on the N. It has perpendicular sides, and some of the stones measure nearly 17 ft. in length.

The village of Abooséer, from which these pyramids are named, is 1 m. further S., and about 7 m. distant from the Geezeh platform. It has the mounds of an ancient town, but though it may have succeeded to the name, it can hardly occupy the site of the ancient village of Busiris, which must have stood much nearer the Geezeh pyramids; for we read in Pliny and other ancient writers, that the inhabitants of Busiris used to climb the pyramids for the amusement of visitors, much in the same way no doubt as the Arabs of the neighbouring village do now. The village of Busiris may have stood on the site of one of those below the pyramids: that called El Hamra, "the red," or, more commonly, El Kôm-el-Aswed, "the black mound," to the N.E. is evidently ancient; and another stood just above the two *kafrs*, or hamlets, to the S. of Kôm-el-Aswed. This is not the only instance of the Arab form of the Egyptian word: Abooséer being the modern name of Busiris in the Delta, near Sebennytus, and of Busiris, the supposed Nilotis, near the Heracleopolite nome.

EXCURSION VII. SAKKÁRAH.

a. Preliminary Observations.—b. Bedreshayn, Mitrahenny.—c. History of Memphis.—d. Remains of Memphis.—e. Village of Sakkárah.—Site of Necropolis.—f. Pyramids.—

g. Serapeum, or Apis Mausoleum.
h. Tombs.—i. Pyramids of Dashoor.

a. *Preliminary Observations.* This excursion will occupy the entire day. The best way of making it is to drive to the station at Geezeh in time for the daily train to Upper Egypt, about 9 a.m. Take the train to the first station, Bedreshayn, reached in about $\frac{1}{2}$ an hour. Thence on donkeys to Sakkárah, an hour to an hour and a half's ride. Donkeys can be procured at Bedreshayn, but they are wretched animals, without saddles and bridles; and the best plan is to send on donkeys from Cairo either to the station at Geezeh early in the morning, to go in the train with you, or across country overnight, to be ready to meet you at Bedreshayn in the morning on the arrival of the train. The few remains at Memphis should be taken on the way to Sakkárah. This will lengthen the ride a little, and leave about 4 hrs. to be spent at Sakkárah, from which place a start should be made about $\frac{1}{2}$ past 3 back to Bedreshayn, to catch the daily train from Upper Egypt to Cairo due about 5, though often much later. The charge for the carriage to Geezeh will be 5 shillings; but if it is required to wait, or to come again in time for the return—and it is very necessary to secure there being a carriage ready for this purpose—16 shillings will be asked, as for the whole day. Five shillings should be enough for a donkey, if taken there and back in the day, *plus*, of course, the railway fare for it and the boy. Seven or eight shillings if sent on the day before. It is possible to ride to Sakkárah and back in one day, but few probably will choose this somewhat fatiguing manner of making the excursion.

A very good plan for those who are provided with tents is to combine Sakkárah and the Pyramids in one trip of two days. This may be done in any of the following ways:—Go to Sakkárah as directed above, and after having seen everything there, ride by Abooséer to the Pyramids (3 hrs.). The tents will have been sent there

direct from Cairo, and pitched near the well in readiness: the following day may be devoted to the Pyramids, beginning with seeing the sun rise from the top of the Great Pyramid; and the donkeys can then be used for the ride home, or a carriage can have been ordered previously from Cairo. If it is thought better to spend more time at Saqqarah, the tents can be taken there, and the camp pitched for the night in the palm-grove on the edge of the desert outside the village: then next morning early ride to the Pyramids. In the same way, if the order is reversed and the Pyramids taken first, the tents can either be pitched there for the night, and the ride to Saqqarah be taken early the next morning, or the tents sent on to be pitched at Saqqarah, and the ride there taken after finishing the pyramids. In either of these last two cases the return from Saqqarah must be arranged so as to catch the train to Cairo, as directed above. Of these four alternatives the first is perhaps the one to be preferred, as involving the least expense and trouble for the carriage of tents, and avoiding the chance of having to wait hours for the return train at Bedreshayn; but dragomen sometimes object to camping at the Pyramids, owing to the somewhat intrusive character of the neighbouring inhabitants.

Travellers going up the Nile may prefer to make the excursion from their boat, stopping for that purpose at Bedreshayn either on the way up or down the river.

The later in the spring the excursion is made, the more will there be to see of the remains of Memphis, as the water of the inundation, which covers most of what there is in the winter, will have subsided.

Candles and matches, and some magnesium wire, for lighting up the Apis Mausoleum, should be taken; and provisions will be required for luncheon.

b. Bedreshayn. Mitrahenny.—The road to Geezeh has been already described in Exc. vi. From Geezeh to

Bedreshayn the rlwy. runs through an almost continuous forest of palm-trees. On reaching Bedreshayn, the first stat. from Geezeh, the traveller mounts his donkey, and, skirting the village, which is composed of the usual mud hovels, and contains nothing of interest, rides along a winding embankment till the palm-groves are reached, in and around which lie the mounds of Mitrahenny, so called from the village, which is situated a little farther on. These mounds mark a part of the site of ancient Memphis. Before proceeding to point out the objects which may arrest the attention for a few moments, it may be well to give some account of this once famous city, nearly every trace of which is now so completely obliterated.

c. History of Memphis.—According to Herodotus's account of the story told him by the priests, Memphis was founded by Menes, the first recorded king of Egypt, who, by turning the Nile from its old course under the Libyan hills into a more western channel cut by him, made a large tract of dry land, on which he built the city. At the point where the river was turned off, he constructed dykes to prevent its returning into its old channel and overwhelming Memphis. Of these dykes no trace remains, though Herodotus says they were kept up with great care by the Persians at the time of his visit: but the actual appearance of the river strongly corroborates the account. For at Kafr-el-Iyât, 14 m. above Mitrahenny, the Nile takes a considerable curve to the eastward, and would, if the previous direction of its course continued, run immediately below the Libyan mountains to Saqqarah; and the slight difference between this distance and the approximate measurement of Herodotus, who places the dykes at 100 stadia above Memphis, offers no objection. Indeed, if we calculate from the outside of the town, which the historian doubtless did, we shall find that the bend of Kafr-el-Iyât agrees exactly with his 100 stadia, or about $11\frac{1}{2}$ m., Mitrahenny being some way within the city of Memphis.

It is not necessary to suppose, however, that the whole of the river was diverted from its original channel into an entirely different one. It probably divided into two arms, as is often the case in many parts of its course, which joined into one stream again some miles lower down, and Menes merely blocked up the western channel, and turned all the water into the eastern. A similar thing was done a few years ago, when the arm of the river that flowed to the west of Gezeereh was dammed up, and the whole stream turned into the branch that flows by Boolák. The arm of the river was replaced by a canal which brought water to the famous lake "on the N. and W. of the city" excavated by Menes; and this canal is now represented by the one which flows through the plain between the desert and Mitrahenny, and continues on to below the pyramids of Geezeh. It is a continuation of the Bahr Yoosef, and appears here to flow through a natural depression.

Memphis is styled in Coptic Mefi, Momf, and Meuf, which last is traditionally preserved by the modern Egyptians, though the only existing town whose name resembles it is Menoof, in the Delta. The Egyptians called it Panouf, Memfi, Membe, and Menofre (Ma-nofre), "the place of good," which Plutarch translates "the haven of good men," though it seems rather to refer to the abode of the Deity, the representative of goodness, than to the virtues of its inhabitants. In hieroglyphics it was styled "Menofre, the land of the pyramid," and sometimes Ei-Phtah, "the abode of Phtah," as well as "the city of the white wall."

Though the remains of Memphis lie chiefly about Mitrahenny, it is evident that the city extended considerably beyond the present mounds, which appear to have belonged to the enclosures about the temple and other sacred edifices, as well as to the "palaces" that were situated, as Strabo says, on an elevated spot reaching down to the lower part of the town; and there is reason to believe that it extended from near the river at Bedreshayn to Sak-

kárah, which only allows a breadth E. and W. of 3 miles. Diodorus calculates its circuit at 150 stades, upwards of 17 Eng. m., requiring a diameter of nearly 6 m.; and its greatest diameter was probably N. and S. But the whole of this space was not covered by houses or public buildings; much was given up to gardens, villas, and "sacred groves;" and the great Acherusian lake, "surrounded," according to Diodorus, "by meadows and canals," occupied a large portion of it. This lake was probably in the lowlands to the N.E. of Sakkárah with a canal communicating with the large reservoir constructed for the service of the temple of Phtah, in the open space to the N. of the colossus, between Mitrahenny and the long eastern mounds, in the mud of which several statues have been discovered. On the river side of these mounds is the site of what is called the Nilometer.

It may be doubted if Memphis was surrounded by a wall. It was not the custom of the Egyptians to include the whole of a large city within one circuit: Thebes even, with its 100 gates, had no wall; and we find there, as in other cities, that portions alone were walled round, comprehending the temples and other precious monuments. In places of great extent, as Thebes, each temple had its own circuit, generally a thick crude-brick wall, with strong gateways, sometimes within an outer one of greater extent; and the quarters of the troops, or citadel, were surrounded by a massive wall of the same materials, with an inclined way to the top of the rampart. The temples of Memphis were, no doubt, encompassed in the same manner by a sacred enclosure; and the "white wall" was the fortified part of the city, in which the Egyptians took refuge when defeated by the Persians. This white fortress was very ancient, and from it Memphis was called the "city of the white wall."

Memphis had probably already suffered somewhat from the Persians when Herodotus saw it, but the account he has left of some of the principal buildings shows that it must have

been the largest and most magnificent city in Egypt at the time of his visit.

Among those which he mentions are the Temple of Phtah or Hephæstus, said to have been founded by Menes, and enlarged and beautified by succeeding monarchs. Moeris (Amenemha III.) erected the northern vestibule; and Sesostris (Rameses II.), besides the two colossal statues, one of which is still to be seen, made considerable additions with enormous blocks of stone which "he employed his pri-oners of war to drag to the temple." Pheron (Menephtah), his son, also enriched it with suitable presents, which he sent on the recovery of his sight, as he did to all the principal temples of Egypt. The western vestibule, or propylæum, was the work of Rhampsinitus (Rameses III.), who also erected 2 statues, 25 cubits in height, one on the N., the other on the S.; to the former of which the Egyptians gave the name of summer, and to the latter winter. The eastern was the largest and most magnificent of all these propylæa, and excelled as well in the beauty of its sculpture as in its dimensions. It was built by Asychis (Shishak). Several grand additions were afterwards made by Psammetichus, who, besides the southern vestibule, erected a large hypæthral court covered with sculpture, where Apis was kept, when exhibited in public. It was surrounded by a peristyle of Osiride figures, 12 cubits in height, which served instead of columns;—similar no doubt to those in the Memnonium at Thebes. Many other kings adorned this magnificent temple of Phtah with sculpture and various gifts, among which may be mentioned the statue of Sethos, in commemoration of his victory over the Assyrians, holding in his hand a mouse with this inscription, "Whoever sees me, let him be pious." Amasis, too, dedicated a recumbent colossus, 75 ft. long, in this temple, which is the more singular as there is no instance of an Egyptian statue, of early time, in that position: and the same king built a magnificent temple to the goddess Isis.

The *temenos*, or sacred grove, of Proteus was very beautiful and richly ornamented. Some Phœnicians of Tyre, settlers at Memphis, lived round it, and in consequence the whole neighbourhood received the name of the Tyrian camp. Within the *temenos* was the temple, called "of Venus the stranger;" whence the historian conjectured that it was of Helen, who was reported to have lived some time at the court of the Egyptian king. This is of course an idle Greek story, which, like so many others, shows how ready the Greeks were to derive everything from their own country.

Four hundred years after Herodotus, Diodorus expatiates on the size and magnificence of Memphis, which, however had already become second in importance to Alexandria. And Strabo, a few years before the Christian era, says: "The city is large and populous, next to Alexandria in size, and, like that, filled with foreign residents. Before it are some lakes; but the palaces, situated once in an elevated spot, and reaching down to the lower part of the city, are now ruined and deserted." The temples, however, seem still to have been kept up in the former style of magnificence. They suffered no doubt in the reign of Theodosius from the zeal which he displayed against idolatry and its shrines. But Memphis still continued to enjoy some consequence, even at the time of the Arab invasion; and though its ancient palace was a ruin, the governor of Egypt, John Mekaukes, still resided in the city; and it was here that he concluded a treaty with the invaders after they had succeeded in taking the strong Roman fortress at Babylon. The wealth, as well as the inhabitants of Memphis, soon passed to the new Arab city of Fostat, and the capital of Lower Egypt in a few years ceased to exist. The blocks of stone of its ruined monuments were afterwards taken to help in building the new city of Cairo: and yet notwithstanding this wholesale spoliation we find Abd-el-Lateef at the end of the 12th centy., asserting that "the ruins of Memphis occupy a space half a day's

journey every way;" and that "they still offer to the eyes of the spectator a collection of marvels which strike the mind with wonder, and which the most eloquent man might in vain attempt to describe." Abco'l-Feyda, 150 years later, speaks of the ruins as still occupying a large extent, but gradually disappearing. But from that time hardly any mention is made of them; and the waters of the inundation, long ago unrestrained by the protecting dykes, covered the plain with a gradually increasing layer of mud deposit, beneath which every trace of such ruins as were left completely disappeared. It was not till the beginning of the present century that researches were made which resulted in discovering some traces of the ancient city.

(d) *Remains of Memphis.* Some statues, a few fragments of granite, and some substructions are all that can be seen of the ruins of a city, which, if there is any truth in the description given of it, "in its glory must have exceeded any modern city, as much as the Pyramids exceed any mausoleum which has been erected since those days."—*Curzon*. It is possible that much may be concealed beneath the mounds, but the latest researches have been singularly unproductive. There are a few objects, chiefly statuettes of the god Phtah, at the museum at Cairo, and one interesting discovery was that of a private house.

The only object that will attract the traveller's attention is the *colossal statue*, lying on its face in an excavated hollow to the left of the path before reaching Mitahenny. This is probably one of the statues mentioned by Herodotus and Diodorus as erected by "Sesostris" in front of the Temple of Phtah. These statues were 30 cubits (45 to 51½ feet) high: this one is unfortunately broken at the feet, and part of the cap is wanting; but its total height may be estimated at 48 ft. 8 in. without the pedestal. The stone is a white siliceous limestone, very hard, and capable of taking a high

polish. From the neck of the king is suspended an amulet or breast-plate, like that of the Urim and Thummin of the Hebrews, in which is the royal prenomen, supported by Phtah on one side, and Pasht on the other. In the centre, and at the side of his girdle, are the name and prenomen of this Rameses, and in his hand he holds a scroll, bearing at one end his name Amun-mai-Rameses. A figure of his daughter is represented at his side. It is on a small scale, her shoulder reaching little above the level of his knee. The upper part of the statue is somewhat worn away, but the under part still retains its polish. The expression of the face, which is perfectly preserved, is very beautiful: and by going down into the hollow a good view may be obtained of the features, which are sharp cut and most delicately finished. At the time of high Nile the hole is full of water and but little of the statue visible;* and indeed the whole of the face is seldom to be seen before March.

There are some other remains of statues, and another colossus, lying not far from this one; and at the guard's house close by may be seen a few things which have been dug up at various times; among them are some statues in the sitting attitudes of the modern Egyptians, with crossed legs, or knees up to the chin. The space to the S. of the colossus is the site of the temple of Phtah, of which the foundations have been discovered by M. Mariette. In the open space to the N. are some remains only visible at low Nile. This open space, which is still a depression filled with more or less water according to the time of year, was formerly probably a reservoir in front of the temple, supplied with water by a canal from the lake before mentioned, situated near Sakkarah. On the borders of this pond M. Mariette discovered a small temple of Rameses II.

* This beautiful statue was discovered by Signor Caviglia and Mr. Sloane, by whom it was given to the British Museum, on condition of its being taken to England; but no attempt has ever been made to remove it.

e. Sakkárah. Site of Necropolis.—

Crossing the western line of mounds, with the village of Mitrahenny on the right, we enter the fertile plain that reaches to the edge of the desert. The path now generally followed turns to the right, till it reaches a high embankment at a point where the latter crosses a canal by means of an old Arab bridge. This embankment leads up to the S. corner of the rocky promontory on which are the pyramids and tombs. Immediately on the left, before reaching the desert, is the probable site of the lake dug by Menes for regulating the supply of water to Memphis and the surrounding country. Except at low Nile there is always plenty of water in it, and it sometimes abounds in ducks. Formerly the road used to lie straight across the plain from Mitrahenny to the village of Sakkárah, passing through it and along the edge of the pond on to the platform. Outside the village to the N., before reaching the pond, is the grove in which those who encamp at Sakkárah have been advised to pitch their tents.

The Necropolis, to which the neighbouring village of Sakkárah gives its name, is the oldest, as well as the most modern, of the cemeteries of Memphis. It is also the largest, being nearly $4\frac{1}{2}$ m. long, and having a breadth varying from $\frac{1}{4}$ m. to nearly 1 m. Like the Necropolis of Geezeh, that of Sakkárah belongs more especially to the Old Empire. In the centre, forming as it were the nucleus of this vast *ensemble*, rises a pyramid curiously built in degrees. If tradition may be trusted, and if the place of which this pyramid is the centre is called Ko-Komeh, and if King Ouenephes built his pyramid, as Manetho says he did, in a place called Ko-Komeh, then this pyramid of Sakkárah belongs to the 1st dynasty, and is the most ancient monument not only in Egypt, but in the world.

To the N. of this pyramid are the tombs of the Old Empire, which have yielded up so many of the interesting objects in the museum at Cairo, and are themselves magnificent wit-

nesses to the civilization of that remote period; those of Tih, Phtah-hotep, Saboo, and some others are the most remarkable. To the S. of the pyramid are tombs of the XVIIIth, XIXth, and XXth dynasties. Among them was found the list of kings called 'The Tablet of Sakkárah.' To the E., in going from the pyramid to the cultivated land, there occurs first a belt of tombs of the Old Empire, then one of the XXVIth and following dynasties, and then a third, which may be called the Greek cemetery. Among these last tombs were found nearly all the Greek papyri that have enriched the different European museums.

On the western side of the old tombs to the N. of the pyramid are the remains of the Serapeum, and at the beginning of the XXVIth dynasty a way was cut through the tombs for an avenue of sphinxes leading to the Serapeum, and to the underground vaults known as the Apis Mausoleum. From the ruins of the Serapeum came most of the statuettes of the different divinities in the Cairo museum.

The truncated pyramid, called by the Arabs Ma-tabat-el-Pharaon (Pharaoh's throne), is at the S. of the large pyramid; and the ibis mummy pits to the N. The ibises have been preserved in long earthen pots, but owing to the damp, which at a certain depth filters in through the soil, they are mostly reduced to powder.

(f) *Pyramids.* There are eleven pyramids on the Sakkárah plateau. The southernmost of these is the truncated one already mentioned called Mastabat-el-Pharaon. It is in a very ruined condition. In the inside is a chamber with niches, as in the Third Pyramid of Geezeh.

A little further on, as the visitor approaches from Mitrahenny, is the largest of the Sakkárah pyramids, curiously built in stages or degrees. The date of this monument has not yet been accurately determined, but, as has been said, it may be the oldest pyramid in Egypt. The argument on which this supposition is founded is as follows: Manetho says that Ouene-

phes, the 4th king of the 1st dynasty according to his list, built a pyramid close to a village called Ko-Komeh; on the tablet of Serapeum the name of Ko-Komeh was found as given to the surrounding necropolis; on an entrance door of the pyramid, now at Berlin, was deciphered not the name, but the title and banner of a very old king. From this the deduction is drawn that as Ouenephes built a pyramid at Ko-Komeh, and as this necropolis was called Ko-Komeh, this title and banner were his, and the pyramid was built by him.

It is the largest in size next to those of Geezeh. The degrees are five in number, diminishing in height and breadth towards the top. The present height from the base is about 190 ft. Contrary to the usual rule in pyramidal buildings, the base is not a perfect square, the measurements according to Col. H. Vyse being 351 ft. 2 in. on the N. and S. faces, and 393 ft. 11 in. on the E. and W. It is surrounded by what may be called a sacred enclosure, about 1750 ft. by 950 ft. Inside the construction is peculiar. Immediately under the centre is an excavation in the rock, 77 ft. in depth and 24 ft. square: the top of this is dome-shaped, and was originally lined with wooden rafters; the bottom is paved with blocks of granite, and beneath is a rude chamber, the opening to which was concealed by a granite block four tons in weight. No trace of anything was found here when the pyramid was opened by Minutoli in 1821. Out of the excavation leads a very labyrinth of passages conducting to different apartments. On the doorway of the one opposite to the entrance are some hieroglyphics, and the title and banner referred to above. The sides of these chambers had been lined with blueish green slabs similar to those now known as Dutch tiles: and it is scarcely necessary to remark that vitrified porcelain was a very old invention in Egypt, and continued in vogue there till a late period, even after the Arab conquest, and the foundation of Cairo. Pieces of broken marble and alabaster were found in

some of the passages; and in a gallery connected with another entrance which appeared not to have been ransacked, were found 30 mummies of an inferior description coarsely enveloped in wrappers. None of the other pyramids present anything worthy of notice.

(g) *The Serapeum, or Apis Mausoleum.* The vast subterranean tomb which next claims the visitor's attention is called indiscriminately the Serapeum, or the Apis Mausoleum, but it should be noted that the latter of these titles is the correct one. The Serapeum, properly so called, was the exterior temple surmounting the excavated tomb. It no longer exists; but to judge by such few remains of it as have been found it resembled in appearance the ordinary Egyptian temple. An avenue of sphinxes led up to it, and two pylons stood before it; round it was the usual enclosure. But it was distinguished from all other temples by having in one of its chambers an opening, from which descended an inclined passage into the rock below, giving access to the vaults in which reposed the mummied representatives of the god Apis. Living, the sacred bull was worshipped in a magnificent temple at Memphis, and lodged in a palace adjoining—the Apieum: dead, he was buried in excavated vaults at Sakkarah, and worshipped in a temple built over them—the Serapeum.

The discovery of the site of the Serapeum and the Apis Mausoleum was made by M. Mariette in 1860-61. Having observed the head of a sphinx appearing through the sand, and finding on clearing the spot that the statue was entire, the passage of Strabo occurred to him in which that writer says: "There is also a Serapeum in a very sandy spot, where drifts of sand are raised by the wind to such a degree that we saw some sphinxes buried up to their heads, and others half-covered." From this passage, taken in connexion with the finding of the sphinx, M. Mariette did not hesitate to conclude that he was

on the track of the Serapeum, and he immediately set to work to verify his idea with an energy proportionate to the difficulty of the task. For the cutting a passage through the deep sand was an arduous as well as a dangerous undertaking, the shifting wall constantly threatening to fall in, and not only fill up the hardly won trench, but bury the workers. In two months he had cleared out an avenue 600 feet long, and laid bare 141 sphinxes, besides the pedestals of many others. At first the depth of sand had only been 10 or 12 ft., but before the end was reached a depth of 70 ft. had to be cut through. At the end of this avenue was found a semicircle of statues representing the most famous philosophers and writers of Greece, some with the name inscribed at the bottom of the statue. Between the last two sphinxes and this semicircle ran a cross avenue, leading on the left to a temple built by Amyrtæus, and on the right to the Serapeum. This right-hand part of the cross avenue was bordered on each side by a low broad wall. On the right-hand wall were curious statues representing children astride various real and symbolical emblems. On the left-hand wall was a small temple in the Greek style, and two Egyptian temples, in one of which was a stone statue of the bull Apis. At the end of the avenue was one of the pro-pylons of the Serapeum, with two crouching lions on pedestals immediately in front of it. These lions are now at the Louvre.

Notwithstanding the various difficulties to be encountered from the shifting sand and other causes, M. Mariette laid bare the whole circuit of the Serapeum, and at length in November, 1861, crowned his success by discovering the entrance to the huge vaults in which were buried the dead representatives of Apis.

The approaches to the Serapeum, and such remains as there were of the Serapeum itself, have long since been re-covered by the sand. The hollow in front of the house where M. Mariette lived during the progress of

the excavation marks the line of the walled avenue, and sometimes the top of one or two of the curious figures alluded to above may be seen appearing through the sand.

The Apis Mausoleum is divided into three distinct parts. The first and most ancient served as the burial place of the sacred bulls from Amunoph III. of the XVIIIth dynasty to the end of the XXth dynasty. In this part each tomb is a separate sepulchral chamber, hewn here and there out of the rocky platform of the temple. They were of no particular interest, and are again hidden by the sand. The second part comprised the tombs of Apis from the time of Sheshonk I. of the XXIIInd dynasty to that of Tirhakah, last king of the XXVth dynasty. In this part a new system has been adopted, and a long subterranean gallery excavated beneath the temple, on each side of which are mortuary chambers for the dead bulls. This also is inaccessible, the roof having in many places fallen in, and the whole being in an insecure state.

The third part is that which the visitor now sees. It was the place of interment from the reign of Psammetichus I. of the XXVIth dynasty (cir. 650 B.C.) till the time of the later Ptolemies (cir. 50 B.C.) The same system is here followed as in the second part, only on a much larger and more magnificent scale, the galleries having an extent of nearly 400 yards, and granite scarophagi having been employed for the interment. Partly to prevent the ingress of sand, and partly to protect the galleries from the marauding and destructive propensities of too many of the visitors, the entrance is now closed by a door, the key of which is kept by the Arab who has the charge of the tombs, &c. at Sakkárah, and who lives at the house close by. It is essential that each person should carry a candle and look well before him, a serious accident having occurred to a gentleman in 1870 through a neglect of these simple precautions. He was standing close to one of the openings in which are the sarcophagi, and not seeing it,

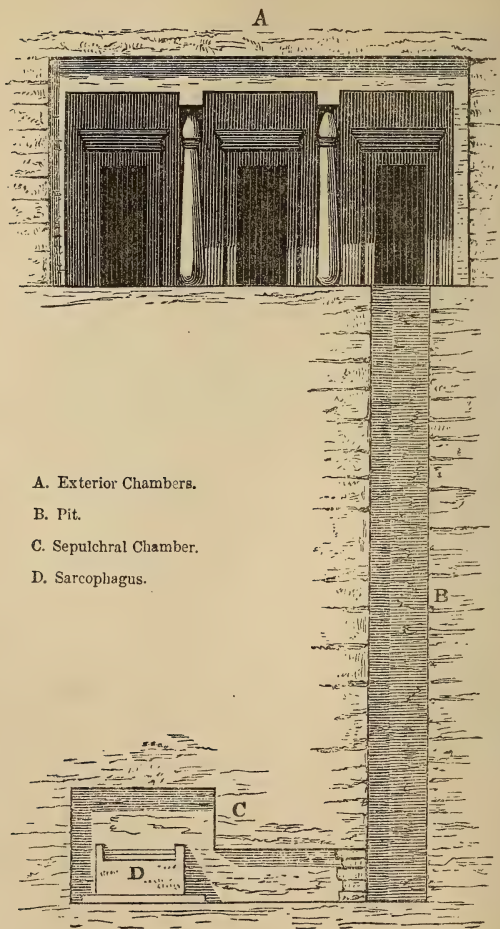
fell in and broke his arm. Immediately on entering you turn to the right, and proceed down a gallery more than 210 yards long. On both sides, but never opposite to one another, are deep recesses, each containing a huge sarcophagus of granite, measuring on an average 13 ft. in length by 7 ft. 6 in. in breadth, and 11 ft. in height. In one of the recesses are steps for the purpose of descending and examining the sarcophagus, which is sculptured: the curious can also climb by a ladder into the interior, and satisfy themselves that it would hold four or five persons sitting. In nearly every instance the lid of the sarcophagus has been partly pushed away, so as to give access to the mummied contents, of which no vestiges have been found. The number of sarcophagi *in situ*, throughout the whole extent of the galleries, is 24. Of these only three bear any inscription, and they contain the names of Amasis, Cambyses, and Khebasch, and belong therefore to the several periods just preceding, contemporaneous with, and subsequent to, the Persian conquest. A fourth with some ovals without any name is supposed to be of the date of the later Ptolemies.

The historical importance of the discovery of the Apis Mausoleum was very great, though it does not consist in anything which can now be seen. When first opened the walls of the vaults were covered with *stelæ*, or inscribed tablets, placed there by individuals who on certain annual festivals, or on the occasion of the death and burial of an Apis, came to perform an act of worship at his temple and tomb. In memory of this pious act, it was the custom to fit into one of the walls of the tomb a square-shaped stone, rounded at the top, in which were recorded the names of the visitor and his family, and very often in addition the precise date of the current year of the reigning king. A comparison of these *stelæ* was necessarily of great importance in fixing the chronology of the period to which they belong. About 500 of these *ex votos* were found in their original

position, principally near the entrance to the tombs on the right. All those of any importance which were legible have been removed and are in the Louvre at Paris, but some may still be seen in the wall.

(h) *Tombs.* The vast extent of the Sakkarah Necropolis has been already noted, and the position of the tombs belonging to different epochs pointed out. On every side heaps of sand and *débris* beside the mouths of deep pits evidence the extent of the researches that have been made, and the results are seen in some of the most interesting objects exhibited in the Cairo Museum. The tombs themselves are soon covered in again by their preserver, the sand. The most interesting are those belonging to the old empire on the N. side of the large pyramid; and the one usually visited after leaving the Apis Mausoleum lies a short distance to the N.E. of the entrance to those vaults. It is called the Tomb of Tih. Before proceeding to describe it, it may be well to repeat at greater length the account already given of the plan of these old tombs, and to explain the spirit which dictated the various representations found in them.

The Old Empire tombs consisted of three parts. 1. An exterior building (A), containing one or more chambers: 2. A vertical pit (B): and 3. the vault (C), generally excavated at right angles to the pit, in which was placed the sarcophagus containing the body (D). The outer covering was usually in the form of what has been called a *mastabah*, better illustrations of which may be seen at the Pyramids than here; but nowhere better than at Sakkarah do specimens exist of the interior arrangement. The entrance faces nearly always W., and varies in its proportions from a simple doorway to a highly ornamented *façade*, according to the rank and importance of the owner of the tomb. On the lintel is an inscription, setting forth the name and titles of the deceased, followed by an invocation addressed to Anubis, the guardian of tombs, in which he is



A. Exterior Chambers.

B. Pit.

C. Sepulchral Chamber.

D. Sarcophagus.

Plan of an Egyptian Tomb.

prayed, 1. To accord to the person named propitious funeral rites, and a good burial-place in the cemetery after a long and happy life: 2. To be favourably disposed towards the deceased in his journey through the regions beyond the tomb: and 3. To secure to him through all eternity the proper paying of what the text calls "funereal offerings." This invocation is followed by a list of these funereal offerings, and of the anniversaries on which they are to be paid. It is to be noted that all the scenes sculptured on the walls of the chamber contained in this exterior building have reference to these three subjects of invocation. The chambers vary in number and size; sometimes there is only one. They served the purpose of mortuary chapels, in which the parents of the deceased, and the priests attached to the service of the cemetery celebrated, on the anniversary festivals mentioned in the inscription over the door, certain ceremonies in honour of the dead, and offered the appropriate gifts. The walls were covered with sculptures representing the scenes in which the deceased person had been accustomed to pass his life; ending with the last act at which he may be said to have assisted in this world, the transport of his mummied body to the place of burial. The tables of offerings, which no doubt also formed part of the furniture of the chambers, are depicted on the walls covered with the gifts of meat, fruits, bread, and wine, which had to be presented in kind. At the end of the principal chamber was a *stela*, containing what might be called the epitaph of the deceased. Under the Old Empire these *stelæ* are quadrangular stones, often of large size, and sculptured so as to represent the exterior of a temple of the period. In the oldest tombs the statue of the defunct is not found, as at a later period, in any of the chambers. They were generally placed in a sort of corridor contrived in the thickness of one of the outer walls, and excluded from all external communication. Sometimes, however, a small opening in one of the walls of

the principal room indicates the presence of a shaft reaching to the spot where the statues are concealed, and through which the scent of incense might pass.

The entrance to the pit which forms the second part of the tomb is found either in one of the chambers, or some hidden corner of the outer monument. The upper part, dug through the overlying stratum of sand, is cased with stones, the remainder being excavated out of the rock. These pits vary from 10 to 30 yards in depth, are vertical in direction, and of square or rectangular form. Those that have not previously been opened have been found filled with a hard cement composed of stones, sand, and earth. At the bottom of the pit appears on one side a constructed stone wall. This closes the entrance to the third part of the tomb, the sepulchral chamber.

In this sepulchral chamber, hollowed out of the rock, lay the mummied body, protected from all probable chances of violation by the solid stone sarcophagus, the cavern hewn deep into the rock, and the pit filled with compact *débris*, and with its entrance concealed from view. Here it is no longer a question of this world, but of the next, and the walls are consequently often covered with passages from the Book of the Dead, and representations of religious subjects.

Such was the disposition of an Egyptian tomb during the earliest dynasties, and though many changes in some of the details were made at later epochs, the division into three parts was always substantially the same.

The *Tomb of Tih* is an excellent specimen of an Old Empire tomb. The *mastabah*, or external covering has disappeared, but the chambers within are in a wonderfully good state of preservation; and the sculptures on the walls far surpass, if not in variety, at any rate in drawing and preservation, those at Beni Hassan. That they have preserved their colour and delicacy of outline is owing, no doubt, to their having been so long buried in the sand, and one is almost tempted to

wish that that apparent enemy, but real friend to antiquities in Egypt was allowed to have his way again, when one sees the cruel havoc wrought by so many of those for whose benefit this splendid old monument is kept cleared and open. What with the would-be archæologists, who with their wet squeeze-paper have destroyed in so many places the brilliant colours that centuries had spared—the real but ruthless *savans*, who with over eager thought for their own honour and glory, and for the enriching of their native museums, have not hesitated to cut out and carry off whole pieces of that exquisite sculpture—and the horde of vulgar sightseers, whose only object in going to see anything seems to be that they may write their names in the most disfiguring manner possible, this tomb, beautiful as it still is, presents a very different aspect to what it did when first cleared of its sandy shroud. The carving or writing of names on natural rock, or unsculptured pieces of stone is a harmless amusement enough, but to hack with a knife, or blacken with pencil, charred wood, or paint (and all these, and other methods have been resorted to) sculptured and painted walls and columns, are acts of gratuitous and detestable vandalism, that no language is too strong to condemn.

In descending the sandy incline into the chambers, it must be remembered that formerly the surrounding plain was on a level with their floor, and not as now with the top of their walls. On the two large pillars which formed part of the entrance *façade* are the names and titles of the owner of the tomb, from which we learn that he was a priest, named Tih, who lived at Memphis under the Vth dynasty. Beyond these pillars is a court surrounded by a peristyle. On the wall to the left are depicted various scenes. Statues of Tih, destined to adorn his tomb, are being embarked in boats for transport to the edge of the desert; oxen are being brought for sacrifice at the anniversary of the funeral rites; one has just been seized, and men are tying its legs,

and preparing to throw it on its side. On the wall to the right is seen Tih himself, accompanied by his wife and their sons. He is watching his servants at work in one of his farm yards. Some are bringing on their shoulders sacks full of grain for the poultry; others are fattening the birds by making pellets of flour and putting them down their throats. Beyond is a picturesque view of the farm buildings; the roofs are supported by small elegantly carved wooden columns; in the middle is a pond in which ducks are swimming. In the distance are the wide fields, where the four-footed animals are pastured. Among the birds that Tih kept are geese, ducks of various kinds, Numidian cranes, pigeons, &c., while the animals included cattle of every size and race, antelopes, gazelles, wild goats, and others, in great numbers. Next come the boats which transport for him along the Nile the produce of his land. They are full of jars and bales of goods. In the middle of the court is the pit leading to the sepulchral chamber. Curiously enough this pit offers an exception to the general rule, being inclined instead of vertical. The sarcophagus at the bottom is of limestone, without inscription.

Leading from this court is a narrow passage on the walls of which are represented servants of the house bringing offerings of all kinds for the anniversary ceremonies; some carry fruit, vegetables, vases full of sweet oil, and perfumes: others lead oxen to the sacrifice, as depicted in the outer court. Further on, in the same passage, some men are seen drawing statues enclosed in little temples of wood; half a dozen drag with cords, while one pours water on the earth to render the passage easier. Next to these again are boats with large sails and a numerous crew. On the right of the passage is a small chamber, where again is depicted the bringing of offerings of all sorts and kinds. On the end wall are some rather indistinct scenes: workmen appear to be making pots, and smelting large ingots composed of some red substance.

At the end of the passage is the principal chamber, covered with bas-reliefs no less remarkable for their profusion than for the finish with which the different designs are executed. To describe all would be impossible; it will be sufficient to indicate some of the most worthy of notice. On the wall to the right on entering, Tih is depicted shooting in the marshes. He is standing upright in a light boat, holding decoy-birds in one hand, and with the other he is hurling a curved stick, which knocks down and stuns the flying birds. Innumerable wild fowl of every kind fill the air. In the water beneath the boat hippopotami and crocodiles are floating. Two of them are fighting, and the hippopotamus is evidently the victor. Some of the servants are trying to catch them, and a hippopotamus is just being hooked with a sort of harpoon. This scene may recall the verse in Job xli. 1-2; "Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? or bore his jaw through with a thorn." The idea of crocodiles and hippopotami, in the neighbourhood of Memphis appears extraordinary at the present day, but in the time of Tih, no doubt they were common enough in that part of the river. Abd-el-Lateef who visited Egypt about 1216 A.D. recounts that hippopotami abounded in the Damietta branch of the Nile, and that two of them had committed such depredations that an armed force was sent to destroy them. Even so late as Mohammed Ali's time a hippopotamus was taken alive at Mansoorah, in the Delta, and killed on the banks. Crocodiles are still seen as far North as 200 miles above Cairo. Another scene shows us Tih watching his servants fishing. Crouching in the bottom of their boats, some are holding lines, while others are dragging across the bottom of the stream an enormous square net, within whose meshes the fish are being drawn. The usual agricultural scenes are full of life and spirit. Cows are crossing a ford; cattle browse in the meadows; herds-

men are conducting home a flock of goats. All the phases of seed time and harvest are depicted. Oxen are ploughing; the seed is sown; the corn is reaped; men with three-pronged forks gather it into heaps; and oxen going round and round, tread it out. In another place it is tied into sheaves, and donkeys are brought up with much fuss and use of the stick, on whose backs the sheaves are put and carried away to the farmyard and granaries. Some of these scenes are drawn with inimitable humour. In another part carpenters are busy making furniture for the house, and shipwrights labour at the boats belonging to the estate.

It is to be noticed that Tih is present at all these varied scenes; seated or standing, he is there in the attitude of command, while singers, dancers, acrobats and others perform for his amusement. In fact every thing in these pictures shows the realisation of the first petition in the prayer over the entrance. Tih evidently leads a prosperous and happy life in the midst of these agricultural pursuits, to which the Egyptians at that epoch were devoted. He is surrounded by his own people, and attains, as the inscription records, "a fortunate and prolonged old age." "The Egyptians," says Diodorus, "call their houses hostleries, on account of the short period during which they inhabit them, but they call their tombs eternal dwelling places." Tih built this tomb during his lifetime, and fitted it to be his eternal dwelling-place, both by the solidity of its construction, and by depicting on its walls the scenes in which his life was passed. All those symbolical representations of the life of the soul beyond the tomb, which formed the basis of the Egyptian faith, are absent in the upper chambers of the Old Empire sepulchres. Spiritual religion is confined to the vault in which the mummied body reposes, and even then is represented almost entirely by a few short quotations from the Book of the Dead. It is at a later period, under the New Empire, that, as seen in the Tombs of the Kings at Thebes,

the walls of the tombs become covered with whole chapters of that book, and with a whole army of grotesque and fantastic divinities.

The *Tomb of Phtah-hotep*, which lies to the S. of the Apis Mausoleum, may sometimes be found cleared from sand. It consists of one chamber only, the walls of which are covered with similar scenes to those already described, but offering some very interesting and curious peculiarities. The sculptures referring to the presenting of gifts are especially noticeable. Phtah-hotep is seated, and before him passes a regular procession of servants bringing offerings. At their head march priests chanting sacred hymns, while other servants heap up on a table the destined votive oblations.

As has been said, the whole surrounding desert is one vast sepulchre; and when excavations are going on, and as is often the case, one of the large mausoleums that served as the common burial place for the lower classes is being turned out, the mass of mummied remains, skulls, bones, hands, feet, swathing cloths, &c., lying about in weird confusion, is as remarkable as it is unpleasant. Many of these burial places were large enough to hold hundreds of bodies; they were laid side by side on a series of shelves, without any covering except the thick bands in which they were wrapped; and it is wonderful to see them lying there, so wonderfully preserved through many hundreds of years.

On the way back to Bedreshayn the visitor may turn aside to look at a tomb of the time of Psammeticus I. (cir. 650 B.C.), in the face of the rocky platform, near the cultivated land. It is built of hewn stone and vaulted, and affords one of the earliest instances of stone arches. That style of building was known to the Egyptians long before that period, crude brick arches having been found at Thebes dating from the time of the VIIIth dynasty.

From the middle of March to the middle of April, the cultivated land along the edge of the desert, in the

neighbourhood of Sakkarah, swarms with quail.

(1) *Pyramids of Dashóor*.—These pyramids cannot be brought into the day's excursion to Sakkarah; though they might perhaps fall into the two-days' excursion to the Pyramids and Sakkarah, sketched out above. They present nothing of interest, however, to repay the generality of travellers. They are situated about 3 miles from Sakkarah, and mark, perhaps, the southern limit of the Necropolis of Memphis. Two are of stone, and two brick. The northernmost of the two stone ones measures, according to Col. H. Vyse, 700 ft. square, having been originally nearly 720 ft., only forty less than the Great Pyramid; but its height was only 342 ft. 7 in. of which 326 ft. remain. It has three subterranean chambers, one beyond another, in which the stones forming the sides project one before the other as they rise, so that at the roof they nearly meet. The southernmost stone pyramid presents the peculiarity of being built at two different angles, the lower part at 54° 14' 46", the upper at 42° 59' 26": it consequently presents the appearance of a pointed pyramid, resting on a truncated one. There is a subterranean chamber 80 ft. in height, contracted in the same manner as in the other pyramid. In the passage are some hieroglyphics of doubtful meaning.

The two brick pyramids are very much degraded. The northernmost, which was, according to Col. H. Vyse, 350 ft. square, and 215 ft. 6 in. high is now reduced to less than 90 ft. in height; and the southernmost from being 342 ft. 6 in. square, and 267 ft. 4 in. high is now only 156 ft. high. The bricks, which are crude, are about sixteen inches long, eight wide, and four and a half to five and a half thick, some with and some without straw. Although the outer part of the pyramid has crumbled away, the way in which the bricks have kept their place in what remains shows how well it was originally constructed. Herodotus tells us that, according to

the priests, a King named Asychis, the same who built the most beautiful of the four gateways of Phtah at Memphis, succeeded Mycerinus, and that, desirous of eclipsing all his predecessors, he left a pyramid of brick, as a monument of his reign, with the following boastful inscription engraved on the stone: "Despise me not in comparison with the stone pyramids; for I surpass them all, as much as Zeus surpasses the other gods. A pole was plunged into a lake, and the mud which clave thereto was gathered; and bricks were made of the mud, and so I was formed." Which of the brick pyramids still standing bore this inscription is uncertain, but it is probably one of these two, or of the two in the Fyoom, at Illahoon and Howárah. There are no inscriptions by which the age of either of these brick pyramids can be fixed. Asychis is conjectured to have been Sheshonk I. (Shishak), of the XXVith dynasty. The exterior of these brick pyramids has been cased with blocks of stone, some of which still remain. In front of the northernmost one are the remains of a temple; on some of the fragments are hieroglyphics.

Large groves of *sont*, or acanthus, extend along the edges of the cultivated land in the neighbourhood of Sakkárah and Dashóor, and have succeeded to those mentioned by Strabo; though the town of Acanthus, if Diodorus is right in his distance of 120 stadia from Memphis, stood much further to the S.

ROUTE 7.

CAIRO TO THE SUEZ CANAL, BY ISMAILIA, LAKE TIMSAH, THE BITTER LAKES, SUEZ, AND PORT SAID.

a. Hints for the Excursion.—b. Cairo to Suez.—c. Town of Suez.—d. Egyptian coast of Red Sea.—e. Ancient canals of communication between the Mediterranean and Red Seas.—f. Various modern projects for connecting the two Seas.—g. Financial and political history of the present Maritime Suez Canal.—h. Suez to Port Said by the Canal.

a. *Hints for the Excursion.*—This excursion will occupy from 4 days to a week. Those who are going to Mount Sinai or Syria will be able to take it on their way, and so save time. The best plan to pursue is to go direct from Cairo to Suez by rail. This will occupy the best part of 1 day, leaving perhaps time after arriving at Suez to look about the town, and pay a visit to the Fresh Water Canal. The next day may be devoted to inspecting the new docks and breakwater, the entrance to the Maritime Canal, &c.; and those whose curiosity on these points is soon satisfied, and who are energetic, may manage a visit to the wells of Moses in the same day; otherwise these must be left to the morrow. Leave Suez on the 3rd or 4th day, as the case may be, and return to Ismailia by train, or, if possible, in a steamer through the Maritime Canal, which is well worth traversing in this part, for the purpose of seeing the cutting of Shaloof, and the Bitter Lakes. The remainder of the day after arriving at Ismailia may be fully occupied in

visiting different points of interest, which will be specified further on. On the following morning leave by the early post-boat for Port Said. The stay at Port Said, and the time of leaving, will depend upon the direction in which the traveller's road lies; whether he is going on by sea to Syria or to Alexandria, or whether he is returning by land to Alexandria or Cairo, or going by the short desert to Syria. If he is going anywhere by sea, he will have timed his movements so as to suit the departures of the steamers: if he is returning to Lower Egypt by land, he can take the daily post-boat to Ismailia: and if he is going by the desert, he will have arranged for his camels either to wait for him at Ismailia, or meet him at Kantara. Those who are going to Sinai had better go in the first instance to Port Said, and thence to Suez, taking Ismailia either going to or returning from Port Said. No dragoman is required, nor need any preparation be made for this excursion, as there are very fair hotels at Ismailia, Port Said, and Suez,—the two first French, and the last English,—and their commissionaires will be found at the stations.

b. Cairo to Suez by Railway, 150 m.—The train for Suez leaves the central terminus stat. near the Shooobra road every morning about 9 A.M. For the exact time refer to the local time-table.

Kalioob Stat., 10 m. The train here leaves the main line to Alexandria (Rte. 6), and turns off eastward, passing through a fertile country to

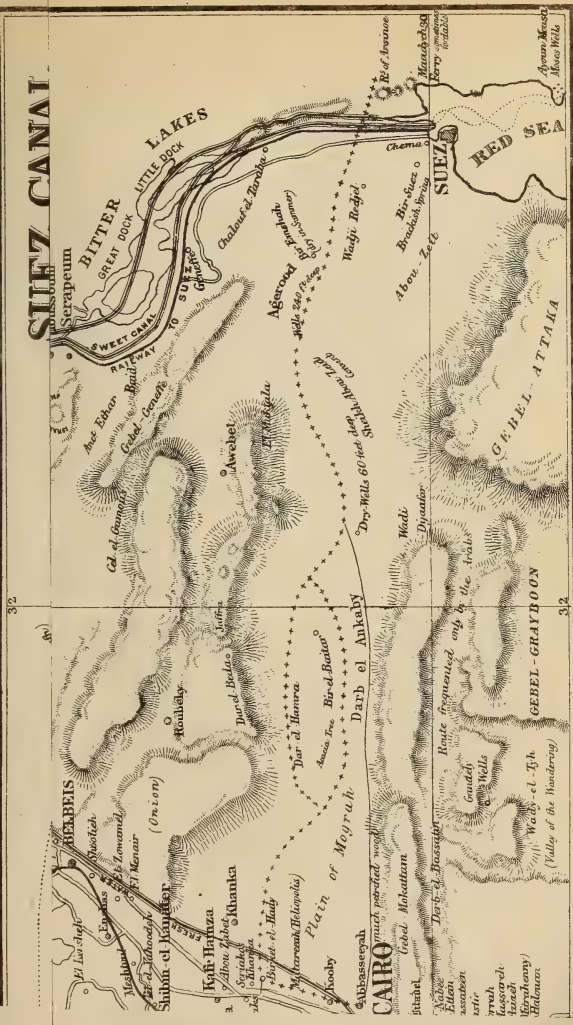
Shibeen el Kanater Stat., 11½ m. About a mile from this village are some ruins called *Tel el Yahooodeh*, "the Mound of the Jew." They are supposed to mark the site of the city founded by the high-priest Onias, and called after him Onion or Onia (Metropolis Oniæ.)

Josephus gives a curious account of the foundation of Onion, and the building of the temple there. The son of Onias the high-priest, who bore the same name as his father, having

fled from Antiochus, king of Syria, took refuge at Alexandria in the time of Ptolemy Philometer. Seeing that Judæa was oppressed by the Macedonian kings, and being desirous to acquire celebrity, he resolved to ask leave of Ptolemy and Cleopatra to build a temple in Egypt, like that of Jerusalem, and to ordain Levites and priests out of their own stock. To this he was also stimulated by a prophecy of Isaiah, who predicted that there should be a temple in Egypt built by a Jew. He therefore wrote to Ptolemy, expressing this wish, and saying he had found a very fit place in a castle that received its name from the country, Diana. He represented it as abounding with sacred animals, full of materials fallen down, and belonging to no master. He also intimated to the king that the Jews would thereby be induced to collect in Egypt, and assist him against Antiochus. Ptolemy, after expressing his surprise that the God of the Jews should be pleased to have a temple built in a place so unclean, and so full of sacred animals, granted him permission; and the temple was accordingly erected, though smaller and poorer than that of Jerusalem. Josephus afterwards states that the place was 180 stades distant from Memphis; that the nome was called of Heliopolis; the temple was like a tower (in height?), of large stones, and 60 cubits high; the entire temple was encompassed by a wall of *burnt* brick, with gates of stone. In lieu of the candlestick he made a lamp of gold, suspended by a golden chain. Such is the substance of the not very clear description given by Josephus. It is sufficient to settle the position of the place; and we may suppose that Onias chose this neighbourhood for other reasons, which he could not venture to explain to an Egyptian king surrounded by Egyptians; perhaps because it had associations connected with the abode of the ancestors of the Jews in Egypt, whence they started with a high hand, and freed themselves from the bondage of Pharaoh.

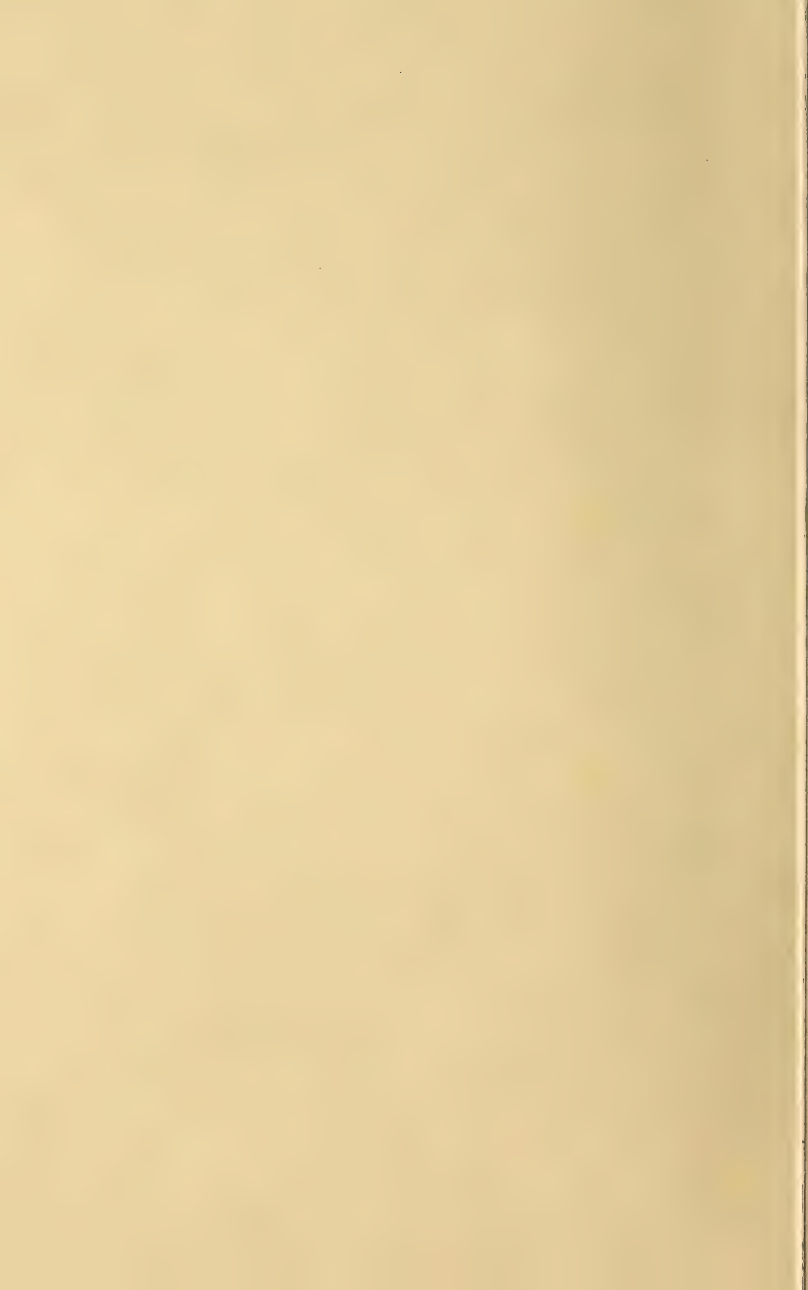
Other Jewish cities seem afterwards

SUEZ CANAL



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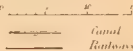
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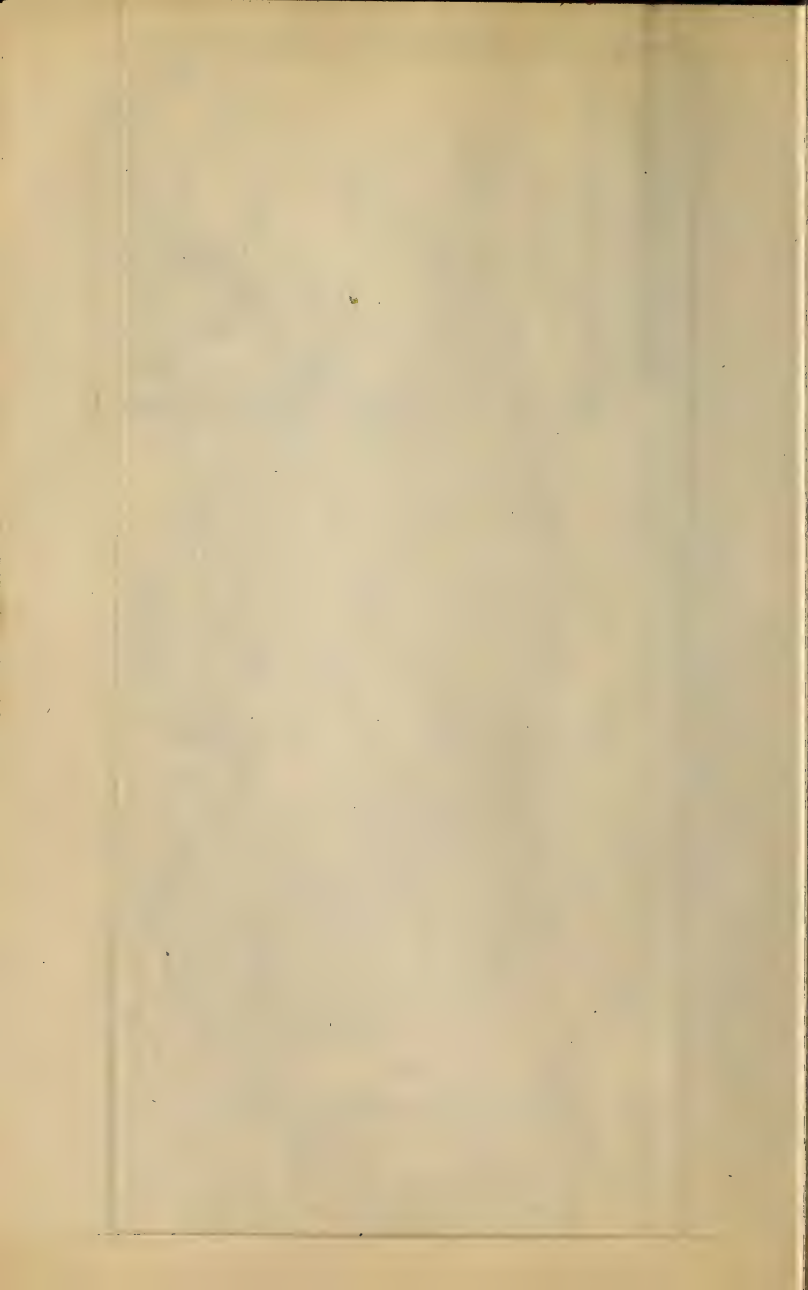


SUEZ CANAL

and
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to have been built in this district; and these whose mounds still remain, and are known at the present day by the same title as the one under consideration, are probably of the "five cities in the land of Egypt," which, according to Isaiah, were "to speak the language of Canaan." They continued to be inhabited by Jews till a late period. It was from them that Mithridates of Pergamus received so much assistance, when on his way to assist J. Cæsar; and the 500 who were embarked by Ælius Gallus against Arabia appear to have been from the same district. And though Vespasian, after the taking of Jerusalem, had suppressed their religious meetings in the Heliopolite nome, they continued to be established in many parts of Egypt, independently of the large quarter they possessed in Alexandria, from which they were expelled by the persecutions of the orthodox Cyril.

Beyond the crumbling crude-brick mounds, which can be seen from the railway rising to a considerable height, and rendered especially conspicuous by the pinnacle-like shape they have in so many instances assumed, nothing of any interest had been found at Tel el Yahoodeh till 1870, when the *fel-laheen* of the neighbourhood, while engaged in carrying away the brick-dust, which from the quantity of nitre it contains forms a valuable top-dressing to the soil, came across the remains of what had evidently been a magnificent palace. Unfortunately no information was given to the proper authorities of this discovery, and everything was destroyed and broken up, or allowed to pass into the hands of petty dealers in antiquities. The remains were apparently those of a large hall paved with white alabaster slabs; the walls were covered with a variety of encaustic bricks and tiles; many of the bricks were of most beautiful workmanship, the hieroglyphics in some being laid-in in glass. The tiles are round, varying in size, colour, and pattern. The capitals of the columns were inlaid with brilliant coloured mosaics, and a pattern in mosaics ran round the cornice. Alto-

[Egypt.]

gether it must have been a splendid apartment. Some of the bricks are inlaid with the oval of Rameses II.; and if the building is to be referred, as other circumstances seem to show it may be, to his reign, the extraordinary freshness of the colours is a matter for surprise considering the material in which they have lain imbedded. Within the area of the hall were 2 red granite pedestals. A few yards to the W. is a large bath hollowed out of a solid piece of limestone, with steps cut out of the interior, and close to it a plunging-bath, with signs of more alabaster pavement. Still further to the W. is a large fragment of limestone, covered with well-executed sculptures. Rameses II. is seated, and 2 figures, a male and a female, are offering him a sort of circular fan, representing apparently a bush or tree with the *tau* or emblem of life in it; the female is grasping a papyrus stem; Rameses' outstretched right hand holds a lotus. The original hieroglyphs in some parts appear to have been covered with plaster, in which fresh inscriptions have been cut. Scattered about the crude-brick mounds, which are of large extent, are various other stone remains. Report speaks of a Hebrew inscription, but it has not yet been discovered. The view from the top of the mounds is very pretty. To the S. are seen the Pyramids and Cairo, with the citadel standing prominently out at the projecting angle of the Mokattam hills; in the same direction is the obelisk of Heliopolis. A short distance to the E. stretches the desert; while to the N. and W. lies some of the most fertile and richly wooded land in Egypt. In the months of January and February, when the plain is brightly green with the growing crops, and the foliage of the trees, which are unusually abundant in this part and add so much to the beauty of the landscape, is in full luxuriance, a prettier bit of scenery, or one more unlike the typical Egyptian *paysage*, can hardly be imagined.

The best way of seeing Tel el Yahoodeh is to take the train from Cairo in the morning to Shibeen el Ka-

nater, and return by the afternoon train, which passes about 4 p.m.

Continuing our journey through a very fertile and wooded country, quite different in aspect from the monotonous plain through which the rly. passes between Alexandria and Cairo, we reach

Belbeis Stat., 17½ m. This village is the successor of Bubastis Agria, in Coptic, Phelbes. Near it passed the ancient canal that led to the Bitter Lakes and thence to the Red Sea, whose bed may still be traced for a considerable distance in that direction. The new Fresh-Water Canal from Cairo, which is to join the old one from Zagazig to Ismailia and Suez, and so provide water communication between Cairo and the Red Sea, passes by Belbeis, and follows in fact the course of the old one above mentioned. Passing by

Bordein Stat., 6 m., the line just before reaching Zagazig runs close to the ruins of the ancient town of Bubastis, now called *Tel Basta*.

Bubastis, in the hieroglyphs written Bahest, Bast, Ha-bahest, the Pibeseth of the Bible, and called in Coptic Poubaste, derived its name, as is apparent under all of the above forms, including the modern name, from the goddess Pasht, to whom the principal temple was dedicated. It was situated on the W. bank of the Pelusiac or Bubastite branch of the Nile, and was one of the most ancient cities of Egypt. It was of considerable importance as far back as the XVIIIth dynasty; but it rose to its greatest height under the XXIIInd dynasty, whose first king, Sheshonk I. (Shishak), having conquered Thebes, united in his person the crown of Upper and Lower Egypt, and fixed the seat of power at his native town Bubastis. Under Amasis of the XXVth the eastern branches of the Nile were neglected for the purpose of bringing the foreign trade to Sais on the Canopic branch, and Bubastis, with Tanis and Mendes, gradually declined; but it retained

enough magnificence to excite the admiration of Herodotus when he visited it a few years later. He describes it as standing higher than any other place in Egypt, and ascribes this to the fact that at one time capital punishments were abolished in Egypt, and the criminal, "according to the nature of his offence, set to raise the ground in a greater or less degree in the neighbourhood of the city to which he belonged"—a statement which, if true, would make it appear that the people of the Bubastite nome did not enjoy a very good reputation, since their capital was raised more than that of any other town. The beauty of the temple of "the goddess Bubastis" (Pasht) induced him to give an unusually minute description of it. "Other temples," he says, "may be grander, and may have cost more in the building, but there is none so pleasant to the eye as this of Bubastis." He then proceeds to describe it. "The temple forms a peninsula surrounded by water on all sides except that by which you enter. Two canals from the Nile conduct the water to the entrance by separate channels without uniting, and then, diverging in opposite directions, flow round it to the rt. and l. They are each 100 ft. broad, and shaded with trees. The gateway is 60 ft. in height, and is ornamented with beautiful figures 6 cubits (9 ft.) high. The temple is in the middle of the town; and as you walk round you look down upon it on every side; for the town having been considerably raised, while the temple continues on the same level where it was originally founded, entirely commands it. It is surrounded by a wall of circuit, sculptured with figures, containing a grove of very large trees planted round the body of the temple itself, in which is the statue of the goddess. The length and breadth of the whole temple measures a furlong. At the entrance is a way paved with stones about 3 furlongs long, and about 4 plethra broad, planted on either side with very lofty trees, which, after crossing the market-place in an easterly direction, leads to the temple of Hermes."

"This account of the position of the temple of Bubastis is very accurate. The height of the mound, the site of the temple in a low space beneath the houses, from which you look down upon it, are the very peculiarities which any one would remark on visiting the remains of Tel Basta. One street, which Herodotus mentions as leading to the temple of Mercury, is quite apparent, and his length of 3 stadia (furlongs) falls short of its real length, which is 2250 feet. On the way is the square he speaks of, 900 feet from the temple of Pasht (Bubastis), and apparently 200 feet broad, though now much reduced in size by the fallen materials of the houses that surrounded it. Some fallen blocks mark the position of the temple of Mercury (Hermes), but the remains of that of Pasht are rather more extensive, and show that it measured about 500 feet in length. We may readily credit the assertion of Herodotus respecting its beauty, since the whole was of the finest red granite, and was surrounded by a sacred enclosure about 600 feet square, beyond which was a larger circuit, measuring 940 feet by 1200, containing the minor one and the canal he mentions, and once planted, like the other, with a grove of trees. . . . Amidst the houses on the N.W. side are the thick walls of a fort, which protected the temple below; and to the E. of the town is a large open space, enclosed by a wall, now converted into mounds."—*Rawlinson's 'Herodotus.'* The historic names found among the sculptures are those of Rameses II., Osorkon I., and Amyrtaeus. The name of the goddess Pasht, the lion or cat-headed deity whom the Greeks identified with Artemis, is spelt thus



In these and other ruins of the Delta certain peculiarities may be observed, in which they differ from those of Upper Egypt. In the latter the walls of the temples are sandstone, and the columns built of several pieces, and granite is confined to obelisks, statues, doorways, and to the adyta of some remarkable monuments;

in the Delta the temples themselves are in great part built of granite, and the porticoes and vestibules have columns of a single block of the same materials.

Zagazig (Zakazeek) Junct. Stat., 7 m. (Branch lines to Benha, on Alexandria and Cairo main line, 24 m.; and to Mansoorah, 40 m.) A stoppage is made here of half an hour or more; and a very good luncheon can be obtained at the restaurant in the station. There is nothing at Zagazig to detain the ordinary traveller, nor, indeed, are there any great facilities for a stay there; but any one who is disposed to examine the neighbouring ruins of Bubastis, or shoot snipe and wildfowl in the early part of the year in some marshes not far off, can generally make arrangements for board and lodging with the station-master. Zagazig itself presents no object of interest. It has risen considerably in importance within the last few years, and has become the centre of the trade of the surrounding district, and of the railway system in the east of the Delta. A good many Europeans live in the town, and it boasts a certain number of respectable-looking houses. An old bridge and sluices mark the end of the Moëz canal, which leaves the Damietta branch of the Nile a little below Benha. On the other side of the bridge begins the canal which leads to Sân, the ancient Tanis, and follows in its course the bed of the old Tanitic branch.

After leaving Zagazig, the railway follows more or less closely the direction of the Fresh-Water Canal, which is the modern representative, during part of its course, of the canal cut by the ancients to serve as a means of communication between the Nile and the Red Sea, and known by different names at different epochs. The history of this canal will be found preceding the description of the Suez Canal. Passing through a rich and fertile country we reach

Abou-Hamed Stat., 10 m. From this point the railway may be said to form

the line between the cultivated land and the desert. On the one side are nothing but sandy hillocks, stretching away to the horizon, while on the other, a short distance from, if not close to, the line, is luxuriant vegetation, produced and nurtured by the life-giving canal. Abou-Hamed is a pretty village, and one of the stations on the caravan route between Egypt and Syria viâ Salaheeyah.

Tel el Kebeer Stat., 7 m., a charmingly situated village, in the centre of the fertile district called El Wady, or Wady et Toomilat. This district, which gives its name to this part of the canal, was purchased by the Suez Canal Company of Said Pasha for 74,000*l.*, and during the short time in which it was their property, great agricultural improvements were begun. In 1863, however, it was resold to the Egyptian Government, in accordance with the terms of the Emperor Napoleon's award, for 400,000*l.* The line does not again approach the cultivated land till passing the village of Gassaseen, or Ras el Wady, which forms the extreme point of the Wady district, and almost the easternmost limit of the Delta. Here, too, was the end of the Fresh-Water Canal above mentioned, until the continuation of it in 1860 by the Suez Canal Company to Ismailia, and subsequently to Suez.

Mahsamah Stat., 14 m. In the neighbourhood is a lake, formerly filled with water during the high Nile, and now utilised by the Fresh-Water Canal, which at this point leaves the railway and passes, at some distance to the right, a place called Tel el Masroota. The French have given this place the name of *Rameses*, considering that it marks the site of the town of that name, mentioned in the Biblical narrative as one of the store-cities built by the Israelites for the Pharaoh that first oppressed them (Ex. i. 11), and also as the starting-point of their journey into the wilderness. We are here in fact in the very centre of the Land of Goshen, of which Bubastis, and per-

haps Tanis, marked the limits on the west. The fact of its being apparently called indifferently the Land of Goshen (Gen. xlvii. 6) and the Land of Rameses (Gen. xlvii. 11) seems to favour the supposition that Rameses, or Rameses, was the centre and capital of the district which went by either of these two names. There are no remains at Rameses worth a visit. The only thing of note hitherto found among the heaps of pottery and broken fragments is a granite monolith having the name of Rameses II. Now that, by means of the canal, Nile water is once more brought through this district, the only thing wanting to rescue it from its desert state, and make it as fertile as of old, is inhabitants. The gardens near the Abbasseeyah at Cairo, and those at Ismailia, are a sufficient proof of what can be done by irrigating the desert with Nile water.

Nefiche Stat., 14 m. (Short branch to Ismailia, 2½ m.) The special trains carrying the overland passengers between Suez and Alexandria go on direct, but the daily ordinary trains run into Ismailia, and then back again to the junction at Nefiche. The Fresh-Water Canal also divides at Nefiche, one part continuing to Ismailia, and thence through two locks, gaining the level of the Maritime Canal, and the other branching off to Suez. From Nefiche is obtained the first view of Lake Timsah, a description of which will more properly enter into the account of the Suez Canal.

Ismailia (pronounced Ismaileeyah). *Hôtel des Voyageurs*; fair food and accommodation. The house is very well situated, at a short distance from the railway station, and commanding a fine view over Lake Timsah. As Ismailia owes its *raison d'être* entirely to the Suez Canal, its description will be more appropriately reserved for the account of that work. The following extracts from two letters describing journeys to Ismailia in 1863 and 1869 respectively, may be inserted here as interesting to the traveller of the present day.

"Feb. 20, 1863.—Leaving Alexandria early in the morning, I arrived at Benha about three in the afternoon. There I had to wait two hours for the train to Zagazig. I spent them seated in the dust, beneath a solitary tree, close to the line—the only waiting-room. On the road to Zagazig a more serious contretemps occurred. The engine-driver, wanting to make up for lost time, put on full speed, but after a few minutes at a headlong rate, during which we were jerked and swayed about most unpleasantly, the speed began to slacken, and all at once the train came to a dead stop. A carriage had got off the rails. The delay caused by this accident made us too late for the dahabeeah which leaves Zagazig every evening for Ismailia. Heaven save you from having to spend a night at Zagazig! A wretched hotel, uneatable food, a bed which the humblest pot-house would be ashamed to offer to its customers, and to complete the misery, swarms of mosquitoes buzzing in your ears and riddling you with bites—such is the fare reserved for the unlucky traveller whom circumstances may have compelled to stop in this place. A sleepless night, and a day passed in waiting for the departure of the Company's boat, had already made me feel out of sorts; and a voyage of seventeen hours in the barge set apart by the transport service for the use of travellers, was not calculated to put me right again. The boat is towed by two camels, whose drivers never think of paying the least attention to anything but their beast, and as the steerer is often asleep, the tow-rope is continually catching in bushes, stakes, sakeeyahs, and all sorts of obstacles, so that there are continually sudden shocks and bumps against the bank; indeed dahabeeahs have been known to suffer shipwreck while engaged at this little game, to the great astonishment of the occupants thus suddenly condemned to an involuntary cold bath.

"At last we arrived at the end of the canal. Ten or a dozen boats and barges are moored to the bank. Some buildings of planks and matting indi-

cate the transport agency. I asked for the hotel, and was told that the first stone had only been laid two days ago, and that the best thing I could do was to take a horse or a carriage and go to El Guisir, where there was a tolerable hotel, while at Ismailia I should find nothing but an indifferent restaurant. While the carriage was being prepared, I took the opportunity of seeing the future town. I say future, because at the present moment one can hardly say what is Ismailia. One drags oneself along in the sand, which undulates at will all over what was pointed out to me as destined to be the site of the town. Five or six scant-looking houses, built of stone or brick, are to be seen scattered about on this desert. Blocks of stone, bricks, planks, doors, and windows, heaped up together, mark the site of buildings not yet begun. One spot only shows some signs of a plan. It is a square, about a hundred yards each way, round which are six or seven wooden tenements, whose timber sides are being filled in with crude bricks. Two of these houses have got their walls finished, but I saw no signs of doors, windows, floors, nor ceilings.

"Remembering that Ismailia was to be a harbour, I wanted to see the quay. The agent of the Company, who had been kind enough to go with me, took me to a low sandhill, from which I could see the hollow of Lake Timsah, with a little water just in the middle of its vast expanse. Stretching out his arm, and pointing to a line of stakes which bisected a small native village, consisting of huts made of matting and tamarisk boughs, 'that is the line of the quay,' said my cicerone quietly. I looked at him, but he seemed to be in earnest; and added, in the same unconcerned tone, 'the workmen and others will begin to settle here in a month.' A few minutes afterwards I sat down to eat in a miserable mat hovel, through the numerous rents in which all the dogs of the neighbourhood very soon made their way, as though my meal had been the signal for a general rendezvous. A lively conversation that I

heard being carried on in the compartment next to mine, showed that the employés already sent here to superintend the works bear the situation philosophically. For my own part, I find some difficulty in believing that this chaos can in a few years be turned into a town."

"*Aug. 1, 1869.*—People were quite right in their reassuring statements with regard to the journey between Alexandria and Ismailia. Although the heat was very great, I have not suffered from it in the least, and am not a bit tired. The train which left Alexandria at eight this morning, dropped us at Benha, and continued its road to Cairo. The station at Benha is only a temporary one, but it has several tolerably comfortable waiting rooms, and is altogether well provided with accommodation [?]. However we only had to stay there a few minutes, as the train for Suez was ready, and left almost immediately. At half-past one we stopped at Zagazig, in front of a handsome station, with a refreshment-room in the European style. The town, which could be seen from the station, appeared to contain some large, good-looking houses, and several important cotton-mills.

"From Zagazig to Ismailia the train takes but two hours. At first it passes through a very fertile country, extending to the end of the valley called El Wady. From this point the eye sees little but desert, though the Fresh-Water Canal dug by the Company runs near the line, and gives some show of life to the scenery. I was calculating the wealth that might be realized if the surrounding desert were properly irrigated when the whistle of the engine announced our arrival at a station. It was Ismailia. After crossing a small canal which supplies the pumps that send fresh water along the line of the canal to Port Said, we skirted a largish village, more clean and tidy-looking than small native towns in general; and then passing an European-looking goods store, arrived at the station, a very neat building with a verandah. A broad mac-

adamised road leads from the entrance to Lake Timsah. The town has all the appearance of a veritable oasis. All the houses seem surrounded by bright verdure, and the whole has a most enchanting look of elegance and neatness. Immediately on reaching the hotel I went out to have a look at this wonder of the desert. Passing along a well-paved street, one side of which was occupied by shops and offices, I reached the Mohammed Ali Quay, an avenue a mile and a quarter long, and more than forty yards wide, bordered on one side by a row of trees, beyond which is the Fresh-Water Canal, and on the other by a number of edifices both curious and varied in appearance. Going down this quay, and crossing the end of the Boulevard de l'Impératrice, leading to the station, the first of these edifices is the chalet of M. de Lesseps, the upper story of which in wood, painted in broad white and brown stripes, and with a tiled roof, stands out as it were from the midst of a garden filled with trees and flowers. The ground-floor, built of stone, is joined by a verandah to a suite of rooms reserved for distinguished visitors. Beyond is a stable containing some valuable horses, the only luxury which is permitted himself by the owner of a house as proverbial for the simplicity of its arrangements as for the hospitality dispensed in it. Next to this comes a group of low buildings in the Oriental style, almost hidden by a belt of verdure, containing trees from every part of the world. Immediately following this is the house of the Governor-general of the Isthmus. After passing the house occupied by the contractors, and a part of the town, I reached the large open space on which workmen are busy building a palace for the Viceroy. At the end of the quay are M. Lasseroy's works for pumping the fresh water along the line of the Canal to Port Said. The machines are first-rate and beautifully kept; and the garden belonging to the establishment is intersected in every direction with running water, and filled with the finest fruit-trees,

among which may be mentioned the vine, most successfully cultivated by M. Pierre, the director. The industrial part of the town, through which I returned to the hotel, has a very animated appearance. The shops are neat and well-stocked. The population contains specimens of many different countries, but they all seem to live on good terms with one another. Leaving the street which traverses this quarter my guide took me along one that crossed it diagonally, and brought me into the middle of a charmingly laid out square, gay with baskets of flowers, and alleys of trees yet young but growing vigorously. In the middle is a large fountain covered and surrounded by a kiosk, whose slight and graceful columns were covered with creepers I had only just time to go to the landing-stage at Lake Timsah. The first thing that struck me there was a sea-bathing establishment, with cabins, a restaurant, and a sort of wooden stage 200 yards from the shore. A splendid sandy bottom, and water clear as crystal and quite free from sharks, might well induce persons to come to Ismailia for sea-bathing. No place in Egypt can compare with it for this purpose; and I should not be astonished if the rich Cairenes and Alexandrians turned Ismailia eventually into a gay watering-place."—*Histoire de l'Isthme de Suez*, by O. Ritt.

The train returns along the branch line to Nefiche, and then continues on the way to Suez. The country is all desert, a few signs of vegetation occurring now and then in the immediate neighbourhood of the Fresh-Water Canal, which is constantly to be seen close to the railway. The next station reached is called

Serapeum Stat., $8\frac{1}{2}$ m. The village on the Canal to which the French have given this name, from the circumstance of some ruins supposed to belong to an old temple of Serapis having been found in the neighbourhood, is about two miles from the station. A small branch canal leads to it from the Fresh-Water Canal.

We now come in sight of the Bitter Lakes, or rather of the northernmost and larger of these inland seas. Their description will be found in the account of the Suez Canal. It is curious to reflect that this vast expanse of water, on which the traveller, as he whirls by, will probably see several large steamers, was, so lately as 1869, a salt-marsh bordered by desert sand.

Faïd Stat., 10 m. Not far from the shore of the Great Bitter Lake.

Geneffé Stat., 12 m. This station is so named from the hills which have been for some time seen on the right, called Gebel Geneffé. Still skirting these hills we reach

Chalouf (Shalouf) Stat., $11\frac{1}{2}$ m. The line here approaches to within a very short distance of the Suez Canal, the high banks of which may be seen from the carriage window, only a few hundred yards off. The Fresh-Water Canal, which runs between it and the railway, here enters the bed of the old canal of communication first cut by Darius between the Bitter Lakes, then called the Gulf of Heröopolis, and the Red Sea. The reader who studies the account given (*Rte. 14, g*) of the Exodus of the Israelites and their passage of the Red Sea, will find that it has been plausibly conjectured that the scene of that event may be localized somewhere in the immediate neighbourhood of this place; the Red Sea at that remote period having extended as far as the Bitter Lakes. Continuing along the high desert land, out of reach of the high tides which still sweep up for some distance above Suez, the line makes a détour to the right, and turns into the valley to join the track of the old line between Cairo and Suez, now done away with. The line is continued down to the new docks and landing quays close to the roadstead, about $1\frac{1}{2}$ m. farther on, but the passenger for Suez will get out at the wretched hovel which serves as a station for the town.

c. Town of Suez.

Suez Term. Stat., $11\frac{1}{4}$ m. The best hotel at Suez is *The Suez Hotel*,

on the old landing quay close to the station. It is clean and comfortable, and fairly moderate in its charges. There are one or two other hotels of an inferior kind.

An *English Service* is conducted every Sunday in a room of the Suez Hotel.

The *British Consulate*. Mr. G. West, Consul, is situated in the street leading from the hotel to the station. Letters may be addressed to his care, or to the hotel. There is daily postal communication between Suez and the principal towns in Lower Egypt; and a regular departure of mails for Europe, India, Australia, &c.

The old railway station is near the town landing quay, but there is a new and very handsome building at the new landing quay, opposite the roadstead, for the arrival and departure of through travellers. There are one or two trains daily to Cairo, Alexandria, &c.; and a special through train conveys the overland passengers to Alexandria, immediately on the arrival of the steamer.

Telegraphic messages can be sent, either by the Egyptian or the English companies, to any part of the world.

The principal steam packet companies are the Peninsular and Oriental: departures for Bombay weekly, for Madras and Calcutta fortnightly, and for China, Australia, &c., monthly. The Messageries Maritimes: departures for China, Cochin China, &c., and for Europe, fortnightly; for Réunion and the Mauritius, and for Pondicherry, Madras, and Calcutta, monthly. The Bombay and Bengal: departure for Bombay fortnightly. The Azizeyah: departure for Massowah and the coast of the Red Sea three times a month. Many other companies, such as the Austrian Lloyd, the Russian Steam Navigation, &c., which run steamers to India, &c., direct, through the Suez Canal, have agencies at Suez, from which all information can be obtained. The Messageries boats, plying between France and the East, run regularly through the Suez Canal. The P. and O. as yet send a steamer through only occasionally.

There are a few European shops at Suez and a native bazaar, but with the exception of a few curiosities from the Hedjaz, brought by the Mecca pilgrims, there is nothing to tempt a purchaser.

The town of Suez is situated near the N. extremity of the western branch of the Red Sea, called the Gulf of Suez. The actual town is of comparatively modern date; but its position in ancient times was always one of considerable commercial importance, and the cities of Arsinoë and Clysna stood somewhere in the neighbourhood. Clysna appears to have been a fort as well as a town, and was, perhaps, the spot where the troops destined to guard the sluices of the canal were stationed; and it is remarkable that the elevated height outside the N. gate of the modern town of Suez is still known by the name of *Ḳolzīm*. It was called *Castrum* by Hierocles and Epiphanius: and *Κλυσμα* (Clysma) or *Κλεισμα* is first mentioned by Lucian. It appears to be the same as the Clysma *Præsidium* of Ptolemy, though he places it much farther down the coast. His positions, however, are not always certain; and a garrison would be stationed here rather than on any other part of the coast. To Clysma succeeded *Ḳolzīm*, which is probably an Arab corruption of the old Greek name. The name of *Ḳolzīm*, or *Kolzōom*, is still given to some heights to the N. of Suez; and the position of the place is fixed by the mention in history of the re-opening of the canal by Omar to *Ḳolzīm* on the Red Sea. Aboolfeda is still more precise in his position of *Kolzīm*, and leaves no room to doubt that it stood exactly at the spot now occupied by Suez. His words are "At the extremity of the gulf intervening between Tor and Egypt was situated the town of *Ḳolzīm*, and those who go from Egypt to Tor are wont to follow the coast from *Ḳolzīm* to Tor." The name of "Sea of *Ḳolzīm*" has also been given to this part of the Red Sea; and it has been conjectured that as *Kolzīm* means in Arabic "destruction," there is some reference to the

history of the Israelites, and the overthrow of Pharaoh's host; but, as we have seen, the name is probably a corruption of Clysma. The chief historical interest of Suez is derived from its having been supposed to be the spot near which the Israelites crossed the Red Sea under the guidance of Moses, and the Egyptian army was drowned, but modern criticism tends to place the scene of this event farther N., near Shaloof.

After the destruction, in the 8th century, of the canal of communication with the Nile, Suez became little better than a small fishing village, galvanised now and then into commercial life by the passage of caravans, going to and fro between Asia and Egypt. Subsequently, at the beginning of the 16th century, under Selim I. and Solyman II., it became a naval depôt for the Turkish fleet in the Red Sea; but the utter decline of navigation in that sea, consequent on the discovery of the Cape route to the East in 1496, and the want of fresh water, from which it had always suffered since the destruction of the canal, reduced it again to a miserable collection of Arab huts. The visit of Buonaparte in 1798 to Suez, and the project already conceived by him of uniting the two seas by a direct canal, ended in nothing; but in 1837, owing to the exertions of Lieut. Waghorn, the route through Egypt was adopted for the transit of the Indian mail, and, a few years after, the P. and O. Company began running a line of steamers regularly between India and Suez. This was followed in 1857 by the completion of a railway from Cairo, and Suez soon began to increase again in size and importance, and the population in 1860 numbered about 5000. It still suffered, however, from the want of fresh water, the European population being supplied with Nile water for drinking, brought in cisterns by the daily trains from Cairo, while the remainder of the supply was carried on the backs of camels from El Ghürkutch and Ain Moosa. The completion by the Suez Canal Company, at the end of 1863, of the Fresh-Water

Canal from Tel el Wády to the centre of the Isthmus, and thence to Suez, brought an abundance of Nile water to the town; and the various works in connection with the Suez Canal, the new quays, the docks, &c., soon made Suez a large and busy place of 15,000 inhabitants. With the completion of the Canal, the activity of the town somewhat decreased, but its position on the direct sea route between Europe and India must always make it a place of importance.

The old town itself offers few points of interest. Two or three mosks and an open place or two, more or less dirty and picturesque, will present themselves in the course of a ramble. To the N. of the town are—the storehouses of the P. and O. Company—the lock, which terminates the Fresh-Water Canal and joins it with the gulf—the Waterworks, which supply water from the canal to the whole of the town—the English Hospital—and, on the heights above the P. and O. storehouses, the chalet of the Khedive, from which there is a magnificent view: in the foreground is the town, the harbour, the roadstead, and the mouth of the Suez Canal; to the right the range of Gebel Attakah, a most striking and beautiful object, with its black-violet heights hemming in the Red Sea; away to the left the rosy peaks of Mt. Sinai; and between the two, the deep deep blue of the gulf. About two miles to the S. of the town are the new quays and harbours: they may be reached either in a boat or by the branch railway line. We will suppose the traveller to go by water and return by land.

Leaving the quay in front of the hotel, the boat passes down the narrow channel which formerly served as the means of communication between the roadstead and the town. On the left is a wooden pier, leading to the old Quarantine, where people sometimes land for the Wells of Moses. Soon after, on the right, begins the stone embankment lining the new quays and harbour, while the centre of the channel now marks

the line of the Suez Canal, which may be seen stretching away to the left. On the right is the entrance to the Suez Canal Company's port, marked by a white light, and then a quay called the Waghorn Quay, on which has been erected, by the Suez Canal Company, a statue of that persevering and energetic individual, to whose efforts are due the re-establishment, in the first instance, of the Egyptian route between Europe and the East. Rounding the point of the quay on which there is a green revolving light, corresponding with a similar red one, a short distance farther down on the left, which marks the position of some breakers, we come to the head of the roadstead, capable of containing 500 vessels of all sizes, and the entrance to *Ibraheem Harbour*, divided by a long jetty into two parts, one for ships of war and the other for merchant ships. At the head of the E. part is a dry dock—460 ft. long, 100 ft. broad, and nearly 36 ft. deep. On the jetty, close to the quays to which the large steamers moor, is the railway station, so that passengers embark and disembark direct. The whole of the ground on which the quays and other constructions stand, has been recovered from the sea, and the successful execution of the work is due to the enterprise and energy of the contractors, Messrs. Dussaud Frères, the same who built the jetties at Port Said. It is proposed, at some future time, to recover the whole of the swamp lying between the town and the new ports, through which the railway now passes on a slightly raised embankment.

A pleasant excursion may be made to the *Wells* or *Fountains of Moses*, *Ayoon Moosa*, or, as it is more commonly called in the singular, *Ain Moosa*. It will occupy, according to the route taken and the time spent at the place, from half a day to a day. The shortest way is to take a sailing boat, or one of the small steamers that ply between the town and the harbour, as far as the jetty which has been built out into the sea to communicate

with the new Quarantine, lately established on the shore of the gulf for the reception of the pilgrims on their return from Mecca. From this point to Ain Moosa the distance is not much over a mile, and the whole time occupied in going about two hours; if donkeys are required between the jetty and the wells, they must be sent from Suez. The other plan is to cross over in a boat to the old Quarantine jetty, about half a mile from the town, either taking donkeys in the boat or sending them on previously, and then to ride over the Suez Canal, which is here crossed by a ferry for the passage of caravans between Arabia and Egypt, and along the desert to the Wells. This will take from three to four hours. The sums to be paid for boats and donkeys had better be strictly agreed upon beforehand. There are two so-called hotels at Ain Moosa, where beds and refreshments can be procured, but the visitor who intends spending the day there had better, perhaps, take some food with him. The "Wells" are a sort of oasis, formed by a collection of springs, surrounded with tamarisk-bushes and palm-trees. Since it has become, as Dean Stanley calls it, "the Richmond of Suez,"—a regular picnicking place for the inhabitants of that town,—some Arabs and Europeans have regularly settled in it, and there are now a few houses, and gardens with fruit-trees and vegetables. The water from the springs has a brackish taste. Most of them are simply holes dug in the soil, which is here composed of earth, sand, and clay; but one is built up of massive masonry of great age. Though not mentioned in the Bible, its position has always caused it to be associated with the passage of the Red Sea by the Israelites, and tradition has fixed upon it as the spot where Moses and Miriam and the children of Israel sang their song of triumph. We shall see, however, when considering the question of the road taken by the Israelites, and the site of the passage (see Rte. 14, g), that Ain Moosa is more probably to be iden-

tified with Marah (Exod. xv. 23); and the Arab tradition that Moses brought up the water here by striking the ground with his stick, may be taken for what it is worth in corroboration of this view.

d. *Egyptian coast of the Red Sea.*—The old Coptic name of the Red Sea was $\pi\iota\omicron\omicron\epsilon\ \eta\psi\alpha\rho\iota$, "the Sea of Sari," corresponding to the *Im*, or *Yim Soof*, סוף ים of Hebrew, and *Bahr Soof* of Arabic. For though *soof* is translated "flags" (Exod. ii. 5), which do not grow in the Nile, it is here the same as the Arabic *soof*, a small seaweed common in this as in other seas; and so called from its resemblance to "wool" (*soof*). It is probably the *Rytiphlea pinastroides* (Phys. Brit. r. 85). The Greek appellation, $\eta\ \epsilon\rho\upsilon\theta\rho\alpha\ \theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$, the Red Sea, was originally applied to the Persian, and afterwards to this gulf, as well as to that part of the Indian Ocean which lies between them; but the name "red" was not from any seaweed, or coral, or colour about the sea, or the mountains of the western coast. It was probably the Greek literal translation of Elom, "red," an idea that is all the more likely, if we suppose the South Arabian nation of Himyerites to have derived their name from the Arabic word *Ahmar* "red." The sea would then have been called "red," as being the Sea of the Red men.

The Red Sea extends from the head of the Gulf of Suez to the Straits of Báb-el-Mandeb, about 1400 miles, and its greatest width is about 200 miles. At Rás Mohammed it is split by the peninsula of Sinai into two parts; one, the Gulf of Suez, about 150 miles long, and from 10 to 18 wide, and the other, the Gulf of Akabah, about 100 miles long, and from 5 to 10 wide. Both sides of the Gulf of Suez are Egyptian territory, and also the W. side of the Gulf of Akabah, the boundary line of Egypt being an imaginary line drawn from El Areesh on the Syrian coast to Akabah, at the head of the gulf of that name.

The only port between Suez and

the division of the sea is *Tor* on the E. shore, two days' journey from Sinai. The Egyptian territory extends for about 1200 miles down the W. side of the Red Sea as far as Massowah. The Azizieh Company run steamers, touching at one or two of the intermediate ports. Opposite the end of the Sinai peninsula is Gebel-*ez-Zeit*, "the mountain of oil," close to the sea. It abounds in petroleum, whence its name; and at Eg Gimsheh, a headland, terminating the bay to the S.S.W. of it, are some sulphur-mines, grottoes, and inscriptions in the Sinaitic character. About 27 m. inland are the old porphyry quarries of Gebel-ed-Dokhán, "mountain of smoke."

The ruins of *Myos Hormos* are on the coast in latitude $27^{\circ}\ 24'$. The town is small, very regularly built, surrounded by a ditch, and defended by round towers at the corners, the faces, and the gateways. The port, which lies to the northward, is nearly filled with sand. Below the hills, to the eastward, is the Fons *Tadmos*, mentioned by Pliny. *Myos Hormos* was the principal port on the Red Sea in the time of Strabo. According to Agatharcides it was afterwards called the Port of Venus, under which name it is also mentioned by Strabo. Besides the ancient roads that lead from *Myos Hormos* to the westward (see Rte. 19), is another running N. and S., a short distance from the coast, leading to *Abou Durrage* and *Suez* on one side, and to *Sowákim* on the S., to which the Arabs have given the name of *Dhenáyb el Ayr*, or "the ass's tail."

At *Old Kosseir* are the small town and port of *Philotera*, of which little remains but mounds and the vestiges of houses, some of ancient, others of Arab, date. The name of *Philotera* was given it by an admiral of Ptolemy Philadelphus, in honour of the king's sister, having been previously called *Ennum*. The modern town of *Kosseir* stands on a small bay or cove, $4\frac{1}{2}$ m. to the southward. The inhabitants are called *Embaweeyah*, being originally from *Emba* (*Yambo*) in Arabia, of the

tribes of Jehayn and Harb. For the route between Kosseir and Keneh on the Nile see Rte. 19.

After passing Kosseir are the "several ports" mentioned by Pliny, with landmarks to direct small vessels through the dangerous coral-reefs, whose abrupt discontinuance forms their mouth. These corresponding openings are singular, and are probably owing to the coral insects not working where the fresh water of the winter torrents runs into the sea, which is the case where these ports are found. There are no remains of towns at any of them, except at *Nechesia*, and the *Leucos Portus*; the former now called *Wády en Nuk-karee*, the latter known by the name of *Esh Shóona*, or, "the magazine." *Nechesia* has the ruins of a temple, and a citadel of hewn stone; but the *Leucos Portus* is in a very dilapidated state; and the materials of which the houses were built, like those of *Berenice*, are merely fragments of madrepore and shapeless pieces of stone. About half-way between them is another small port, 4 m. to the W. of which are the *lead-mines of Gebel er Rossáss*; and a short distance to the northward, in *Wády Abou-Raikeh*, is a small quarry of basanite, worked by the ancients. About 20 m. inland from the site of *Nechesia* are the old *Neccia* quarries and emerald mines at *Gebel Zobárah*.

Behind the headland of *Rás Benas*, called *Rás el Unf.* or Cape Nose, by the Arab sailors, opposite *Yembo* on the Arabian coast, trends up a deep gulf at the head of which stood the old town of *Berenice*. This gulf, according to Strabo, was called *Sinus Imundus*. The long peninsula or chersonesus, called *Lepte Extrema*, projecting from this gulf, is mentioned by Diodorus, who says its neck was so narrow that boats were sometimes carried across it, from the gulf to the open sea. From the end of the cape may be perceived the peak of *St. John*, or the *Emerald Isle*, *Gezeeret Zibúrgéh*, or *Semérgid*, which seems to be the *Οφιωδης*, or serpentine island, of Diodorus. The inner bay, which

constituted the ancient port of *Berenice*, is now nearly filled with sand; and at low tide its mouth is closed by a bank, which is then left entirely exposed. The tide rises and falls in it about one foot.

The town of *Berenice* was founded by Ptolemy Philadelphus, and so called after his mother. It was of considerable size, compared to its rival the *Myos Hormos*; but its streets were not laid out with the same regularity, and it was not defended by the same kind of fortified wall. The *Myos Hormos* indeed was very small, and scarcely larger than one of the ordinary *hydreumas*. The houses of *Berenice* are built of very inferior materials, being merely rude pieces of madrepore, collected on the sea-coast, and, as might be supposed, their walls are in a very dilapidated condition. There is a temple at the end of a street, towards the centre of the town, built of hewn stone, and consisting of three inner and the same number of outer chambers, with a staircase leading to the summit, the whole ornamented with sculptures and hieroglyphics in relief. It was dedicated to *Serapis*; and in the hieroglyphics are the names of *Tiberius* and *Trajan*. A few figures of the contemplar deities may also be traced, on excavating the lower part, or wherever the stone has withstood the action of the atmosphere; which has proved more prejudicial to its limestone walls than the saline and nitrous soil that has for ages covered the greater part of what now remains.

For the old road between *Berenice* and the Nile see Rte. 19.

Sowákim is a town of some size, doing a considerable trade with the opposite coast. The approach to it from the sea is by a very narrow channel 20 m. long, fringed with coral reefs. A caravan road leads from it to *Berber* on the Nile.

Massowah stands on an island $\frac{1}{2}$ m. in length and $\frac{1}{4}$ m. in breadth, separated from the mainland by a narrow but deep channel. The entrance to the harbour is very narrow, but the harbour itself is of large size, and very

safe and deep. A caravan road leads from Massowah to Khartoom at the junction of the Blue and White Nile.

e. Ancient Canals of communication between the Mediterranean and Red Seas.—Before entering upon a history and description of the present maritime canal between the Mediterranean and the Red Seas, commonly known as the Suez Canal, it may be interesting to give some slight sketch of the ancient canals of communication which have at different epochs existed between the two seas: premising that they all differ in an important respect from the present one, in that, while it goes direct from sea to sea, and is consequently entirely a salt-water canal, they were, with the exception of the part between the Bitter Lakes and the Red Sea, fresh-water canals, deriving their supply entirely from the Nile, and are represented at the present day by the Wády Canal, and its continuation to Ismailia and Suez, commonly called the Fresh-Water Canal.

According to certain authors—Aristotle, Strabo, and Pliny—the traditional Sesostris, probably Rameses II. first conceived and carried out the idea of making a water communication between the two seas, by means of the Pelusiatic branch of the Nile from Avaris to Bubastis, and then by rendering navigable the irrigation canal which already existed between the latter town and Heröopolis; and some modern writers have seen in the fragment bearing the oval of Rameses II., which has been found near the presumed course of the old canal, a confirmation of this assertion. But if such a design was ever formed at that remote period, there is no authentic record of its having been carried out till some centuries later, under the rule of Pharaoh Necho II. (cir. 610 B.C.), who, according to Herodotus, was “the first to attempt the construction of the canal to the Red Sea.” Necho’s canal tapped the Nile at Bubastis, near Zagazig, and followed almost the line of the modern Wády Canal to Heröopolis, the site of which

town may, with probable accuracy, be placed somewhere in the immediate neighbourhood of the heights of Toussoom and Serapeum, between the Bitter Lakes and Lake Timsah; the Red Sea, it must be remembered, reaching at that epoch much further inland than now, and being called in this upper portion (now separated from the main sea, and known as the Bitter Lakes) the Heröopolite Gulf. The length of the canal as given by Pliny, of 62 Roman miles=about 57 English ones, would agree, allowing for the sinuosities of the valley traversed, with the distance between the site of old Bubastis, near Zagazig, and the present head of the Bitter Lakes, in the neighbourhood of Serapeum. The length given by Herodotus of much more than 1000 stadia (114 miles), must be considered as including the whole distance between the two seas, both by the Nile and the canal. The story of Herodotus that 120,000 men perished in cutting the canal, is probably an exaggeration; and the reason which he assigns for Necho’s desisting from his undertaking—the warning of an oracle “that he was labouring for the barbarian”—does not seem very credible. The more likely reason was the idea then prevalent that the Red Sea was considerably above the level of the Delta, and that if the Nile was made to communicate with that sea, not only would a great part of the country be inundated by the latter, but the salt water would penetrate some way up the river, and render it undrinkable. This reason, however, would require the absence of all knowledge of locks, and even sluices, by the ancient Egyptians.

The work of Necho was continued by Darius, the son of Hystaspes (520 B.C.); and the natural channel of communication between the Heröopolite Gulf and the Red Sea, which already probably in the time of Necho had begun to silt up, having become in the 100 years that had elapsed since then completely blocked, was cleared out and rendered navigable. Traces of this canal, which was about ten miles long, can be

distinctly seen in the neighbourhood of Shaloof, near the S. end of the Bitter Lakes, and the present Fresh-Water Canal follows its course for some distance between that point and Suez. Several Persian monuments were found by Lepsius in this part of the Isthmus, commemorating this work of Darius; and on one of them the name of Darius is written in the Persian cuneiform character, but in a cartouche of Egyptian form. It will be seen, then, that up to this time the transit between the two seas was effected thus:—ships sailed up the Pelusiatic branch of the Nile to Bubastis, and thence along the canal to Heröopolis, where their cargo was transhipped to Red Sea vessels.

This inconvenient transshipment of cargo was remedied by the next Egyptian sovereign, who made the water communication between the two seas his care, Ptolemy Philadelphus (285 B.C.) In addition to cleaning out and thoroughly restoring the two canals, he joined the fresh-water canal with the Heröopolite Gulf by means of a lock and sluices, which, while it permitted the passage of vessels, prevented the salt water from mingling with and spoiling the fresh. At the point at which the canal between the Heröopolite Gulf and the Red Sea joined the latter he founded the town of Arsinoë, a little to the N. of the modern Suez.

Whether the next sovereign who took means to restore the line of communication between the two seas, which, as we know, was impassable in the time of Cleopatra (31 B.C.), was Trajan or Adrian (98–138 A.D.) is uncertain. The Nile had almost entirely deserted the Bubastite or Pelusiatic branch, and therefore it would be necessary to tap it at a much higher point; and the traditional name of Amnis Trajanus given to the old canal which leaves the Nile near old Cairo, and formerly joined the old line of canal to the Bitter Lakes, seems to point to that as having been the new canal cut by Trajan to join the old one, which he also cleaned out and rendered again navigable. But it is

very doubtful whether any work of this kind was undertaken in the time of the Romans, and it is more probable that the new canal above mentioned was the work of Amer (Amrou), when ordered by the Caliph Omar to send supplies of corn to Mecca and Medina, and the whole of the Hedjáz then (639 A.D.) suffering severely from famine. It joined the old canal near the latter's former point of departure in the neighbourhood of old Bubastis.

In return for the anxiety thus displayed for the Holy Cities, and Arabia generally, Omar received the flattering title of "Prince of the Faithful" (Ameer el Momeneén), which was thenceforward adopted by his successors in the caliphate. One hundred and thirty-four years after, El Monsoor Aboo Gafer, the second caliph of the Abbaside dynasty, and the founder of Bagdad, is said to have closed this canal, to prevent supplies being sent to one of the descendants of Ali, who had revolted at Medeenah. Since that time it has remained unopened; though some assert that the Sultan Hakem once more rendered it available for the passage of boats, in the year A.D. 1000, after which it became neglected and choked with sand.

But though the passage of boats was impeded, and it was no longer of use for communication with the Red Sea, some portion still contained water during the inundation, until closed by Mohammed Ali; at which time it is said to have flowed as far as Sheykh Hanáydik, near Toossoom and the Bitter Lakes.

The old canal which left the Nile at Cairo had long ceased to flow much further than the outskirts of the city, and the still more ancient one from the neighbourhood of Bubastis, now known as the Wády Canal, extended only a few miles in the direction of the Isthmus, as far as Gassassine, when the necessity for supplying the labourers with fresh water along the line of the Suez Canal, induced the Company in 1861 to prolong it from Gassassine to the centre of the Isthmus, and afterwards in 1863 to carry it on

to Suez. In one or two places the bed of the old canal was cleared out and made to serve for the new one. Its level is about 20 feet above that of the Suez Canal, which it joins at Ismailia by means of two locks; and the same difference of level between it and the Red Sea is remedied by means of four locks between Nefiche and Suez. The average depth of water at high Nile is 6 feet, and at low Nile 3 feet. A canal will soon be completed from Boolak near Cairo, passing by Heliopolis and Belbeis, and joining the Wady Canal a few miles E. of Zagazig. This will restore the line of water communication between the Nile and the Red Sea as it existed, perhaps in the time of Trajan, certainly in the time of Omar; but its importance as a means of transit will be purely local and internal.

f. Various modern projects for connecting the two seas.—We have seen that all the more enlightened sovereigns who ruled Egypt at different periods paid special attention to the means of transit through that country between the East and the West; and so much so, that Ptolemy Philadelphus, one of the chief restorers of the canal communication between the Mediterranean and Red Sea, founded another line of route through Egypt from Myos Hormos and Berenice on the Red Sea, to Coptos, on the Nile, near Thebes. And this route continued to be of great importance up to the time of the discovery of the Cape passage by Vasco da Gama in 1497, from which time all the overland routes between East and West, both through Asia and Africa, were gradually abandoned.

The first in more comparatively modern times to take up the subject of a water communication between the two seas was Napoleon Buonaparte. After having in 1798 examined himself the traces of the old canal of Necho and his successors, he ordered M. Lepère to survey the Isthmus, and prepare a project for uniting the two seas by a direct canal. The result of the French engineer's labours was to discover a difference of 30 ft. between

the Red Sea at high water and the Mediterranean at low; and as this inequality of level seemed to preclude the idea of a direct maritime canal, the following compromise was recommended:—1. a fresh-water communication between Alexandria and the Bitter Lakes in the following manner. (a) Canal from Alexandria to Ramaneeeah on the Rosetta branch. (b) Rosetta branch to Cairo. (c) Canal from Cairo by El Wady in the old line to the Bitter Lakes, which were to be filled with fresh water, and closed at the S. end by a lock. (d) Sea canal to Suez. 2. Direct communication between the two seas by (a) The sea canal from Suez to the Bitter Lakes, and (b) A fresh-water canal from the Bitter Lakes to Pelusium. This report was not finished till after the evacuation of Egypt by the French, and circumstances prevented any attempt at its execution. Although, owing to the exertions of Lieutenant Waghorn, the route through Egypt was chosen in 1837 for the transmission of the mails between England and India, and the P. and O. Company established a service of steamers between England and Alexandria, and Suez and India, nothing more was done with regard to a canal till 1846, when a mixed commission, including Stephenson, was appointed to inquire into the subject. They exploded the old error so extraordinarily confirmed by Lepère, respecting the difference of level between the two seas, and proved that it was inappreciable, but separated without coming to any conclusion, leaving it to one of their number, M. Talabot, to present a project of his own. His idea was to follow the old canal from Suez to near Zagazig, avoiding the Bitter Lakes, then take a direct line up to the head of the Delta to the Barrage then building; carry the canal across the river at this point by means of a gigantic aqueduct, and then continue it in a direct line to Alexandria. The difficulties involved in this plan proved it to be impracticable; and the same verdict awaited the project of Messrs. Barrault, who proposed to go from

Suez through Lake Menzaleh to Damietta, then across the Damietta branch of the Nile to Rosetta, and so across the Rosetta branch to Alexandria.

The next project was drawn up in 1855 by M. Linant-Bey and M. Mougel-Bey, under the superintendence of M. de Lesseps, who had already received a first firman of concession from the then viceroy Said Pasha. It recommended a direct canal between Suez and Pelusium, passing through the Bitter Lakes, Lakes Timsah, Ballah, and Menzaleh, and communicating with the sea at each end by means of a lock. A fresh-water canal from Boolak to the centre of the Isthmus, and thence to Suez, with a conduit for conveying water to Pelusium, was also proposed. This project was in 1856 submitted to an international commission, comprising representatives from Austria, England, France, Italy, the Netherlands, Prussia, and Spain, and the following modifications introduced. The line of the canal to the N. was slightly altered and brought to a point $17\frac{1}{2}$ m. W. of Pelusium; this change being determined on from the fact of there being deep water (25 to 30 ft.) at a distance of 2 m. from the coast at this point; whereas at Pelusium the same depth was only found at a distance of 5 m. The locks were done away with, and the length of the jetties at Suez and Port Said modified, and various other minor details settled. This was the project accepted, and so successfully carried out by the Suez Canal Company.

g. Financial and political history of the present Maritime Suez Canal.—In 1854 M. de Lesseps, whose father was the first representative of France in Egypt after the occupation of 1798–1801, and who had himself been Consul at Cairo from 1831–1838, obtained the first preliminary concession from Said Pasha, authorizing him to form a company for the purpose of excavating a canal between the two seas, and laying down the conditions on which the

concession was granted. This was followed by the drawing up and revision of the project mentioned above, and the renewal in 1856 of the first concession with certain modifications and additions. Meanwhile the British Government, under the influence of Lord Palmerston, then Foreign Secretary, endeavoured, for a variety of political reasons, to throw obstacles in the way of the enterprise, and so far succeeded as to prevent the Sultan from granting his sanction to the concession made by the Viceroy. M. de Lesseps, however, sanguine as to the result—he had, as he himself said, “pour principe de commencer par avoir de la confiance”—and encouraged by the favourable reception his project had met with in Europe, determined to open, in 1858, the subscription that was to furnish funds for the undertaking. The capital, according to the statutes of the Company approved in the firman of concession, was to consist of 8,000,000*l.*, in shares of 20*l.* each. Rather more than half of this was subscribed for, and eventually in 1860 Said Pasha consented to take up the remaining unallotted shares, amounting to more than 3,500,000*l.* Disregarding the opposition of the English Government, and the withholding through its influence of the consent of the Porte, M. de Lesseps began his work in 1859; and on the 25th of April in that year the works may be said to have been formally commenced by the digging, in the presence of M. de Lesseps and four directors of the Company, of a small trench along the projected line of the Canal, on the narrow strip of sand between Lake Menzaleh and the Mediterranean. This was followed by the establishment of working encampments in different parts of the Isthmus. But, though the first step had been won, difficulties of various kinds prevented the work from making very rapid progress, and at the end of 1862 the actual results were only a narrow *rigole* cut from the Mediterranean to Lake Timsah, and the extension of the Fresh-Water Canal from Rás el Wády to the same point. The principal work

done in 1863 was the continuation of the Fresh-Water Canal to Suez. At this point a difficulty arose, which threatened to stop the works altogether.

Among the articles of concession of 1856 was one providing that four-fifths of the workmen on the Canal should be Egyptians; and Said Pasha consented to furnish these workmen by conscription from different parts of Egypt, the Company agreeing to pay them at a rate equal to about two-thirds less than was given for similar work in Europe, and one-third more than they received in their own country, and to provide them with food, habitations, &c. In principle this was the *corvée* or forced labour; the *fellaheen* being taken away from their homes and sent to work at the Canal, though there is no doubt that when there they were as well treated and better paid than at home. However the injustice and impolicy of this clause had always been insisted on to the Sultan by the English Government; and the present Khedive, on his accession to power in 1863, perceived at once that the continual drain upon the working population, necessary to supply the Canal with 20,000 fresh labourers monthly, was a loss to the country which nothing could compensate for. He therefore in the early part of 1864 refused to continue to send the monthly contingent, and the works in consequence came almost to a standstill. Other points of difference at the same time arose between the Sultan, the Egyptian Government, and the Company, with regard to the large grant of lands made to the Company in the original concession, and the proprietorship of the Fresh-Water Canal from Rás el Wády to Suez. By the consent of all parties, the subjects in dispute were submitted to the arbitrage of the French Emperor, Napoleon III., who decided that the two concessions of 1854 and 1856 being of the nature of a contract, and binding on both parties, the Egyptian Government should pay an indemnity of 1,520,000*l.* for the withdrawal of the fellah labour, 1,200,000*l.* for the resumption of the

lands originally granted, 200 metres only being retained on each side of the canal for the erection of workshops, deposit of soil excavated, &c., and 640,000*l.* for the Fresh-Water Canal, and the right of levying tolls on it; the Egyptian Government undertaking to keep it in repair and navigable, and to allow the Company free use of it for any purpose. The sum total of these payments amounted to 3,360,000*l.*, and was to be paid in 16 instalments from 1864 to 1879.

The Company now proceeded to replace by machinery the manual labour whose services they had lost; and thanks to the energy and ingenuity of the principal contractors, Messrs. Borel and Lavalley, that which seemed at first sight to threaten destruction to the whole enterprise, led more than anything to its being ultimately successful—for it may be said that without the machinery thus called into action, the Canal would never have been completed when it was; and when we look at the ingenuity displayed in the invention of this machinery, and the enormous scale on which it was applied, it must certainly be considered as one of the chief glories of the work. It may be noted that its first cost was 2,400,000*l.*, and its monthly consumption of fuel 40,000*l.* A further sum of 400,000*l.* was realized in 1866 by the sale of the tract of land called El Wády, which had been purchased by the Company of Said Pasha for the sum of 74,000*l.* And, by a new convention, the term for the payment of the remainder of the indemnity awarded by the Emperor Napoleon was shortened by ten years, and the whole sum was to be paid by 1869.

The work now proceeded without interruption of any kind; but at the end of 1867 it became evident that more money would be needed, and a subscription was opened for the purpose of obtaining 4,000,000*l.* by means of 20*l.* shares, issued at 12*l.*, bearing interest at the rate of 1*l.* per cent., and repayable at par in fifty years. Of this loan little more than a fourth was obtained in six months, and in order to get the rest without delay the

Company obtained permission to issue bonds, reimbursable by lottery drawings, on condition that their nominal value should be not less than 20*l.*, that they should bear interest at not less than 3 per cent. on the nominal capital, and that the sum annually devoted to prizes should not exceed 1 per cent. of the capital. The prospect of 40,000*l.* a year in prizes, varying from 80*l.* to 6000*l.*, to be drawn for quarterly, in addition to the already favourable terms of the subscription, soon brought in the remainder of the loan. But money was again needed in 1869, and fresh bonds, called *délégations*, were issued for 1,200,000*l.* At the same time the Company, for the sum of 800,000*l.*, yielded up to the Egyptian Government its right of free passage and exemption from custom-house duties along the Fresh-Water Canal, agreed to take half only of whatever the land still belonging to it might fetch, and renounced entirely all special rights and privileges of any kind. For a further sum of 400,000*l.* it sold to the Egyptian Government all its establishments on the Isthmus, including the hospitals and their *matériel*, the quarry and harbour of Mex near Alexandria, and its workshop and establishments at Boolák and Dannietta. This 1,200,000*l.* however was never paid in hard cash, it being agreed that the Company should accept instead a renunciation on the part of the Egyptian Government of the interest on shares held by it for 25 years. At this time, it may be added, the Company were receiving a revenue of about 5000*l.* a month as their share, for the transit receipts between Port Said and Suez, *viâ* the Maritime Canal to Lake Timsah, and thence to Suez by the Fresh-Water Canal.

The complicated nature of the money arrangements between the Egyptian Government and the Company, make it difficult to know exactly how far the former had actually fulfilled its engagements at the time of the opening; but supposing it to have done so completely, the capital received by the Suez Canal Company, up to the opening of the Canal in Nov. 1869, would

amount in all to about seventeen million sterling, as thus :—

Original Capital	£8,000,000
Indemnity for withdrawal of fellow- heer, &c.	3,360,000
Sale of the el-Wady Estate	400,000
Lottery Loan 1868	4,000,000
Additional Loan 1869	1,200,000
Total	£16,960,000

The addition of sums arising from various sources of profit would bring the total amount to considerably more than the sum stated above of seventeen millions. Of this amount, as may be seen, 13,200,000*l.* is interest-bearing: but as by the agreement of 1869 mentioned above, the Egyptian Government gave up the interest in its shares for 25 years, the value of the 176,602 20*l.* shares held by it (= 3,532,040*l.*) must be deducted, and the interest-bearing capital would consequently stand thus :—

223,598 shares at 20 <i>l.</i>	£4,471,960
Lottery or Debenture Loan 1868	4,000,000
Additional Loan 1869	1,200,000
Total	£9,671,960

On the 17th Nov. 1869 the Canal was opened for traffic; not completely finished, it is true, but sufficiently so to enable 48 ships, some drawing 18 feet of water, to pass through to Lake Timsah, and continue their voyage to Suez the following day. All nations may be said to have assisted at the ceremony; and England forgot her old political jealousy of the undertaking, and her scepticism as to its success, in the prospect of the benefit she was likely to reap from this shortened route to the East. The vessels which took part in the opening procession of course paid no rates for passage. But immediately afterwards a regular traffic set in, the first ship to pay the dues being an English one. By the concession of 1856 the tariff, which, it is expressly stated, is to be the same for ships of all nations, was fixed at 10 francs (8 shillings) per ton, and 10 francs per passenger; in addition to which there are extra dues for pilotage, amount of water drawn, &c. The following table will show the

number of vessels that have passed through the Canal, and the receipts since the opening :—

	Ships.	Receipts.
		£
November } 1869	10	2,258
December } 1870	486	266,373
	1871	359,720
January } 1872	311	154,907
February }		
March }		

The additional receipts arising from transit of small boats, merchandise, and other sources, amounted in 1870 to 49,115*l*. It was originally estimated that the expenses alone of keeping the Canal in a navigable state would amount to 144,000*l*. a year. In the report presented to the shareholders at the beginning of 1872, the general receipts for the current year are esti-

mated at 720,000*l*., and the expenses of every kind at 640,000*l*.

The financial and political difficulties that have been encountered in the carrying out of this gigantic work have not been slight, but they have hitherto been successfully passed through; and the steadily increasing use made of the Canal, especially by English vessels, shows that the saving in distance and expense offered by this route is beginning to be appreciated, and that the Canal, from being looked upon as the "futile attempt of a clever enthusiast," is regarded as an accomplished fact, and as affording the natural line for traffic between East and West. The following table gives the relative distances by the Cape route, and by the Canal, from England, America, Russia, and France, to India :—

	Viâ Cape of Good Hope.	Viâ Suez Canal.	Saving.
England to Bombay (nautical miles)	10,860	6,020	4,840
New York to Bombay "	11,520	7,920	3,600
St. Petersburg to Bombay "	11,610	6,770	4,840
Marseilles to Bombay "	10,560	4,620	5,940

Before closing this short sketch it may not be inappropriate to notice how much Egypt has contributed towards the making of the Suez Canal. Some idea of it may be gained by summarising certain items already referred to—

176,602 original 20 <i>l</i> . shares . . .	£3,532,040
Payment by arbitration award of 1864 . . .	3,360,000
For re-purchase of el-Wâdy estate . . .	326,000
For re-purchase of certain rights, &c., by renunciation of interest on shares for 25 years . . .	1,200,000
Total	£8,418,040

And when it is considered that she has had to meet these engagements by borrowing money at, at least, from 10 to 12 per cent., we may add another 2 millions and more to the account. It will thus be seen that the cost of the Canal to Egypt is altogether out of proportion to any benefits that she can possibly receive from it. From an economical and commercial point of view, the Canal can be a source of very little profit to the country through which it passes. The political advantage, however, may be considerable, as

the Canal must very much enhance the geographical importance of Egypt; but it may be doubted whether this advantage has not been dearly purchased.

h. Suez to Port Said by the Canal. 100 miles.

The traveller must obtain information at Suez as to the best means of going through the Canal to Ismailia. A passage may often be obtained on board some large vessel passing through, or a small steam launch or sailing boat can be hired; but it must be borne in mind that if there is at all a strong wind blowing, neither small steam launches nor sailing boats are very safe in the Bitter Lakes. If there is any difficulty in getting a passage through the Canal to Ismailia, that portion of the route might be seen in the following way. Make a day's excursion in a boat, or on donkey, or horseback, from Suez to the Bitter Lakes and back; the time in coming back may be shortened by taking the train from Shaloof, or you might go

by train to Shaloof in the morning, taking the donkeys with you. Then the next day go from Suez by train to Ismailia, and make an excursion thence to the N. end of the Bitter Lakes. For convenience' sake, however, we shall suppose the traveller to start from Suez by the Canal.

The annexed table of the dimensions of the Canal may be useful for reference on the way :—

	Feet.
Width at water-line, where banks are low	328
Width at water-line in deep cuttings, where banks are high	190
Width at base	72
Depth	26
Slope of bank near water line 1 in 5, near base 1 in 2.	

The total length is 100 miles, which may be divided with reference to the water-line width and the character of the soil, thus :—

	Miles.
Plain of Suez, full width, tenacious soil	10
Cutting of Shaloof, reduced width, tenacious soil and rocks with upper coating of sand	5
Bitter Lakes	25
Sortie from Bitter Lakes, full width, tenacious soil, with upper coating of sand	2
Serapeum and Foussoom cuttings, reduced width, sand	6
Lake Timsah	5
Cutting of Guisr, reduced width, sand	6
Lakes Ballah and Menzaleh, full width, with short sandy cuttings at El Ferdane and Kantarah of about 3 miles	41
Total	100

Leaving the roadstead, the mouth of the Canal, which is here 900 feet wide and 27 feet deep, is soon reached. It is guarded at its entrance by a mole $\frac{1}{2}$ a mile long, which projects from the Asiatic shore, and protects it from southerly gales and from the action of the tide at high water. This mole is built of calcareous rock from the quarries at the foot of Gebel Attakah on the African shore. Past this, on the left, is a stone embankment facing the ground on which stand the offices and workshops of the Company, and the constructions belonging to the new quays mentioned in the account of Suez. The whole of the ground on which these buildings stand is composed of dredgings from the channel of the Canal. First the embankments were

built, and then the dredges with long ducts (*à long couloir*) were moved alongside, and the dredgings deposited behind the embankments. At the point where the channel of deep water leading up to Suez enters the Canal is a small dock belonging to the Company. Sweeping round in a long curve, between embankments built of the half-formed rock that here lay beneath the upper coating of sand, the Canal, gradually narrowing to its proper width, passes on the left the old Quarantine station, and enters what is called the

Plain of Suez, a sort of marshy lagoon, slightly above the level of the sea, extending up to the heights of Shaloof. Both through this plain and the higher ground near the old Quarantine station a first shallow channel was dug by hand in 1866, a dam being left nearly opposite the station to keep out the flow of the sea at high tide. The channel thus cut was filled, partly by infiltration from the surrounding marshes, and partly by fresh water brought through a narrow cutting from the Fresh-Water Canal. Dredges were then floated in, to complete the excavation to the required depth. The dredging here was very difficult, the soil being composed of very stiff clay and half-formed stone. Indeed the strain upon the machines was so great, and the progress made so slow, that it was found necessary at the end of 1868 to change the mode of attack along a portion of the plain, and proceed to excavate *à sec* and by hand-labour. Accordingly leaving a dam at Kilometre 148, and confining the working of the dredges to the portion south of this point, the water was pumped out of the remaining six or seven miles up to the heights of Shaloof already dug through, and closed by another dam, and in a short time 15,000 men were hard at work with barrow, spade, pickaxe, and blasting-tools. The following notes written on the spot in April, 1869, will give some idea of the aspect of the work at that time :—"The whole scene along these six or seven miles was truly wonder-

ful; such a number and variety of men and animals were, probably, never before collected together in the prosecution of one work. There were to be seen European gangs—Greeks, Albanians, Montenegrins, Germans, Italians, &c., generally working at the lower levels, and where the tramways and inclined planes carried away the déblais. Their only animal helpers were mules to draw the wagons. Then would come groups of native gangs, the produce of their pickaxes and spades borne away in wheelbarrows, or on the backs of camels, horses, donkeys, and even children. Of these animals the donkeys were the most numerous, as well as the most intelligent. It was curious to watch them. Seldom did the boy whose post it was to drive them think of accompanying them; he generally stood at the top of the embankment, and emptied the contents of their baskets as they arrived. Below, as soon as the basket was loaded, one of the fillers would give the animal a smack with the spade, and an emphatic ‘Empshy ya kelb!’ (‘Get along, O dog’), and it would quietly move off, and gradually make its way to the top; where the basket emptied, it would be dismissed with another ‘Empshy,’ and proceed down again. These donkeys would preserve an unbroken line in mounting and descending the tortuous and steep incline; and if a stoppage took place, a shout from the men was sufficient to send them on again. Their only trappings were the open-mouthed sacks made of shreds of palm-leaf, flung across their bare backs, forming a double pannier. The camels had a more scientifically constructed burden, consisting of a pair of open wooden boxes closed at the bottom by doors fastened with a bolt.”

With a very gradual bend to the W. the Canal enters the deep cutting of the *Chalouf* (pronounced Shalouf) (12½ m.). The *seuil*, as the French call it, of Shalouf (*Chalouf*) el Terraba is a plateau of from 20 to 25 feet above the sea-level, and about six miles in length. The surface soil down to the

future water-line of the Canal was excavated by the forced contingent of *fel-laheen* in 1864. Nothing more was then done till 1866, when the work was recommenced *à sec* by workmen from all countries of Europe and such natives as could be procured, the soil being removed and discharged over the banks by means of a very complete system of tramways and inclined planes. A serious obstacle was here encountered in the shape of a layer of rock several feet deep, and extending for about 400 yards along the cutting. It was composed principally of sandstone, with varieties of limestone and conglomerate; the latter in some places very hard, in others soft, as though recently formed. Fossil remains of the shark, hippopotamus, tortoise, a species of whale, &c., were found in the rock. It has been conjectured, and not without reason, that the heights of Shalouf owe their origin to an earthquake, which may have been so far felt here as to raise the soil slightly. According to the same hypothesis, this phenomenon would have been the cause of the first separation of the Heröopolite Gulf, now the Bitter Lakes, from the main body of the Red Sea, only a narrow and shallow channel of communication being left between them. Across this channel, the combined action of the wind and tide, and the sand *detritus* from the neighbouring hills would in time form a bar, thus isolating completely the northern gulf; and the same causes continually at work would, century after century, increase the size of the obstructing height, and push the shore of the Red Sea, little by little, further south. Various sovereigns of Egypt attempted to keep open the communication between the Heröopolite Gulf and the Red Sea; and the course of the canal first cut by Darius can be distinctly traced in the neighbourhood of Shalouf. Many are inclined to place the site of the Israelites' passage of the Red Sea near this point (see Rte. 14, g). 52,000 cubic yards of rock were blasted and cleared away. The sight while the work was going on here was a most remarkable one, presenting the appearance of

a huge excavated valley, of vast depth and width, the bottom covered with a network of tramways, the sides lined with inclined planes, and the whole swarming with thousands of workmen. The Canal here narrows to a width at the water-line of only 190 feet.

The banks gradually lower as we pass out of the Shaloof cutting into the southernmost part of the *Bitter Lakes* (3 m.), called by the French the "Petit Bassin des Lacs Amers." The so-called Bitter Lakes are supposed to have formed in more ancient times the northern portion of the Red Sea, known as the Sinus Heröopolites. Cut off gradually, as explained above, from the main sea, the waters of the gulf in time evaporated, leaving a dry depression divided into two unequal parts: the southernmost and smallest, about 7 miles long, and 2 wide, with an average depth in the centre of 15 feet below the old water-line; and the northernmost and largest $15\frac{1}{2}$ miles long, and about 6 wide, with an average depth in the centre of 25 to 30 feet below the old water-line. A narrow isthmus about a mile in length, and rising at its highest point to about sea-level, formed the separation. The bottom was a species of salt-marsh, with water a few inches below the surface; but in the centre of the larger depression was an elliptical-shaped bank of salt, 7 miles in length by 5 in width.

The excavating work in this portion of the Canal was very slight: only the neck between the two depressions had to be cut through, and an entrance to the channel made at each end, the depth in the centre being more than sufficient. But the filling this vast expanse with water was an achievement second to none in the progress of the undertaking. It was commenced on the 17th of March, 1869, by letting in the waters of the Mediterranean which had already filled Lake Timsah, and advanced through the Canal to the foot of the enormous weir destined to regulate their flow into the Bitter Lakes. This weir, the largest probably ever made, had been constructed in the west bank of the

Canal with a curved channel leading from it into the lakes: the line of the Canal continuing in a straight line, and being closed at the entrance to the lakes by a dam. The weir was more than 350 feet in length, with 25 openings, each of which had 20 doors, so that the flow of water could be regulated to any degree. The whole opening represented about 328 feet in length by rather more than 3 in height, and was about 3 feet below the level of the water-line of the Canal, so that the force of the stream pouring through was increased by the weight of the water above it. In order to break the fall of such a mass of water and prevent its eating back under the weir, a solid platform was constructed, composed of piles driven in, and then joined together by cross beams, and filled in to a depth of 10 feet with hard clay; over this was a stout planking nailed to the piles, and covered with pieces of stone, old iron, &c.; while for 300 yards along the channel below the weir were placed huge pieces of rock to break the force of the water. When all the doors were raised, from 4 to 5 million cubic metres of water passed through in the day. Three months later a similar weir, but of still larger dimensions, was constructed near Shaloof, and the water of the Red Sea admitted through it into the southern portion of the Bitter Lake. As much as from 10 to 12 million cubic metres of water were discharged in a day through this weir. Altogether it was calculated that 19 hundred million cubic metres of water, allowing for absorption and evaporation, would be required to fill the Bitter Lakes.

The ebb and flow of the tide through the Canal between the Red Sea and the Bitter Lakes is, as will have been seen during the passage through, considerable; but the clayey character of the soil prevents its doing much mischief, and its effect is almost lost in the vast surface of the Bitter Lakes, on whose level it has no sensible effect. There is a slight continuance of the ebb and flow between the Bitter Lakes and Lake Timsah, from which point there is a slight uniform current into the

Mediterranean, often however checked, and sometimes reversed, by the action of the north wind.

The line of the Canal through the Bitter Lakes is marked by buoys at every 330 yards, forming an avenue of about 130 feet wide; and at the northern and southern ends of the larger Bitter Lake or, as the French call it, the "Grand Bassin des Lacs Amers," is a lighthouse 65 feet high, the tower of iron built on solid masonry; the light is of the fourth order. The sandy, gravelly surface of the soil in the neighbourhood of the Bitter Lakes is strewn with shells, exactly corresponding with those now found in the Red Sea,—a proof that not only the depression of the Bitter Lakes, but the whole of the surrounding country, was formerly submerged. The only vegetation in the neighbourhood is composed of tamarisk shrubs, which often form, with the earth and sand at their roots, high mounds, and present from a distance the appearance of trees. To the E. of the Bitter Lakes they extend over a large space, and looked so like a wood from a distance, that the French gave that part the name of the "Forêt."

After passing through the Bitter Lakes the Canal enters the low ground lying between them and the heights of *Serapeum* (28 m.). The greater part of this section, about a mile and a half long, was excavated *à sec*. At a short distance from the W. bank of the Canal are some remains of ancient works, and traces of a cutting, which may be followed for some considerable distance N. It has been conjectured that this cutting marks the course of the old canal of the Pharaohs, and the remains of the spot where Ptolemy built the species of primitive lock connecting it with the Heröopolite Gulf. The *seuil* of *Serapeum* has been so named from some supposed remains of a temple of Serapis found about the centre of the heights. Others are disposed to see in them the ruins of the old town of Heröopolis. The *seuil* itself is about 3 miles long, and from 15 to 25 feet high, composed of sand

with layers of lime and clay, and here and there a sort of half-formed rock, of shells imbedded in lime. The removal of the superficial soil was accomplished here by a very ingenious and skilful contrivance. After a shallow channel had been dug through the heights, a dam being left at the northern and southern ends, a cross-cutting was made between this channel and the Fresh-Water Canal, distant about 3 miles to the W. and at about the same level as the heights. Through this cutting fresh water was admitted into the shallow channel, and into a number of slight depressions that existed on either side; these last being thus turned into, as it were, closed basins communicating with the line of the Canal. At the same time dredges were brought up the Canal from Port Said to Ismailia, thence passed through the locks up into the Fresh-Water Canal, and floated along it and down the cross-cutting into the channel filled with fresh water, where they commenced dredging at a height of nearly 20 feet above the level of the sea. Flat-bottomed, twin-screw lighters received the dredgings, and deposited them in the artificially formed basins already mentioned. When the dredges had excavated to a depth of nearly 40 feet, or about 20 feet below the sea-level, the dam at the northern end was cut, and the waters of the Mediterranean mingled with the waters of the Nile, which had thus been made to render a novel assistance to the making of the Canal. The cross-cutting had of course been dammed up, and the basins emptied themselves into the Canal, now fallen considerably below their base. It was at the southern end of the *Serapeum* cutting that the dredges encountered, two or three days before the date fixed for the opening of the Canal, Nov. 17, 1869, some solid rock, which was with great difficulty removed sufficiently to allow of the passage of the vessels that took part in the opening ceremony.

To the *Serapeum* heights succeed those of *Toosoom* (3 m.), from 15 to 20 feet in height, and composed chiefly of

loose sand. It was here that the first working encampment was formed in the southern half of the Isthmus in 1859, and the channel to a depth of 6 feet below the sea-level cut by the native contingent. At that time there was no Fresh-Water Canal to Suez, and all the water had to be brought from a long distance on camels' backs. It was the difficulty of providing water for the number of men at work here, that proved to the Company how impossible it would be to meet the wants of the still greater number that must be employed on the sections to the south of the Bitter Lakes, and determined it to continue the Fresh-Water Canal from Nefiche to Suez. The remaining work in this cutting was done by dredges; the material being carried away by flat-bottomed lighters, and discharged near the shore of Lake Timsah. Close to the station of Toosoom is a Muslim saint's tomb called Sheykh Hanáydik near which may be traced the course of the old canal; and a little further to the S. are a few ruins. The banks gradually lower after passing Toosoom, and the view spreads out over tamarisk-tufted sand-hills, with here and there a creek opening from the Canal. These creeks gradually become larger, and announce the beginning of Lake Timsah, which soon widens out, with the town of Ismailia in front of the vessel as it advances to take up its moorings in the centre of this inland harbour.

Lake Timsah was formerly, according to the more generally received view, a fresh-water lake, receiving by means of the old canal from the Pelusiac branch of the Nile at Bubastis—traces of which have already been mentioned as apparent in various places—the overflow of the Nile at the time of the inundation; and this theory is supported by the nature of the soil at the bottom of the lake, by the vegetation on its banks, and, above all, by its name in Arabic, *Bahr el Timsáh*, the Sea of the Crocodile, which seems to show it to have been a favourite resort of that fresh-water monster.

Others, however, contend that the bed of this lake was once in communication with the Bitter Lakes, thus forming part of the Heröopolite Gulf, and indeed of the Red Sea, and that the name *Bahr el Timsáh* was applied, not to this particular part, but to the whole gulf, and was given on account of the shape of the whole gulf resembling that of a crocodile. Both these theories are, no doubt, right in the main. It is probable that at some remote period the Mediterranean and Red seas met across what is now the Isthmus of Suez, and that the first separation took place when the heights of El Guisr, to the north of the present lake, were upheaved by some subterranean commotion. This would place the then limit of the Red Sea where the lake now is. The same, or more probably a subsequent, upheaving produced the heights of Serapeum and Shaloof, and gradually drained off the Red Sea to its present limit, leaving two inland lakes, the northernmost of which, from its proximity to the Nile, soon filled with fresh water. The abandonment of the eastern branches of the Nile, and the consequent drying up of the canals in that part of the Delta, deprived the lake of its source of nourishment; and, except when an unusually high inundation sent a large overplus of water down the Wády canal, and along the old course into the lake, it was almost dry. The depth of the depression was about 22 feet below the sea-level, and the circumference, judging from the mark of the old water-line, about 9 miles. The systematic filling of the hollow with water from the Mediterranean, through the channel that had been already cut from Port Said, began on the 12th Dec. 1866, and was completed by the end of April, 1867. A weir was used, similar to that afterwards used at the Bitter Lakes, but of smaller size. Nearly 100 million cubic metres of water were required to fill the lake. The remaining 6 feet of depth required for the channel of the Canal through the lake were dredged out; as also was a large area in the centre, to serve as a harbour. The

course is buoyed as in the Bitter Lakes. On the W. shore is a lighthouse, and on the N. is another, slightly to the E. of the landing-place for the town of Ismailia.

Ismailia (pronounced Ismaileeyah), $4\frac{1}{2}$ m. (Pop. 3000. *Hôtel des Voyageurs*, very fairly clean and comfortable). A broad road, lined with trees, leads up from the landing-place on the lake, and across the Fresh-Water Canal to the Quai Méhémet Ali, a broad avenue bordered on one side by the Canal, and on the other by the houses of the principal inhabitants. A short distance further on to the left, after crossing the bridge, is the hotel.

A general idea of Ismailia has been already given in describing the route from Cairo to Suez. It only remains to notice some of the principal features of interest that may be seen during a few hours' stay. The town may be divided into two parts, the east and west, separated by the road leading from the landing-place to the station. In the W. part are the hotel, the station, the landing quays of the Fresh-Water Canal and large blocks of warehouses adjoining, and beyond them the Arab village. There is nothing here to stop the visitor in his walk. In the E. part are the houses and offices of the employés of the Company, the shops, the palace of the Viceroy, the waterworks for sending water along the line of the Canal to Port Said, and the principal streets and squares. In walking down the Quai Méhémet Ali from the hotel, the visitor will notice with interest a sort of Swiss chalet, the residence of M. de Lesseps, and the first constructed house at Ismailia. Some way further down is the Viceroy's palace, run up in a few months for the purpose of enabling him to entertain his illustrious visitors at the opening of the Canal.

At the end of the quay are the *Waterworks*. These are worth a visit. The water reaches them by means of a small canal derived from the Fresh-Water Canal at a point beyond the Arab village. It is carried

all round the town, to which it forms, as it were, the northern boundary, and being thickly planted with willows, the sand from the desert on that side can neither choke it up, nor pass over it into the town. Simultaneously with the completion of the Fresh-Water Canal to Ismailia and Suez, it was found necessary to provide Port Said and the line of works along the northern portion of the Canal with a regular supply of water that could be depended on. Two powerful pumping-engines were accordingly erected at Ismailia, and a double row of cast-iron pipes laid the whole length of the Canal to Port Said, a distance of 50 miles, through which water is continuously pumped. At all the principal stations there are reservoirs for storing the water, and drinking-fountains from which any one can draw, while at every $2\frac{1}{2}$ miles are open self-filling cisterns for the use of man and beast. One of the features of these waterworks are the gardens, very prettily laid out with cascades and walks, and filled with all kinds of choice fruits and flowers. Indeed the luxuriance and beauty of the gardens is one of the chief features of this town, whose site in 1860 was a barren waste of sand. But it seems only necessary to pour the waters of the Nile on the desert to produce a soil which will grow anything to perfection.

The walk or ride may be prolonged to the point where the Fresh-Water Canal joins by a lock a short branch from the Maritime Canal, and thence to the heights of El Guisir, whence is a good view of the deep cutting the Canal there passes through, and a really magnificent *coup d'œil* across Lake Timsah, with the Bitter Lakes and the heights of Gebel Geneffeh beyond, and far in the distance the hazy blue outline of Gebel Attakah on the right, and the granite peaks of Sinai on the left. The return ride from El Guisir may be made straight across the desert, and through the industrial part of the town, where there are some good shops. The stone used in building the houses was brought from quarries on the

E. side of the lake, called by the French "les Carrières des Hyènes," Hyena Quarries, from some of these animals having been found in the neighbourhood.

The marshes round the W. side of the lake abound in water-fowl of various kinds, and gazelles are very frequently met with in the neighbouring desert. Any traveller who is fortunate enough to have an introduction to one of the chief employés of the Company at Ismailia will readily obtain any information as to sport, and, should he stay long enough, very probably have an opportunity given him of joining in a gazelle hunt. The sanitary advantages of Ismailia as a residence are thought very highly of by medical men resident in Egypt. The climate is extremely dry and temperate; there being always a fresh breeze from the lake to moderate the noonday heat, and the nights, even in summer, are fresh and cool. The humidity is very slight, and there is hardly any dust. An additional recommendation may be found in the possibility of enjoying sea-bathing in the lake all the year round. The town is well supplied with articles of food by the Railway and the Canal, and the fish, which abound in Lake Timsah, are finer and better flavoured than those caught in the Mediterranean.

The traveller may continue his voyage from Ismailia to Port Said either in some large steamer on her way through the Canal, or in the small steam launch which runs daily. Information as to the hours of departure, &c., had better be obtained at the transit office of the Company.

Passing out at the N.E. corner of Lake Timsah, the Canal enters almost immediately the heights of El Guisr. On the right is seen the entrance of a small canal leading to the stone quarries in the Plateau des Hyènes, and on the left the branch canal which joins the Maritime Canal to the Fresh-Water Canal. The difference of level, 17 feet, is adjusted by means of two locks, one just below Ismailia, and the other near the upper part of the town. By means of this connecting

canal between the channel already dug from Port Said to Lake Timsah and the Fresh-Water Canal, water transit between the two seas was begun in 1865. During the Abyssinian war extensive use was made of this route for the conveyance of stores.

The *seuil* of *El Guisr* (pronounced Geersh) ($5\frac{1}{2}$ m.) is the highest point in the Isthmus. It is about 6 miles long, and from 60 to 65 feet above the level of the sea. The soil is composed almost entirely of loose sand, interspersed with a few beds of hard sand and clay. The upper surface was removed by the forced contingent of *fellaheen*, who, with the primitive tools common to the Egyptian labourer, viz., hands for grubbing up the soil, and baskets for carrying it away, excavated a channel from 25 to 30 feet wide, and about 5 feet below the level of the sea. When they were withdrawn, the work was continued by M. Couvreux, who completed the cutting to its full width, and to a depth of 10 feet below the sea-level by means of machines of his own invention, called *excavateurs*. The excavateur was a species of locomotive engine, working behind it a chain of dredge-buckets on an inclined plane; on reaching the top of the plane, the buckets opened at the bottom and discharged their contents into waggons; these were drawn by locomotives to the top of the embankment, along a well-arranged network of railways. The remaining 16 feet of depth were dredged out in the ordinary way; the soil being taken away in screw-lighters and discharged in the shallows of Lake Timsah. At the top of the embankment, on the W. side, is the encampment of El Guisr, reached from the Canal by a staircase of a hundred steps. When the cutting was in progress, it presented a very lively and busy scene, being one of the largest stations on the line, and arranged with great taste and an eye to effect. The gardens were a sight in themselves, and they were entirely the result of the water pumped from Ismailia.

On issuing from the heights of El Guisr, the Canal runs a short way along

the edge of an offshoot of Lake Ballah, and then enters the cutting of *El Ferdane* ($4\frac{1}{2}$ m.), a sandy promontory running out into the lake, about $1\frac{1}{2}$ m. long. This cutting was excavated in the same manner as that of *El Guisr*. A rather sharp turn now leads into *Lake Ballah*, the principal among a series of shallow lakes, dotted here and there with sandy tamarisk-tufted islets, through which the Canal passes before entering the low sand-hills of *Kantarah*. These lakes are more or less full of water, according to the time of year; full in the winter after the inundation, shallow in the summer.

The small passenger-boats generally stop long enough at *Kantarah* (11 m.), to admit of refreshment being obtained at the restaurant. The station is situated at the highest point of the chain of low sand-hills which divide Lake Menzaleh from the smaller inland lakes. It was one of the principal caravan stations on the road between Egypt and Syria, and the name *Kantarah*, which in Arabic means a "bridge" or "ford," is explained by its position as the point where the lakes and shallows that intervene between the eastern and western desert are crossed. This road was once one of the greatest highways of the old world, and served as the causeway to succeeding armies of Egyptians, Assyrians, Persians, Greeks, Romans, Arabs, and French. The traveller from Egypt to Syria by way of *El Areesh* and *Gaza* still follows this road, and crosses the Canal at this point by a ferry. Ten miles to the W. of *Kantarah* is *Tel el Daphneh*, whose mounds mark the site of *Daphne*, the *Tahpannes* of the Bible.

$1\frac{1}{2}$ m. from *Kantarah* the Canal enters *Lake Menzaleh*, and continues in a straight line through it for 27 m. to *Port Said*. The banks here are but slightly above the level of the Canal and the lake, and from the deck of a big steamer there is an unbounded view over a wide expanse of lake and morass, studded here and there with islets, and at times rendered gay and brilliant with innumerable flocks—regiments we might almost call them,

in such perfect and almost unbroken order are they drawn up—of rosy pelicans, scarlet flamingoes, and snow-white spoonbills; geese, ducks, herons, and other birds, abound. The whole of the channel through Lake Menzaleh was almost entirely excavated by the dredges, the soil having been in no instance more than a foot or two above the level of the lake, and in many instances below it. Where it was necessary to remove some surface soil before there was water enough for the dredges to float, it was done by the natives of Lake Menzaleh, a hardy and peculiar race, whose constant practice in digging canals, and making embankments to keep out the inundation, rendered them peculiarly apt at the work, especially when it came to digging under water. The following account shows their method of proceeding:—"They place themselves in files across the channel. The men in the middle of the file have their feet and the lower part of their legs in the water. These men lean forward and take in their arms large clods of earth, which they have previously dug up below the water with a species of pick-axe called a *fass*, somewhat resembling a short big hoe. The clods are passed from man to man to the bank, where other men stand with their backs turned and their arms crossed behind them, so as to make a sort of primitive hod. As soon as each of these has had enough clods piled on his back he walks off, bent almost double, to the further side of the bank, and there opening his arms, lets his load fall through to the ground. It is unnecessary to add that this original *métier* requires the absence of all clothing."—*O. Ritt*, '*Histoire de l'Isthme de Suez*.'

Into the channel thus cut the dredges were floated. Some of the inventions in connection with the working of these dredges deserve mention. They were not exclusively employed in this part of the Canal, but as it was where they were first tried, and where they did the most work, it seems the most fitting place to speak of them. First among them

was the *long couloir* (long duct), an iron spout of semi-elliptical form, 230 feet long, $5\frac{1}{2}$ wide, and 2 deep; by means of which a dredger working in the centre of the channel could discharge its contents beyond the bank. This enormous spout was supported on an iron framework, which rested partly on the dredge and partly on a floating lighter. The dredgings, when dropped into the upper end of this spout, were assisted in their progress down it by water supplied by a rotary pump, and by an endless chain, to which were fixed scrapers—large pieces of wood that fitted the inside of the spout, and forced on pieces of stone and clay. By these means the spouts could deliver their dredgings at almost a horizontal line, and the water had the further good effect of reducing the dredgings to a semi-liquid condition, and thus causing them to spread themselves over a larger surface, and settle down better. The work done by these long-spouted dredges was extraordinary: 80,000 cubic yards of soil a month was the average, but as much as 120,000 was sometimes accomplished. When the banks were too high for the long spouts to be employed, another ingenious machine, called an *élevateur*, was introduced. This consisted of an inclined plane running upwards from over the water line, and supported on an iron frame, the lower part of which rested over the water on a steam float, and the upper part on a platform moving on rails along the bank. The plane carried a tramway, along which ran an axle on wheels, worked by the engine of the steam float. From this axle hung four chains. As soon as a lighter containing seven huge boxes filled with dredgings was towed under the lower part of this *élevateur*, the chains hanging from the axle were hooked to one of the boxes, and the machine being set in motion the box was first raised, and then carried along swinging beneath the axle to the top of the plane; then, by a self-acting contrivance, it tilted over and emptied its contents over the bank. It was then run down again, dropped into

its place in the lighter, and the operation repeated with the next box. No such dredging operations had ever been undertaken before: those on the Clyde took 21 years to accomplish, and the whole amount only equalled about three and a half times as much as was here often done in a month. M. de Lesseps, in one of his lectures, illustrated the amount of excavation done in one month—2,763,000 cubic yards—by the following graphic comparison:—"I dare say few amongst you realise what is represented by this enormous amount of excavation. Were it placed in the Place Vendôme it would fill the whole square, and rise five times higher than the surrounding houses; or, if laid out between the Arc de Triomphe and the Place de la Concorde, it would cover the entire length and breadth of the Champs Elysées, a distance equal to a mile and a quarter, and reach to the top of the trees on either side."

The course of the old Pelusiæ branch of the Nile is crossed at Kil. 34, a few miles before reaching *Râs el Ech* (pronounced *Aysh*) (18 m.), the next station to Kantarah. It is a small islet of oozy mud, whose height has been raised above the level of the inundation by dredgings from the Canal. Not far off to the left in the lake are the islands of Toonah and Tennes (Tennesus), both with remains. Some way to the right, beyond the marshy plain and near the sea, are some ruins marking the site of Pelusium.

Nothing of interest occurs to break the monotonous course of the Canal, until, bending gradually to the E. and opening out to a width of nearly 1000 feet, it enters the harbour of Port Said, and, passing the port and the town on the left, joins the open sea beyond the breakwater.

Port Said (10 m.) (Pop. 8,000: *Hôtel du Louvre*; *Grand Hôtel de France*; but neither is to be recommended). *English Vice-Consul*, Dr. Zarb, on the Marina, facing the sea.

The through steamers between Europe and the East, of the P. and O. Co.,

the Messageries, the Austrian Lloyd, the Rubattino, and others, all stop at Port Said. The steamers of the Messageries, Austrian Lloyd, Russian Steam Navigation and Azizieh Cos., between Alexandria, the Syrian coast, and Constantinople, call at Port Said, in 18 hours from Alexandria, and 15 from Jaffa, and generally stay from 8 to 10 hours in the harbour. Tickets, with information as to times of sailing and rates of passage, can be procured at the offices of the respective companies in the town; but the traveller will do well to inform himself on these points before leaving Cairo or Alexandria. To the general visitor Port Said offers few objects of interest in its present state, and a walk of two or three hours on shore during the stay of the steamer will more than satisfy the curiosity of most people. The chief interest of the place lies in its position, and the story of its foundation and growth.

From the mouth of the Damietta branch of the Nile to the Gulf of Pelusium there stretches a low belt of sand, varying in width from 200 to 300 yards, and serving to separate the Mediterranean from the waters of the Lake Menzaleh; though often, when the lake is full and the waves of the Mediterranean are high, the two meet across this slight boundary line. In the beginning of the month of April 1859 a small body of men, who might well be called the pioneers of the Suez Canal, headed by M. Laroche, landed at that spot of this narrow sandy slip, which had been chosen as the starting-point of the Canal from the Mediterranean, and the site of the city and port intended ultimately to rival Alexandria. It owed its selection not to its being the spot from which the shortest line across the Isthmus could be drawn—that would have been the Gulf of Pelusium—but to its being that point of the coast to which deep water approached the nearest. Here 8 metres of water, equal to about 26 feet, the contemplated depth of the Canal, were found at a distance of less than 2 miles; at the Gulf of Pelusium that depth only existed at more than

5 m. from the coast. The spot was called Port Said, in honour of the then Viceroy. On the 25th of April M. de Lesseps, surrounded by 10 or 15 Europeans and some 100 native workmen, gave the first stroke of the spade to the future Bosphorus between Asia and Africa. Hard, indeed, must have been the life of the first workers on this desolate slip of land. The nearest place from which fresh water could be procured was Damietta, a distance of 30 m. It was brought thence across the Lake Menzaleh in Arab boats, but calms or storms often delayed the arrival of the looked-for store; sometimes, indeed, it was altogether lost, and the powers of endurance of the little band were sorely tried. After a time distilling machines were put up, and in 1863 water was received through a pipe from the Fresh-Water Canal, which had been completed to the centre of the Isthmus.

The first thing to be done at Port Said was to make the ground on which to build the future town. This was done by dredging in the shallows of the lake close to the belt of sand: the same operation serving at once to form an inner port, and to extend the area and raise the height of the dry land. When the fellaheen were withdrawn, and recourse had to machinery for supplying their place, great impetus was given to Port Said. It soon became perhaps the largest workshop in the world. The huge machines, which were to do the work hitherto done by hands and baskets, were brought piece by piece from France, and put together in long ranges of sheds erected along the inner port. In another part sprang up the works where Messrs. Dussaud were to make the huge concrete blocks for the construction of the piers of the harbour; at the same time the dredging of the harbour was commenced.

Thus sprang up in 10 years, on a site than which it would have been difficult to find one more disadvantageous, a town of nearly 10,000 inhabitants, regularly laid out in streets and squares, with docks, quays, churches, hospitals, mosks, hotels, and all the adjuncts of

a sea-port, and with the most easily approached and safest harbour along the coast. Fresh water is supplied from Ismailia, and a big reservoir, called the "Château d'Eau," holding sufficient for three days' consumption, provides against a stoppage of the supply through accident to the pipes. The central harbour, lying between the outer port and the Canal is called the "Grand Bassin Ismail." Joining it on the W. are the "Bassin Cherif," the "Bassin des Ateliers," formerly the busiest place in the town, but now very nearly deserted, and the "Bassin du Commerce." The principal part of the town lies to the N. and W. of the last-named. The best houses are situated on the Marina, or "Quai Eugénie," close to the sea-shore. A short distance beyond this to the W. is the Arab village, on the strip of sand between the sea and the lake.

The outer port is formed by the two enormous *breakwaters* or *moles*, already referred to. That on the westernmost side juts out at right angles to the shore and perpendicularly to the line of the Canal, and runs straight out to sea for a distance of 2726 yards; the eastern mole stands about 1500 yards to the E. of the other, and runs towards it in a gradually converging line for 1962 yards. The entrance to the outer port is thus about a quarter of a mile wide, and the space enclosed within it a triangular area of about 550 acres. The depth of water at the entrance is 30 feet, and the channel through it to the inner harbour about 300 feet wide and 26 deep. A red light is placed at the end of the W. mole, and a green light at the end of the E. mole.

At the commencement of the W. mole, or rather on the sea-shore close to it, is the lighthouse. The tower, which is nearly 160 feet high, is composed of a solid mass of concrete. On the top is the lantern, about 20 feet high, containing an electric light, flashing every 3 seconds, and visible at a distance of 20 miles. Three other lighthouses of the same height, though differing in construction, have been erected along the 125 miles of coast

between Port Said and Alexandria: one at the entrance to the Damietta branch of the Nile, with a white light of the second order, flashing every minute; another at Burlos, a fixed light of the first order; and the third at Rosetta, with a 10-second revolving light of the second order.

The moles are built of concrete blocks. These blocks, each of which weighs 22 tons, and has a dimension of 12 cubic yards, are composed of two-thirds sand dredged from the harbour, and one-third hydraulic lime from Theil, in France, mixed with salt water. They were dropped into the sea from lighters three at a time, till the water-line was reached, and then lifted into their places by cranes. The sand, which drifts along the coast from the Damietta mouth of the Nile, has silted through the western mole, and formed a considerable bank along its inner side near the shore end; but its encroachments are easily kept under by occasional dredging, and the bank will in time be itself a barrier against the silting in. A similar cause has considerably extended the shore seaward to the W. of this mole, especially in the angle formed by it and the coast. Another bank of sand has been formed too in the open sea, a little to the N.E. of the eastern mole, by the dredgings from the harbour which were brought out in hoppers and dropped there.

Port Said no longer presents the same busy appearance that it did when it was the head-quarters of the engineering work of the Canal, but the increasing traffic through the Isthmus must always impart a certain activity to the place. In 1859, the first year of its existence, it was visited by 28 vessels, with an aggregate tonnage of 6040 tons. In 1871, the number of vessels that entered the harbour, exclusive of vessels of war, was 1275, and their tonnage 927,796 tons.

Pelicans, flamingoes, herons, and all kinds of aquatic fowl, abound in the shallows of Lake Menzaleh, especially in the months of February, March, and April; and the sportsman who is anxious to spend a few days in their

pursuit may make Port Said his headquarters, hiring a native boat for a few days, and visiting different parts of the lake. When the lake is full, in the winter months, there is a regular service of native boats between Port Said and Damietta, 36 miles distant.

metta will depend on the wind, and the stoppages by the way, but unless there is a strong N. wind blowing, four or five days to a week will be sufficient. It will be necessary at Damietta to hire a native boat for going on the lake to shoot, and those who are anxious to make a good bag should have a small English gig or punt drawing very little water.

The point of the Delta was formerly a little below the palace of Shoobra, where the Pelusiatic branch turned off to the N.N.E. towards Bubastis. It is now at the junction of the Rosetta and Damietta branches. These two, the ancient Bolbitine and Bucolic (or Phatmetic) branches, are said by Herodotus to have been "made by the hand of man," and are the only two remaining, the others having either entirely disappeared, or *being dry in summer*; which would seem to explain an apparently unintelligible prophecy of Isaiah, that man should go over the Nile "*dry-shod*." (Isaiah xi. 15.)

ROUTE 8.

CAIRO, BY WATER, TO DAMIETTA.

	Miles.
Cairo, or Boolák, to the Barrage at the head of the Delta (see Rte. 5)	16
Bershoom, E. bank	9
Benha-el-Assal (Athribis), E. bank	20
Entrance of Canal of Mōéz	2½
Sahrágt (Natho), E. bank	17
Zifteh and Mit Ghumr, E. & W.	6
Semenhood (Sebennytyus), W.	26
Bebayt el Hagar (Iseum), W.	6¼
Mansoórah and Talkah, E. & W.	6½
[Excursion by the Bahr es Sogheiyer, or Canal of Menzaleh, to Menzaleh and the Lake.]	
Shirbin, W.	22
Faraskoor, E.	22
Damietta, E.	12
	165¼

This is a very pleasant excursion in the months of February or March, especially for those who wish to get good wildfowl-shooting in Lake Menzaleh. The time taken to reach Da-

Bershoom is famous for its figs; and a little beyond, on the opposite bank, inland in the Delta, is Pharaoneeyah, from which the canal of Menoof, connecting the two branches of the Nile, derived its name. This canal began about 4 m. further N., close to the village of Beersheems, and, passing by Menoof, fell into the Rosetta branch at Nader. About 30 years ago it was found necessary to close its eastern entrance, in consequence of its carrying off the water into the Rosetta branch; and other navigable canals have been used for communication with the interiôr. Four or five miles lower down is the canal of Karinayn, another noble work. At Ej Jáfareeyah it separates into two channels, one going to the W. to Tantah, and the other by Mahallet el Kebeér to the sea, which it enters at the old Sebennytyc mouth, and the Pineptimi ostium, one of the false mouths of the Nile. The western channel that goes to Tantah is only navigable for small craft after January; but the other is sufficiently deep to admit boats of 200 ardebs' burthen the whole year. It is, however, closed

by a bridge and sluices at Santah, below Ej Jiffareeyah; and here goods are transferred to smaller boats for Nabaro, and those places with which the communication is kept up by other channels. This is the general principle of all the large canals of the Delta, and has been adopted in that of Moëz, and sometimes in that of Alexandria.

Benha-el-Assal, "Benha of honey," is the successor of Athribis, whose mounds are seen to the N. They still bear the name of Atréeb.

For description of Benha, see Rte. 6. Railway to Cairo and Alexandria, Zagazig, &c.

To the N. of this town is the entrance to the Toorat Moëz, or Canal of Moëz, which takes the water to Zagazig, and thence to the Lake Menzaleh by the old Tanitic channel.

Continuing down the Damietta branch, no place of any great interest occurs between Athribis and Sebennytus. Sahrágt on the E. occupies the site of Natho, and is called in Coptic Nathôpi. The isle of Natho was on the other side of the Nile. Zifteh and Mit Ghumr stand on opposite sides of the river; they have the rank of *bénder* or town.

From Zifteh on the E. bank there is a railway, via Tantah and Korasheeah, to Mahallet, at which place branch off lines to Tantah (see Rte. 6) on the main Alexandria and Cairo line, Semenhoud and Talkah opposite Mansoorah, and Damietta (see Rte. 9), and Dessook (see Rte. 5). Mit Damees is the Pitemisôt of the Copts. Benneh, in Coptic Pineban or Penouan, has the mounds of an old town, but no remains, and is now a small village. *Abooseer* is larger, and has more extensive mounds, marking the site of Busiris. It is called by the Copts Bosiri. The mounds extend beyond the village to the westward, and a short distance beyond is another mound, said to have belonged to the old town.

Semenhood is a place of some size, with the usual bazaars of the large towns of Egypt, and famous for its

pottery, which is sent to Cairo. Here are the mounds of Sebennytus, the city of Sem (Gem or Gom), the Egyptian Hercules. In Coptic it is called Gemnouti, which implies "Gem, the God," and shows the origin of the present as well as the orthography of the ancient name; and it is remarkable that the name of the god begins with the word *noute* in many legends. Semenhoud is a station on the line between Tantah and Talkah.

Bebayt-el-Hagar, the ancient Iseum, is little more than 6 m. below Semenhoud, opposite Weesh, and about 1½ m. from the river. The remains are very interesting, and larger than in any other town of the Delta. They are inferior in style to those of Sân (Tanis), being of a Ptolemaic time; but the number of sculptured blocks, and the beauty of the granite used in this temple, are remarkable; and if Bebayt does not boast the number of obelisks, which must have had a very grand effect at Tanis, it has the merit of possessing rich and elaborate sculptures. To the antiquary it is particularly interesting, from its presenting the name of the deity worshipped there, and that of the ancient town. Isis was evidently the divinity of the city, and it was from this that the Greeks and Romans gave it the name of Ision or Iseum. By the Egyptians it was called Hebai or Hebait, "the city of assembly," which has been preserved by the modern inhabitants in the name Bebayt; with the affix el Hagar, "of the stone," from its numerous stone remains.

The temple, like many others in Egypt, stood in an extensive square about 1500 by 1000 ft., surrounded by a crude-brick wall, doubtless with stone gateway; which was the *temenos* or sacred enclosure, and was planted with trees, as Herodotus informs us in describing that of Bubastis. To this might be applied the name of the *grove* denounced in the Bible as an abomination to the God of Israel (Exod. xxxiv. 13; Deut. xii. 3; 2 Kings xvii. 10).

The temple itself was about 400 ft. long, or 600 to the outer vestibule, by

about 200 in breadth, and built of granite, some red, some grey, of a very beautiful quality, and covered with sculptures, in intaglio and in relief. Many of the blocks are of very great size; and though the temple has been entirely destroyed, and the broken stones forcibly torn from their places, and thrown in the greatest confusion one upon the other, it is easy to form an idea of its former magnificence. It is entirely of granite—walls, columns, roofs, and doorways; affording a striking instance of the use of this stone in the Delta; for though the building is so large, no block of the ordinary kinds employed in Upper Egypt has here been admitted. The whole appears to have been erected by Ptolemy Philadelphus, whose name occurs in all the dedications, and who alone is seen presenting offerings to the gods. The principal divinities are Isis (the deity of the place, who has always the title “Lady of Hebait”), Osiris (who frequently accompanies her, and is generally called “Lord of Hebait”), Anubis, Savak (the crocodile-headed god), and some others whose legends are lost, and who may possibly be characters of Osiris.

Unfortunately it has been so completely destroyed that the plan cannot easily be recognised; and such is the mass of broken blocks, that you can go down amongst them to the depth of 12 and 15 ft.; below which are the numerous abodes of jackals, hares, and other animals, who alone rejoice in the ruinous state to which this building has been reduced. Nothing seems to be in its original position. The doorways are seen as well as parts of cornices, ceilings, architraves, and walls, but all in confusion, and hurled from their places; and one is surprised at the force and labour that must have been used for the destruction of this once splendid building. The ceilings have been studded with the usual five-pointed Egyptian stars. The cornices have the Egyptian *triglyphs* with the ovals of the king between them, but in some the name of “Isis, the beautiful mother-goddess,”

is substituted for the royal prenomen, and is accompanied by the nomen of Ptolemy.

On one of the walls, about the centre of the temple, is represented the sacred boat, or ark, of Isis; and in the shrine it bears the “Lady of Hebait,” seated between two figures of goddesses, like the Jewish Cherubim, who seem to protect her with their wings. They occur in two compartments, one over the other, at the centre of the shrine; and these figures were doubtless the holy and unseen contents of the sacred repository, which no profane eye was permitted to behold, and which were generally covered with a veil. In the upper one Isis is seated on a lotus-flower, and the two figures are standing; in the other all three are seated, and below are four kneeling figures, one with a man’s, the other three with jackals’ heads, beating their breasts. At either end of the boat is the head of the goddess, and the legend above shows it to have belonged to her. The king stands before it, presenting an offering of incense to Isis. The stone has been broken, and part of the picture has been taken away; but on a fragment below, that appears to have belonged to it, is represented a sledge on trucks, with the usual ring attached to the end, for drawing it into the *sêkos*, of which this doubtless marks the site. It was probably one of those isolated sanctuaries that stood near the centre of the *naos*, or body of the temple.

The sculptures on some portions of the building are *in relief*,—an unusual mode of sculpturing granite, which shows the great expense and labour bestowed on the temple of the goddess, and the importance of her temple. That it was very handsome is evident; and to it might be applied the remark made by Herodotus respecting the temple of Bubastis—that many were larger, but few so beautiful. Besides the unusual mode of sculpturing granite in relief, the size of some of the hieroglyphics is remarkable, being no less than 14 in. long, and all wrought with great care. The cornices varied in different parts of the building; and

one, perhaps of the wall of the *sékos* itself, has the heads of Isis surmounted by a shrine alternating with the oval of the king, in which, however, the hieroglyphics have not been inserted.

On the lower compartment of the walls, in this part of the temple, are traces of the usual figures of the god Nilus in procession, found by Mr. Harris to represent the nomes of Egypt. Between each are water-plants, and the figures of the god have a cluster of those of the upper and of the lower country, alternately, on their heads. Not far from this are the capitals of large columns, in the form of Isis' heads, bearing a shrine, like those of Denderah.

There appears to be a very great variety in the sculptures, which mostly represent offerings to Isis and the contemplar deities, as in other Ptolemaic buildings; and in one place the hawk-headed Hor-Hat conducts the king into the presence of the goddess of the temple. But the battle-scenes and grand religious processions of old times are wanting here, as in other temples of a Ptolemaic and Roman epoch; and though the sculptures are rich and highly finished, they are deficient in the elegance of a Pharaonic age,—the fault of all Greco-Egyptian sculpture, and one which strikes every eye accustomed to monuments erected before the decadence of art in Egypt.

The modern village stands to the N.W., a little beyond the enclosure of the *temenos*; and near it is a lake containing water all the year, except after unusually low inundations, which was probably once attached to the temple, like those of Karnak and other places.

Inland from Bebayt el Hagar is Benoob, which occupies the site of Onuphis.

Mansoorah is a large town, capital of the province of Dakaleeyah. Railway to Zagazig (Rte. 9), and thence to Cairo, Suez, &c. (Rte. 7). Immediately on the opposite bank of the river is Talkah, whence is a railway to Tantah (Rte. 6), viâ the towns of Semenhoud, Mahallet el Kebeer, and

Mahallet el Rokh, and to Damietta viâ Shirbin. Mansoorah was founded by Melek el Kamel in 1221, as Aboolfeda states, at the time of the siege of Damietta, to serve as a *point d'appui*, and was called Mansoorah, "the Victorious," from the defeat of the Crusaders in that spot, at the time the city was building. It was there that Louis IX. was imprisoned, after his disastrous retreat and capture in 1250. The spot where the Crusaders pitched their tents in 1221 and 1250 is just opposite the new palace, built for one of the Khedive's younger sons. Cotton is the principal article of trade at Mansoorah, and there are several cotton-gin factories in the town; cotton and linen stuffs, sail-cloth, &c., are also made there.

Mansoorah has no ruins, and is not supposed to occupy the site of any ancient city. To the S. of the town is the entrance to the Canal of Menzaleh, or, as it is called by the natives, the Bahr es Sogheiyer, "Little River," leading by Ashmoon into Lake Menzaleh. It is supposed to follow the course of the old Mendesian branch of the Nile.

MANSOORAH BY THE BAHR ES SOGHEIYER,
OR CANAL OF MENZALEH, TO MEN-
ZALEH AND THE LAKE.

	Miles.
Mahallet Dámaneh ..	8
Ashmoon or Oshmoon ..	9½
Menzaleh	19½

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The *Canal of Menzaleh*, or of Ashmoon, more commonly called the *Bahr es Sogheiyer*, though containing water the whole year, is only navigable the whole way during the winter and early spring. In its widest part near Mansoorah it is only 70 or 80 ft. broad, and below Ashmoon it is much narrower. Boats cannot pass into it from the Nile, and it is necessary to hire one from among those to be found on it at Mansoorah. If there are not more than one or two persons however, the sandal of the dahabeeah,

if tolerably large and provided with a sail, will hold all that is necessary for the excursion, a tent included for sleeping in at night; and this sandal can be carried from the river to the canal. But a larger boat is better, as the canal being very winding and the banks high, it is difficult for a boat low in the water to catch any wind. The excursion is not one of any great interest, and Rte. 10 is an easier way of reaching Lake Menzaleh.

Leaving Mansoorah the country on the banks of the canal is very rich and fertile. Especially remarkable is the number of trees—oaks, sycamore-figs, weeping and common willows, and mulberry-trees, recently planted. Numerous sakeeyahs line the banks, and a carefully arranged system of tiny ditches carries the water inland. The first large village is *Mahallet Dámaneh*. A few miles inland to the S. are the ruins of Tel-et-Tmei.

Tel-et-Tmei occupies the site of Thmuís; which is at once pointed out by its Arabic name, as well as by the Coptic Thmoui. Some suppose it to be the same as Leontopolis. A large monolith is still standing on the site of Thmuís. It is of granite, and measures 21 ft. 9 in. high, 13 ft. broad, and 11 ft. 7 in. deep; and within, it is 19 ft. 3 in. high, 8 ft. broad, and 8 ft. 3 in. deep. In the hieroglyphics is the phenomen of Amasis, and mention seems to be made of the gods Neph and Moui (Hercules?). Josephus says that Titus, on his way from Alexandria to Judæa, passed by Thmuís. He went by land to Nicopolis, and then, putting his troops on board long ships, went up the Nile by the Mendesian province to the city of Thmuís.

Abut 5 m. S.W. by S. of Ashmoon is *Mit-Fâres*, whose mounds indicate the site of an old town.

Ashmoon, or, as Aboolfeda writes it, Oshmoon,—Oshmoom-Tanáh, or Oshmoom-er-Roo-mán (“of the pomegranates”),—was in his time a large city, with bazaars, baths, and large mosks, and the capital of the Dahkala and

Bashmoor provinces. It is supposed to occupy the site of Mendes, but now presents nothing of interest. The only remains are of Roman time, consisting of a few small broken columns, fragments of granite, burnt bricks, and pottery, amidst mounds of some extent but of no great height.

The canal below Ashmoon becomes very narrow, and the trees often meet above it. No other place of interest occurs between this and Menzaleh. *Mit-en-Nasárah* probably occupies the site of an ancient town, judging from its distinctive appellation “of the Christians.” *Berimbál* is a large village, with fine trees. The stream here is not 20 yards wide. *Miniet-Silseel* was formerly of much greater extent and more flourishing than at present, as the style of its houses, its broken minarets, and its brick walls attest; and *Gemeleeyah* is distinguished from afar by its lofty minaret.

On the canal grow numerous reeds and water-plants, among which is a *Cyperus*. It is found principally on the N. bank, where it has the benefit of the sun, and only at the eastern part of the canal. It has been mistaken for the papyrus, and has led to the belief that this last grows in the vicinity of the lake Menzaleh. In Arabic it is called *dus*, a name given also to the *Cyperus dives*; and both are used for making baskets and an ordinary kind of mat.

The principal produce grown in the immediate neighbourhood of the canal is flax, cotton, *simsim*, rice, &c.; there is comparatively little wheat, the land of the Delta in general being considered inferior as a corn-growing country to Upper Egypt. In consequence wheat is much dearer to the N. than to the S. of Cairo.

Menzaleh stands on the canal, about 12 m. from its entrance into the lake. It is supposed to occupy the site of Panephrisis; and near the point of land projecting to the N. into the lake some have placed Papremis, the City of Mars. Menzaleh has no remains. It is a busy lively-looking place, and with its minaretted mosks,

bazaars, and some respectable houses, presents an appearance little expected in such an out-of-the-way place. The canal, which contributes so much to its importance, and to its very existence as a town, also gives it a cheerful aspect. There is a barrier which renders it necessary to hire another boat in order to go on to Lake Menzaleh. In the autumn there is some fever at Menzaleh, but in winter it is perfectly healthy, and at all times more so than Damietta. Its principal trade is in rice and fish. The former is of good quality, little inferior to that of Damietta and of Kafr el Bateekh.

The fresh-water fish mostly come from the different branches of the Moëz Canal leading from Zagazig to the lake; the salt-water kinds being brought from Matareeah.

The canal or Bahr es Sogheiyer runs into the lake 4 miles below Menzaleh. Matareeah can be reached either by land, or by boat down to the mouth of the canal and thence over the lake. For Matareeah and Lake Menzaleh see Rte. 10.

There is nothing worthy of remark between Mansoórah and Damietta.

Damietta or *Damiat*, once famous as the principal emporium on this side of the Delta, has sunk in importance, in proportion as Alexandria has increased, and now only carries on a little commerce with Syria and Greece. Its rice and fisheries, however, enable it to enjoy a lucrative trade with the interior. It was once famous for its manufacture of leather and striped cloths, which last, when imported into Europe, received from it the name of *dimity*. The houses are well built, though inferior to those of Rosetta; and the town is one of the largest in Egypt, with a population of 28,000 souls.

Damietta is known in the history of the Crusaders as the bulwark of Egypt on that side, and its capture was always looked upon as the most important object in their expeditions against that country. Aboolfeda says "it stood on

the shore, where the river runs into the sea; until the danger to which it was exposed, from the Franks, induced the Egyptian caliphs to change its position; and the modern town was founded higher up the Nile, about 5 m. farther from the sea." According to Aboolfeda, the old Damietta was destroyed, and the inhabitants were transferred to the village of Mensheeyah, which was built in its stead, and which afterwards succeeded to the importance and name of the ancient town; and Michaelis, on the authority of Niebuhr, says Mensheeyah is the name of *one* of the squares, or *places*, of the modern Damietta. The time of this change of position, and the destruction of the old town, are fixed by Aboolfeda in the year of the Hegira 648 (A.D. 1251). The old Damietta had been walled round and fortified by Motawukkel, the tenth of the Abbaside caliphs (about A.D. 850); and the new town was built by Baybér, the fourth sultan of the Baharite Memlooks.

The ancient name of the original Damietta was Tamiáthis, and the many antique columns and blocks found in the present town have probably been brought from its ruins. They are principally in the mosks; and on a slab used for the ablutions of the faithful, in the mosk of Abooláta (a short way outside the town, on the E.), is a Greek inscription with the name of Tennesus.

The *Boyhaz*, or mouth of the Nile where it joins the sea, is some little distance from Damietta. Damietta is perhaps the best head-quarters for shooting on Lake Menzaleh. For description of Lake Menzaleh see Rte. 10.

It will be seen by a reference to Rte. 9, (α) and (β), that there are various places on the river at which the dahabeeah can be joined by rail.

ROUTE 9.

CAIRO, BY RAIL, TO DAMIETTA.

There are two routes to choose from: (α), *viâ* Zagazig and Mansoorah; (β), *viâ* Tantah.

	Miles.
(α) Cairo to Zagazig (see Rte. 7)	51 $\frac{3}{4}$
Zagazig to Mansoorah ..	46 $\frac{3}{4}$
Talkah (opp. Mansoorah) to Damietta	39
	137 $\frac{1}{2}$

The railway from Cairo to Zagazig has been already described. On arriving at Zagazig there is a delay of an hour and a half before the train starts for Mansoorah, giving time for a brief visit to the ruins of Bubastis.

There are no places of any interest or importance on the line from Zagazig to Mansoorah.

Heheeyah Stat., 8 m. Short junction to *Tel Phakoos*, the ancient *Phacusa*.

Aboo Kebeer Stat., 7 m. A short distance before reaching this station on the right is

Harbayt or *Heurbayt*, the ancient *Pharbaethus*, and the capital of a nome, to which it gave its name, between 12 and 13 m. to the N.E. of Bubastis. It presents nothing to repay the trouble of a visit, and is of far less extent than the capital of the adjoining nome. The only stone remains are shafts of red granite columns of Roman time, and fragments of fine grey granite, apparently of an altar, and part of a statue; which, with mounds and crude-brick ruins, are all that remain of the city. It stood on the Tanitic branch, and was a town of some consequence till a late time, and an episcopal see under the Lower Empire. It is still

occupied in part by the modern village, which has retained the ancient name.

Harbayt and *Tel Phakoos* are both situated on a canal that runs from Zagazig to Sân, and the latter place may be reached in a boat from *Tel Phakoos*; but the canal is navigable the whole way only in the winter months.

El Booka Stat., 3 m. On the main branch of the *Moëz Canal* leading to Sân. Boats may be hired here.

Aboo Shekook Stat., 6 $\frac{1}{2}$ m. The village is about $\frac{1}{2}$ m. from the station, which is on the E. bank of one of the large canals running from Zagazig to Sân, all of them branches of the main *Moëz Canal*. The *Menzaleh* fishermen use this canal principally for bringing up their fish from the lake; at *Aboo Shekook* it is transferred to the railway, and sent to Cairo and other towns.

Sembellawein Stat., 9 m. Not far off to the S. are the ruins of *Tel-el-Tmei*, the ancient *Thmuis* (see Rte. 8).

Mansoorah Terminus Stat., 13 $\frac{1}{4}$ m. For description of Mansoorah, see Rte. 8.

The traveller who arrives at Mansoorah by rail, and wishes to visit the ruins of *Bebayt el Hagar* (see Rte. 8), can do so by hiring a donkey at Mansoorah, and riding up the right bank of the Nile for about 2 m. till the first ferry is reached. Cross the river here to a village on the opposite side, and ride through it, and along the Tantah and Talkah railway for about 3 m.; then turn to the right, and a mile farther in a W. direction are the mounds of the old town. A change in the road may be made coming back, by riding straight from the ruins to the river, crossing at what is the second ferry above Mansoorah, and then continuing along the river-bank. This is perhaps the pleasanter way of the two. This excursion will require about 6 or 7 hours.

The traveller must hire a ferry-boat for crossing the river from Mansoorah to Talkah.

There is nothing of interest between

Talkah and Damietta. The names of the intermediate stations will be found below.

	Miles.
(β) Cairo to Tantah (see Rte. 6)	54½
Tantah to Talkah	33
Talkah to Damietta	39
	126½

This route is perhaps more convenient than (α), as it saves the trouble of crossing the river between Mansoorah and Talkah. Cairo to Tantah has been already described in Rte. 6. After leaving Tantah the train stops at

Mahallet Rokh Stat., 10 m. (branch to Dessook and Zifteh).

Mahallet el Kebeer Stat., 6½ m.

Semenhood Stat., 4½ m. (see Rte. 8).

Talkah Stat., 12 m.

Shirbeen Stat., 15 m.

Kafr Terrash Stat., 8 m.

Damietta Stat., 16 m.

ROUTE 10.

CAIRO TO SÂN, THE ANCIENT TANIS,
AND LAKE MENZALEH, BY RAIL AND
WATER.

	Miles.
Cairo. by rail, to Zagazig (see Rte. 7)	51½
Zagazig to Sân, partly by rail and partly by water, about	50
Sân to Matareeah, on Lake Menzaleh, about	12
	113½

This excursion should be made not later than February, as after that month the canals are low, and often

dammed up a few miles from their mouth to keep the water for irrigation. Those who wish to be comfortable had better take tents, beds, &c., with them, as the boats on these canals have no sleeping accommodation, are very dirty, and stink of fish. Some provisions too should be taken, as milk, eggs, and chickens are the only things procurable at the villages on the canals. But each traveller will make such arrangements as desire for comfort may require.

There are 3 or 4 routes to choose from in going from Zagazig to Sân. 1. By rail to Tel Phakoos, and thence by boat. 2. By rail to El Booka, and thence by boat: and 3. By rail to Abou Shekook, and thence by boat. All these stations are situated on canals leading from Zagazig to Sân. Formerly it was possible to go the whole way from Zagazig by one of these canals, but now there are bridges and sluices at different points which prevent the passage of anything but quite small rowing-boats. Inquiry had better be made at Zagazig as to which of the above three roads should be chosen, as some alterations in the canals, or other cause, may make one preferable to the other. The best way for those who intend to take tents, &c., is to send a servant on a day or two before; he can then secure a boat, and have it ready. In winter there are generally plenty coming up from the lake. They are large and roomy, but dirty. There is a small attempt at shelter in the bows, where a portion is covered in by a piece of matting. One boat will carry tents, servants, donkeys, baggage, &c. The hire of a boat to Sân from any one of the three places named above will be from 16s. to 17l., which, with the same amount added on for Government tax, will make the whole cost from 30s. to 27l.; and the same for a boat back from Sân. It will take 6 or 7 hours to go, and 10 or 12 to come back, unless the wind is particularly favourable or adverse. There is plenty of wildfowl-shooting during the winter and early spring in the neighbourhood of Sân, but the birds are very shy and difficult of approach. It is easier to get at

them in Lake Menzaleh, where in a small boat you may often sail up quite close to them. In some parts of the lake the shooting is farmed out, and the birds are taken in nets in considerable numbers; where this is the case no shooting is allowed. The fishing is also farmed out. The modern village of Sân, on the E. bank of the canal, is a miserable dreary place. The inhabitants are entirely occupied in fishing. Twice in a week, on Tuesdays and Fridays, the fish are sold by auction, people coming with their camels and donkeys from the interior to buy. There is no good camping-ground near the village. The best place is close to the ruins, the only objection being that it is some little way from the canal, whence you must draw your water supply; but at any rate you are free from noise and dirt.

The city of Sân, whose ruins occupy still a considerable space on the plain, was one of the oldest and most considerable in the Delta. Its remote antiquity is indicated by the passage in the Bible (Numb. xiii. 22), which says that "Hebron was built seven years before Zoan," Zoan being generally identified with Sân. The sanctuary of the great temple dates back, according to M. Mariette, to the VIth dynasty, at which time the name of the town is conjectured to have been Ha-awar or Pa-awar, perhaps the Avaris of Manetho. The names of kings of the XIIth and XIIIth dynasties, Amenemha I., Osirtasen I. and II. and others, found on colossi and other monuments discovered at Sân, and now in the Museum at Cairo, prove the existence and importance of the city at that epoch. Soon after this it suffered with the rest of the North of Egypt from the invasion of the Shepherds or Hyksos, as they were called by Manetho; but it rose into importance again under the rule of the kings of the XVIIth dynasty, the descendants of these invading Hyksos, who, as the monuments found at Sân, and now in the Cairo Museum, prove, had adopted Egyptian customs, manners, and religion. It is probable, says M. Mariette, whose discoveries at Tanis have

thrown great light on this epoch of Egyptian history, that it was during the reign of one of these pastor kings reigning at Memphis that Joseph was sold into Egypt, and the story told in the Bible was enacted. The Pharaoh whom Joseph served was not a pure-born Egyptian, but of foreign origin and shepherd descent like himself; and his conduct to him is on this supposition the more easily explained. Amosis the 1st king of the XVIIIth dynasty, of pure Theban blood, drove out the greater part of the Hyksos, and, while suffering a large colony of them to remain, reduced the importance of what had been their border fortress—Zoan. Under the XIXth dynasty a different policy was pursued, and the monuments show us Rameses II. restoring the magnificence of the temples, and adopting the founder of the Hyksos dynasty as an ancestor. The reign of his son and successor Menephtah, the "Pharaoh who knew not Joseph," of whom a statue found at Sân is now in the Cairo Museum, is an interesting stage in the history of the city, for we read in Ps. lxxviii. 12, 43, that the wonders and miracles done by Moses, which ended in the deliverance of the Israelites, were wrought in "the field of Zoan."

Under the XXIst dynasty Zoan, or, as it is best known under its Greek name, *Tanis*, became the nominal capital of Egypt, and gave its name to the dynasty which Manetho calls Tanite, and also to the branch of the river on which it stood. Various remains prove that under this dynasty the city and temples were restored and beautified. During the period extending from the XXIInd to the XXVIth dynasty Tanis was a city of great importance, and indeed Mariette again gives the name of Tanite to the XXIIIrd dynasty. That towards the end of this period (cir. 700 B.C.) it was considered as the capital city of the Delta may be inferred from Is. xix. 11, 13, where "the princes of Zoan" and "the princes of Noph" (Memphis) are spoken of as though those two cities were the principal in Egypt; and again another passage, Is. xxx. 4,

speaks of the princes (of Egypt) as being "at Zoan." Ezekiel, on the occasion of the invasion of Egypt by Nebuchadnezzar (cir. 600 B.C.), prophesies its downfall, and says that "fire" shall be set "in Zoan." The importance of Tanis began to decline under the XXVth dynasty, and Amosis, by directing the whole trade of the Mediterranean to Naucratis and Sais, ruined the towns in the eastern half of the Delta. In Strabo's time it was still a large town, but according to Josephus it had dwindled in the age of Titus to an insignificant place. The utter ruin and destruction of its temples is, however, probably due to the fanatical outburst against the pagan monuments that followed the edict of Theodosius.

At the present day the scene of desolation, round what the remaining ruins are sufficient to prove to have been a most splendid city, is complete. The "field" of Zoan is now a barren waste; a canal passes through it without being able to fertilize the soil: "fire" has been set "in Zoan;" and one of the principal capitals or royal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers. "Many," says Mr. Macgregor, "as are the celebrated ruins I have seen, I do not recollect any that impressed me so deeply with the sense of fallen and deserted magnificence."

The mounds which mark the site of this ancient town are remarkable for their height and extent, reaching as they do upwards of a mile from N. to S., and nearly $\frac{3}{4}$ of a mile from E. to W. The area in which the sacred enclosure of the temple stood is about 1500 ft. by 1250, surrounded by mounds of fallen houses, as at Bubastis, whose increased elevation above the site of the temple was doubtless attributable to the same cause—the frequent change in the level of the houses to protect them from the inundation, and the unaltered position of the sacred buildings. The enclosure or *temenos* surrounding the temple is 1000 ft. long by about 700 broad, not placed in the

centre of this area, but one-third more to the northward; while the temple itself lies exactly at an equal distance from the northern and southern line of houses—one of the numerous instances of Egyptian symmetrophobia. The enclosure is of crude brick; and a short way to the E. of the centre, on its northern side, is a gateway of granite and fine gritstone bearing the name of Rameses II.; to whom the temple was indebted for its numerous obelisks, and the greater part of the sculptures that adorned it.

From the wall of the enclosure to the two front obelisks is 100 ft.; 150 beyond which, going towards the *naos*, are fragments of columns, and probably of two other obelisks, covering an area of 50 ft.; beyond these, at a distance of 120 ft., are several fragments of sculptured walls, two other obelisks, and two black statues, extending over a space of 30 ft.; and after going 100 ft. further you come to two other obelisks; and then two others 86 ft. beyond them; and again, at a distance of 164 ft., two other large obelisks, from which to the *naos* front is 150 ft.

Though in a very ruinous condition, the fragments of walls, columns, and fallen obelisks sufficiently attest the former splendour of this building; and the number of obelisks, evidently 10, if not 12, is unparalleled in any Egyptian temple. They are all of the time of Rameses II.; some with only one, others with two lines of hieroglyphics. The columns had the papyrus-bud capital; and their appearance, as well as the walls bearing the figures of deities, seems to prove that some, at least, of the obelisks stood in courts or vestibules, forming approaches to the *naos*. The obelisks vary in size: some have a mean diameter of about 5 ft., and when entire may have been from 50 to 60 feet high; and those at the lower extremity of the avenue, farthest from the *naos*, measured about 33 ft. Some of the obelisks are of dark, others of light red, granite, which might appear to have a bad effect, if we did not recollect that the Egyptians painted their monuments, sometimes even when of granite.

The sanctuary, or naos, bears, as has been said, the name of a king of the Vith dynasty. The other principal names found on the monumental remains belonging to, or forming part of, the temple, are Osirtasen I., II., and III., Rameses II., Menephtah, and Tirhakah. Outside the enclosure to the E. are two granite columns which formed part of another temple, built like the former entirely of granite. These columns are 2 ft. 8 in. mean diameter, and nearly 23 ft. high without the dado, and have palm-capitals of beautiful style. They bear the name of Rameses II., by whom the temple was built. In some places the name of Rameses has been effaced and that of Osorkon, a king of the XXIInd dynasty, substituted. Nearly $\frac{1}{2}$ a mile from the great temple, in the direction of S.E. by S., are several large round blocks of granite, placed on the ground in two parallel lines, so as to form an avenue. They have no foundation, and this circumstance, together with the complete absence of any vestiges of the plan of a building beyond them, seems to preclude the possibility of their having served as an approach to another temple. A fragment of basalt, bearing the name of a Ptolemy, has been found near them.

The principal divinities worshipped at Tanis were Pthah, Ammon, and the god Set, or Sutekh, an Asiatic divinity introduced by the Hyksos, but subsequently clothed by them with the attributes of the Egyptian sun-god, and worshipped under the forms Ra, Armachis, Horus, &c.

The excavations of M. Mariette at Sân have thrown a good deal of light on that more than usually obscure part of Egyptian history, known as the Period of the Hyksos or Shepherds. Many of the monuments found by him, and now in the Cairo Museum, seem to show that however disastrous the first invasion of these Asiatics may have been, they subsequently became peaceably settled in the country, and adopted the language, customs, and religion of those they had conquered. Statues and sphinxes, unmistakably belonging to the Hyksos period, have

the legends on them written in the Egyptian language, and the name of the Hyksos king enclosed in an oval, and with the official Egyptian titles. In the features of the magnificent sphinx No. 869 in the Cairo Museum, M. Mariette traces a great resemblance to those of the people living on the borders of Lake Menzaleh at the present day: round angular face, small eyes, flat nose, supercilious mouth, differing entirely from the Egyptian type, and showing evident signs of a Semitic origin.

The trilingual stone, similar in character to the Rosetta Stone, found at Sân in 1865, is now in the Cairo Museum (see Description of Cairo, § 17).

A good general view of the ruins and the surrounding country may be obtained from the highest mound, on which is a sheykh's tomb. It has been thus described:—"The horizon is nearly a straight line on every side; and looking west, the tract before us is a black rich loam, without fences or towns, and with only a dozen trees in sight. This is 'The Field of Zoan.' Behind is a glimmer of silver light on the far-away shore of Lake Menzaleh. Across the level foreground winds most gracefully the Mushra (canal?). But between that winding river (canal) and the mound we look from, there is, lying bare and gaunt, in stark and silent devastation, one of the grandest and oldest ruins in the world. It is deep in the middle of an enclosing amphitheatre of mounds, all of them absolutely bare, and all dark-red, from the millions of potsherds that defy the winds of time and the dew and the sun alike to stir them, or to even melt away their sharp-edged fragments."—*J. Macgregor.*

If the traveller wishes, he may extend this excursion by continuing down the canal to Matareeah on Lake Menzaleh, about 12 miles farther on. The country is low and marshy, abounding in reeds and stunted tamarisk-bushes, among which boars may sometimes be found, and the abundance of various kinds of waterfowl is extraordinary. The banks are very low, and the whole is flooded during the inunda-

tion. Here are the pastures for cattle, which, like similar lowlands on the borders of the Lake Brulos, hence received, in ancient times, the name of *Bucolia*, and were comprehended under the denomination of *Elearchia*, or the marsh district. They were also called *Bâshmoór*, as at the present day; and the same name was applied to a dialect of the Coptic, which differed both from the Thebaic and Memphitic, and was spoken in this part of the Delta.

Aboolfeda comprises under the name of *Bâshmoór* the whole of the island between the canal of Ashmoon (or as it is now called, of Menzaleh) and the Damietta branch, and considers Ashmoon the capital of this district.

Matareeah stands upon a point of land projecting into the lake, and is joined to another village called El Ghuznah by a dyke or causeway, only six feet wide. The place is all fish;—the boats, the houses, the streets, the baskets, the people's hands, all are full of fish. They catch fish, they salt fish, they live on fish and by fish; and one would think it had been founded by the Ichthyophagi themselves.

Lake Menzaleh is the largest lake in Egypt, having a superficial area of about 500,000 acres. Its outline is very irregular, especially on the southern side. The northern side is separated from the sea, with which it communicates through several openings called Boghaz, or passes, by narrow banks or ridges of sand. The depth of water is never very great, even during the inundation, and in the spring and summer the navigation along the channels deep enough to float a boat is very intricate and difficult. The surface is dotted with numerous islets, which more or less disappear when the water is high, and increase wonderfully in size and number when it is low; but they are most of them little better than sandy mudbanks. Two of the principal islands are Toona and Tennes. *Toona* is due

E. of Matareeah; it has a small village called Sheykh Abdallah, where there are few old ruins. The most interesting island to an antiquary is that of *Tennes*, the ancient Tennesus. The remains there are of Roman time, and consist of baths, tombs, and substructions. The tombs are vaulted and painted, mostly red on a white ground. There are also earthenware pipes, stamped with a letter or mark, either of the owner or the maker. These islands are very convenient for the sportsman to pitch his tent on for the night, instead of remaining on board his boat; but care must be taken to choose a dry spot, as far as possible away from the lake exhalations, which are very apt to bring on fever in the late spring and summer.

As has been said, wildfowl literally swarm upon the lake. "We had been told of the enormous flocks of wildfowl to be seen on this lake, and especially in winter. I had seen thousands, myriads of these, and wondered at the multitude in the air. But I never expected to see birds so numerous and so close together that their compact mass formed living islands upon the water; and when the wind now took me swiftly to these, and a whole island rose up with a loud and thrilling din to become a feathered cloud in the air, the impression was one of vastness and innumerable teeming life, which it is entirely impossible to convey in words. The larger geese and pelicans and swans floated like ships at anchor. The long-legged flamingoes and other waders traced out the shape of the shallows by their standing in the water. Smaller ducks were scattered in regiments of skirmishers about the grand army, but every battalion of the gabbling shrieking host seemed to be disciplined, orderly, and distinct. . . . To the bird-fancier, or the scientific ornithologist, one might well suppose that a month on Lake Menzaleh would be the very least he could give."—J. Macgregor.

The following are the names given to some of the birds by the natives of Lake Menzaleh: coot, *goohr*; heron,

balashôn; spoonbill, *midwâs*; pelican, *begga*; flamingo, *basharôos*. The Nile name of this last bird, *gemel el bahr*, “water-camel,” is much more expressive.

It has already been mentioned that the fishing, and in some places the shooting, on the lake is farmed out by the Government. The fishing is let for an annual rental of 60,000*l*. It gives employment to 3000 or 4000 persons, and some 400 boats of various kinds are used in it.

Lake Menzaleh may be visited from Matareeah, Port Said (see Rte. 7), Menzaleh (see Rte. 8), or Damietta (see Rte. 8); but the sportsman or bird-collector will probably find Damietta the most convenient, as he will be able to take all his stores and appliances straight there from Cairo in a dahabeeah, together with the small English boat, which is indispensable to much success in shooting; and he will then have the dahabeeah as head-quarters to which he can return whenever the occasion requires.

Menzaleh can be reached from Matareeah either by the lake, and then 4 miles up the Bahr Sogheiyer (see Rte. 8), or by land, across a barren nitrous marsh.

ROUTE 11.

CAIRO TO THE NATRON LAKES AND MONASTERIES.

	Miles.
Cairo, by water, to Terâneh (see Rte. 5)	50½
Terâneh to Zaḳoök	36½
	—
	87

The usual route from the Nile to the valley of the Natron Lakes, or Wâdy Natroón, is from Terâneh.

The journey to Zakeek, or Zaḳoök, the most northerly inhabited spot in the Natron valley, occupies about 12 hours on camels.

The road, on quitting the Nile, at the distance of about 1½ mile from Terâneh, passes over the ruins of an ancient town, which have of late years been turned up in every direction for the purpose of collecting the nitre that abounds in all similar mounds throughout Egypt. These ruins are of great extent, and apparently, from the burnt bricks and small decomposed copper coins occasionally found amidst them, of Roman time. Some columns, one of which is about 2½ ft. in diameter, have also been met with; but no object of value has presented itself to indicate a place of much consequence; and it is therefore probable that its size was rather owing to its having been the abode of the many persons employed in bringing the natron to the Nile than to the importance it possessed as an Egyptian town. This opinion is in some degree confirmed by the appearance of a large road leading to it from the S. end of the Natron valley, which is still used by those who go from that part of the country to the Convent of St. Macarius. Though Terâneh has succeeded to, and derived its name from Terenuthis, it is probable that these mounds occupy the site of the ancient town, and that its successor was built more to the E., in consequence of a change in the course of the river. Momemphis and Menelaiurbs also stood in the vicinity of Terenuthis; and the ancient road to Nitriotis is said by Strabo to have left the Nile not far from those places.

The village of Zaḳoök occupies the site of an ancient glass-house. This is still visible beneath, and close to the house built many years ago by some Europeans, who there established works for drying the natron, and who then founded the village. The glass-house is probably of Roman time. It is built of stone, and the scoria of common green glass, and pieces of the fused matter attached to the stones, sufficiently indicate its site,

as their rounded summits suggest the form of three distinct ovens.

The natron is found both in the plain and in two or three of the lakes. There are 8 lakes which contain water all the year, and are called Melláhat. The largest and most southerly, Melláhat-om-Reésheh, produces only muriate of soda, or common salt. Next to this in size is Melláhat-ej-Jáár, also a salt lake; the El Goonfedeeyah and Melláhat-el-Hamra, or Dowár-el-Hamra (from its round form), both of which contain natron; then the larger Melláhat-ej-Joon, a salt lake; then er-Rasoonceyah, another salt lake; and last El Khortái, and the lesser Joon, which two produce natron, and are much inferior in size to the preceding. There are also two ponds (*birkeh*), the Birket-esh-Shookayfeh, and the Birket-er-Rumáäd, which contain water the greater part of the year, but are dry in summer; and a few other pools not worthy of notice, some of which yield natron of indifferent quality. In those lakes which contain natron, or the subcarbonate, as well as the muriate, of soda, the two salts crystallize separately: the latter above in a layer of about 18 in., and the natron below, varying in thickness, according to the form or depth of the bed of the lake, the thinnest being about 27 in. All the lakes contain salt, though few have natron.

The water in the lakes varies much in height at different seasons of the year. They begin to increase about the end of December, and continue to rise till the early part of March, when they gradually decrease, and in May all the pools and even the two larger *Birkehs* are perfectly dry. The abundance of water in winter renders them less salt than in the subsequent months, and even the height of the Melláhat diminishes greatly in summer, leaving the dry part covered with an incrustation of muriate or of subcarbonate of soda, according to the nature of the salt they contain. The difference between the bed of the *Birkehs* and of the salt and natron lakes is that the former, when the water has evaporated, is mud, and the two latter

a firm incrustation; and it is at this time that the natron called *Soltánee* is collected.

The natron consists of two kinds—the *white* and the *Soltánee*; the latter taken from the bed of the lakes as the water retires, and the former from the low grounds that surround them, which are not covered by water. This is the best quality. It is prepared for use at the village by first washing and dissolving it in water, and then exposing it to the sun in an open court, from which it is removed to the oven, and placed over the fire in a trough, till all the moisture is extracted. It is then put into a dry place, and sent to the Nile for exportation to Europe; but the *Soltánee* is taken, in the state in which it is found, direct to Cairo. In measuring the specific gravity of the water, that of the lakes containing natron and salt is found to mark 35 *keerat* (carats) in summer, immediately before it dries up; in January and February, about 24; the well-water of the village being 1, and that of the Nile 0.

The Wády Natroón is not the only district in which natron is produced. It is found in the valley of Eileithyas, now El Káb, in Upper Egypt, where it crystallizes on the borders of some small ponds to the eastward of the ancient town. The shores of the lake Moeris are also said to yield it, as well as “the vicinity of Alexandria, near the lake Mareotis, and the Isthmus of Suez.” Some is also brought by the caravans from Darfoor. It is much sought to give a pungency to snuff.

There are several springs of fresh water in the Natron valley, the purest of which are at the convents (or monasteries) to the S.; that of Dayr Baramoós being slightly salt. The water rises from and reposes on a bed of clay, close to Zakook, and at the base of the hills to the westward; and it probably percolates beneath the mountains which separate the Wády Natroón from the Nile, and, being carried over the clay which constitutes the base of the Libyan chain, finds an exit in these low valleys, forming springs of fresh water in

places where the soil is free from all saline matter, and salt-springs or ponds of natron when the earth, through which it passes from the clay to the surface, presents that foreign substance deposited of old in the neighbouring strata. The same is the case in many parts of Egypt, and it may be stated in support of this opinion that the water of all the salt wells becomes much sweeter when a quantity has been quickly taken out; proving the water itself to be originally fresh, and rendered salt by contact with earth containing saline matter.

It seems singular that the lakes should rise so long after the high Nile, a period of nearly 3 months; and this can only be explained by the slowness of the water's passage through the strata of the mountains intervening between the river and this distant valley; which, judging from the time the Nile water takes to ooze through the alluvial deposit of its banks to the edge of the desert, frequently not more than a mile or two off, appears to be proportionate to the increase of distance. The dip of the strata that border the Natron valley is towards the N.E., whence it is that the descents to it and the adjacent Wady Fargh are more rapid to the west than to the east; and this is consistent with the lower level of the former valley.

The Wady Natroón boasts a very small population; the village of Zakook and the four monasteries containing altogether not more than 300 inhabitants. The names of the four monasteries are Dayr Suriáni, Aboo Macar, or St. Macarius, Amba Bishoi, and Dayr Baramoós. The inmates are Copts, though Dayr Baramoós is said to be of Greek, as the Suriáni of Syrian, origin. They offer little to interest a stranger, and are inferior in size and importance to those of St. Antony and St. Paul, in the eastern desert, to which they also yield in point of antiquity. They are, however, quite as well built; and some portions of them, particularly the

churches in the tower of St. Macarius, are, perhaps, superior in point of construction. Indeed, the slender marble columns that adorn its upper church are very elegant, and many of the arches in the lower part of the convent are far better than we should expect to find in these secluded regions.

Each community is governed by a *superior*; some of the monks are priests, with the title of father (Abóona), and the rest lay-brethren.

The chief interest of these convents lay in the valuable MSS. which they were supposed to possess. The Duke of Northumberland and M. Linant-Bey first discovered a vault in the Dayr Suriáni full of the remains of the old Syriac library. Some of the MSS. in this vault were brought away by Lord De la Zouche in 1833. The remainder were procured by Dr. Tattam and others at different intervals, and now form a collection of about 1000 volumes in the British Museum. The oldest, which contains, among other things, some works of Eusebius, is conjectured to have been written about A.D. 411.

Each monastery does or ought to possess a *ketáb sillemee*, or vocabulary, in which each Coptic word is placed opposite its equivalent in Arabic; not arranged alphabetically, but under various heads, as parts of the human body, vegetables, utensils, &c., as well as the names of towns in Egypt. These last have been of great use in fixing the position of many ancient places. It is, however, to be regretted that some of the names are far from certain, owing to the ignorant presumption of the copyists, who have often introduced the name they supposed the town to have had, with or in lieu of that in the MS. they were employed to copy; *e.g.*, in the vocabulary at Dayr Macarius, Babylon is said to be the same as *On* (the ancient Heliopolis), and the *Matareeah* of the Arabs.

The Natron convents or monasteries are all surrounded by a lofty wall, with an entrance on one side so low that you are obliged to stoop down on

entering; and on the outside are two large millstones, generally of granite, which in case of danger are rolled together into the passage after the door has been closed, in order that the Arabs shall neither burn it nor break it open; the stones being too heavy and fitting too closely to be moved from without, and intervening between the enemy and the door. Those who have rolled them into the passage are afterwards drawn up by a rope through a trap-door above; and the want of provisions soon obliges the Arabs to raise the unprofitable siege, which, not having been provoked by any outrage committed by the monks, seldom leaves in the recollection of the aggressors any rancorous feelings; and it rarely happens that they ill-treat those whom they happen to meet on their way to the Nile. Notwithstanding the lowness of these doorways, the cattle that turn the water-wheels for irrigating the gardens, and the mills for grinding the corn, are made to pass through on their knees.

As soon as the bell has announced the arrival of a stranger, proper inquiries and observations are made to ascertain that there is no danger in opening the door for his reception; and no Arabs are admitted, unless, by forming his escort, they have some one responsible for their conduct. On entering, you turn to the right and left, through a labyrinth of passages and small courts, and at last arrive at the abode of the superior and the principal monks. This part consists of numerous small rooms, each with a door serving as an entrance for the inmate and his share of light, which is fastened up during his absence at prayers or other avocations with a wooden lock, whose key might serve as an ordinary bludgeon. In some parts of the world the bearer of such an instrument about his person might run a risk of arrest for carrying a dangerous weapon; and it is by no means certain that an Oriental inkstand would not render him liable to a similar accusation.

A garden with a few palms, some olive, *nebk* (Rhamnus Nabeca—the

lotos-tree of the *Lotophagi*), and other fruit-trees, occupies the centre of the principal court; and here is frequently one of the churches;—for these monasteries contain more than one, and the tower or keep of St. Macarius has no less than three within it, one over the other; as if additional services were required when the danger was great, the tower being the last place of refuge when the entrance has been forced, or the walls sealed. Retreating to this, they pull up the wooden draw-bridge that separates it from the rest of the building: a well of water and a supply of provisions always deposited there, and never allowed to decrease below a certain quantity, secures them against the risk of want of food; and the time occupied in the siege, ere the Arabs could effect an entrance, would always be sufficient to enable them to remove everything eatable, or otherwise valuable, from below, and render the occupation of the body of the place totally unprofitable to the intruders.

Every civility is shown to the stranger during his stay at any of the convents. Dayr Suriáni is reported to have the best guest-chamber; but all accounts agree in noticing the presence of numerous insects of prey, so that the tent is to be preferred as a sleeping-place to the convent.

The Dayr Suriáni was built by one Honnes ("John"), a holy personage, whose tree is still seen about a couple of miles to the southward, near the ruins of two other convents. It is supposed to resemble Noah's ark in form, though in no other respects; for here, as at other Coptic monasteries, the admission of women is strictly prohibited, to the great discomfiture of any ladies who may happen to visit these regions. But though stern and inflexible, like other monks, respecting the admission of women, and in refusing to all but the unmarried the privileges of a monastic life, they do not exclude a widower, on his renouncing for ever the thoughts of matrimony. The rules of the Coptic Church are even so indulgent as to allow a priest, who has not taken

monastic vows, to marry once; but the death of this his only wife condemns him to future celibacy, though it should happen a few weeks after the celebration of the marriage rites. They take the same view of the command in 1 Tim. iii. 2-12, as the Greeks.

The title of the superior of a monastery is *Kummuṣ*. He is next in rank to a bishop. The head of the Coptic, like the Greek and other Eastern churches is the patriarch, who answers to the pope of Rome, and is elected to this high office from among the fathers of St. Antony, or some other monastery. Next to him is the *mītrán* (Metropolitan), who, appointed by the Egyptian patriarch, is sent to Abyssinia to superintend that offset of the Coptic Church. In former times, when the patriarch lived in Alexandria, there was a *mītrán* at Cairo; but his removal to the capital has rendered this office unnecessary; and the principal dignitary now holding that title is the chief of the Abyssinian Christians; who at his death is succeeded by another from Cairo, sent *in chains* to his see, as if to demonstrate with full effect the truth of "*nolo episcopari*."

Egypt, which once swarmed with monks, and was not less prolific in nuns, has now only 7 monasteries, and is entirely destitute of nunneries, whose inmates might not perhaps feel safe in a country in the hands of the Moslems. These 7 are the two in the eastern desert of St. Antony and St. Paul, the 4 of the Natron valley, and one at Gebel Koskam, in Upper Egypt. To these the name monastery properly belongs; and convent might be applied to those where women are admitted as well as men, as in the numerous *Dayrs* on the Nile. The Dayr el Adra on Gebel et Tayr, those of Bibbeh, Boosh, Negádeh, Abou Honnes near Antinoë, 3 in the capital, and 2 at Old Cairo, Amba Samoeel and Dayr el Hammám in the Fyoom, those of Alexandria, Girgeh, Abydus, Ekhnim, Mellawee, Esné, Sook, Feeshbeh near Menoof, "the red

and white monasteries" near Soohág, as well as others in different parts of Egypt, no longer have the character of monasteries, the priests being seculars, and the inmates of both sexes. They bear, however, the name of monasteries, and are looked upon with peculiar respect; the churches are visited as possessing peculiar sanctity, and one called Sitte Gamián, near Damietta, has the honour of an annual pilgrimage, which is attended by the devout from all parts of the country. Tradition states their former number in Egypt and its deserts to have been 366—a favourite amount in traditions of the country, which has been given to the villages of the Fyoom, as well as to the windows of the temple of Dendera.

The district of Nitria, or Nitriotis, is sometimes known as the desert of St. Macarius, whose monastery still remains there, a short distance to the S. of the Natron lakes, from which it is separated by a few low hills. Here too are the ruins of 3 other similar buildings, once the abode of monks; and about $\frac{1}{2}$ m. to the E. are mounds of pottery, that indicate the site of an ancient town. The remains of pagan date are rare in this valley: even the small stone ruin $2\frac{3}{4}$ m. to the S.W. of Dayr Suriáni is of Christian time; and it is difficult to fix the position of the 2 towns of Nitriotis, the only ancient remains being the glass-house of Zaḳook, and the heaps of pottery just mentioned. The former, perhaps, marks the site of Nitria, and the latter Sciathis, whence this district received the appellation of Sciathia, or Sciathica regio, in Coptic Shiét.

Strabo says it contained *two pits* (lakes) of nitre (natron), the inhabitants worshipped Serapis, and it was the only district of Egypt where sheep were sacrificed; though Herodotus tells us the Mendesians had also the custom of immolating them to the deity of their city. The Coptic name of the town of Nitria was Phanihosem, that of the district Pmam-pihosem. *Hosem* means "natron."

Other ruined convents may be seen about 2 m. to the S. of the Dayr

Suriáni; and the vestiges of a few others may be traced here and there in the Natron valley; but it would be difficult now to discover the sites of the 50 mentioned by Gibbon, or even half that number. The modern monks are little interested about the ruined abodes of their predecessors: they are ignorant even of the history of their church; and it would be difficult to find any one to point out the convent where the ambitious Cyril passed some years under the restraint of a monastic life.

The productions of the Wády Natroón are few, and from its dreary appearance it might be supposed to boast of nothing but the salt and natron for which it is indebted to its barrenness and its name. Two other articles, however, of some importance are grown there, and exported thence to the Nile,—the rushes (*soomár*), and bulrushes (*beérdee*), used for making the well-known mats of Egypt, that tend so much to the comfort of the Cairenes. Of the former the best kind are made, called *Menoófee*, from the town where they are manufactured: of the latter an inferior quality, most commonly used at Cairo; the *Menoófee* being principally confined to the houses of the rich. But it is not to the Natron valley that the *Menoófee* mats are indebted for the best rushes; those of El Maghra or Wádee es *Soomár* ("the valley of rushes") are greatly superior, and are brought across the desert expressly for this manufacture. Wádee el Maghra is on the road to Séewah from the Nile, and is 3 days from the Natron lakes. The name *beérdee*, or *burdee*, is also applied to the papyrus; but that of the Natron lakes is a common bulrush, or typha.

The aspect of the Natron valley is no less gloomy from the sands that have invaded it, than from the character of the few plants it produces. No trees, no esculent vegetables, relieve the monotony of the scene, or reward the labour of him who attempts to rear them; the palm, which seems to belong to every district of Egypt

where water can be found, is here a stunted bush, and no attempt has been successful to enable it to attain the height or character of a tree. The few that are found between Zaóok and Dayr Baramoós, and to the E. of Dayr Macarius, seem only to rise above the earth to bear witness to the barrenness of the salt and sandy soil which condemns them to associate with its other stunted productions. These, too, which are of the most humble species common to sandy districts, are smaller than in other deserts; even the tamarisk is rare here, and nothing appears to flourish except *mesembryanthemum* and bulrushes. These last grow both in the water and at a distance from the lakes, amidst the sand-hills of the plain. In the water they reach the height of 10 ft.

The animals that frequent this district are the gazelle, *bukkar-el-wahsh* ("wild cow") or *antelope defassa*, the jerboa, fox, and others common to the Libyan desert; and some travellers mention the stag.

Waterfowl abound; ducks are in great numbers, and water-hens, jack snipes, sandpipers, and other birds common to the lakes and ponds of Egypt, frequent the shores of the Natron lakes.

The length of the Wády Natroón is about 22 m., its breadth, reckoning from the slope of the low hills that surround it, $5\frac{1}{2}$ in the broadest part; though the actual level plain is not more than 2, and is here and there studded with isolated hills and banks of rock covered with sand. The ascent from it towards the Bahr-el-Fargh is very gradual, but the descent to this last is rapid, more so even than on the eastern side of the Natron valley; the Bahr-el-Fargh is, however, less deep than its eastern neighbour, though it surpasses it both in length and breadth. The hills that separate the two valleys, as well as the low banks that form the undulating ground of the Bahr-el-Fargh, are covered with rounded silicious pebbles, with here and there pieces of petrified wood and coarse gritstone, lying amidst loose

sand, the rocks below being a coarse sandstone. These agatised woods are the same as those that are found on the opposite side of the Nile, at the back of the Mokattam range behind Cairo, in what is called "the petrified forest." (See CAIRO, Exc. iii.) The pebbles and woods have probably been once imbedded in a friable layer of sandstone, which, having been decomposed and carried off by the wind, has left these heavier bodies upon the surface of the stratum next beneath it, while its lighter particles have contributed not a little to increase the quantity of sand in these districts: and indeed the rock immediately below is of a texture little more compact than that which has been thus removed.

THE BAHR-EL-FARGH. — The *Bahr-el-Fargh*, or, as it is sometimes called, *Bahr-bela-ma*, runs towards the Wády es Soomár (or El Maghra), on the road to Séewah on one side, and to the back of the mountains on the W. of the Birket el Korn in the Fyoóm on the other; another branch diverging towards the E., and communicating with the valley of the Nile a little below Abooroash, about 5 or 6 m. N. of the pyramids of Geezeh. The hills that border it are of irregular form, and its bed is varied by numerous elevated ridges, depriving it of all the character of a river which many suppose it originally to have been. Some have even claimed it for the Nile, as an old bed of that river, seeing in the petrified wood within its bed and on the adjacent hills the remains of boats that navigated this ancient channel. But instances of similar hollow valleys are not wanting in the Oases and other parts of the limestone regions, both in the western and eastern deserts.

ROUTE 12.

CAIRO TO THE SÉEWAH, OR OASIS OF AMMON.

	Days .
Cairo, by water, to Teráneh (see Rte. 5, Sect. I., and last Route)	1
Natron Valley (good water), 37 m.	1
El Mághra, or Wády es Soomár (brackish water)	2½
El Ebah, or Libba (salt water) ..	1
El Gara (good water)	3
Town of Séewah (good water) ..	2
	10½

From El Ebah the salt water is taken to Alexandria, and used as medicine.

a. The most usual and perhaps the best route to the Oasis of Ammon is from Cairo by Teráneh (as above); but there is one from Alexandria by Baratoon (*b*); another from Teráneh by Baratoon (*c*); and a third from the Fyoóm by the Little Oasis (*d*).

b. The road from Alexandria goes by the sea-coast as far as Baratoon, the ancient Parætonium, and then turns S. to the Séewah. It was the road taken by Alexander. Browne went by it in 1792, and reached Séewah in 15 days. At Baratoon are some ruins of Parætonium, which Strabo describes as a city, with a large port, measuring 40 stadia across. By some it was called Ammonia.

c. That from Teráneh goes to Hammám, and thence by Baratoon to the Séewah; but it is a long round, and there is no good water except at Hammám.

d. For the road from the Fyoóm to the Little Oasis, see Rte. 16.

From that Oasis to the Séewah they reckon 7 days, making only a total of 10 days from the Fyoóm; but the journey from the Nile may be calcu-

lated at $11\frac{1}{2}$ or 12 days, which is the distance given by Pliny from Memphis. In going from El Kasr, or from Bowitti in the Little Oasis, they reckon 4 days to Sutra, a small irrigated spot, with salt water, but without any palms; then $1\frac{1}{2}$ day to Ar'rag, where are palms and springs of good water; to the N. of which, and separated from it by a hill, is Bahrayn, a valley with palms and water. This is out of the road. From Ar'rag to Mertesek is one day. It has a few palms, and water under the sand. Thence to Séewah is one day.

The Arabic name of the "*Oasis of Ammon*," *Siwah*, or *See-wah*, is doubtless taken from the ancient Egyptian. It consists of two parts, the eastern and western districts, the former the most fertile, and abounding in date-trees. According to Browne it is 6 m. in length, and from $4\frac{1}{2}$ to 5 in breadth; but from the irregular form of all these valleys it is difficult to fix the exact size of any one of them; and this measurement of 6 m. can only include the eastern part about the town of Siwah. Between 2 and 3 m. to the E. of Séewah is the temple of Amun, now called Om Baydah, "Mother White;" and near it is what is supposed to be the Fountain of the Sun, which measures about 80 ft. by 55, and is formed by springs. The water appears to be warmer in the night than the day, and is 12° heavier in specific gravity than that of the Nile.

The ruins at Om Baydah are not of very great extent, but sufficient remains to show the style of building, and many of the sculptures still remain.

Amun-Neph, or Amun, with the attributes of the ram-headed god, as might be expected, is the principal deity. The figures of other divinities are also preserved, and the many hieroglyphics that remain on the walls and fallen stones make us regret that these records of so remarkable a monument should not have been all copied. These remains, in a place possessing such historical associations as the "Oasis of

Ammon," certainly offer as great an interest as any in Egypt; and, judging from the destruction of temples in other parts of the country, we can scarcely hope for the continued preservation of these ruins. Baron Minutoli has given many curious details and views of this temple, which has since been visited and described by Caillaud and other travellers.

Near the temple is the supposed Fountain of the Sun above mentioned.

Little less than $\frac{3}{4}$ of a mile from Om Baydah, and about 2 m. E.S.E. by E. from the town of Séewah, is a hill called Dar Aboo Bereék, in which are some ancient excavations, apparently tombs, and a little higher up the hill are some Greek inscriptions on the rock.

Kasr Gashast or Gasham, to the E. of Séewah, on the way to Zaytoon, is a ruined temple of Roman time; and at Zaytoon, which is about 8 m. on the road from Séewah to Gara, are the remains of two temples and other buildings of Roman-Egyptian date.

Between Zaytoon and Gara, at Máwe, is a Roman temple in a marsh, and at Gara are some tombs without inscriptions.

There are many other sepulchral excavations in the rock in the vicinity of Séewah; and Gebel el Môt, or "the hill of death," about $\frac{3}{4}$ of a mile from that town, contains numerous tombs, one of which appears to be of an Egyptian age.

Kasr Room, "the Greek" (or Roman) palace, is a small Doric temple of Roman time, once surrounded by a sacred enclosure. To the N. are some tombs in the face of the hill, below which are the remains of brick arches, and near the village the vestiges of an ancient town. It is about 5 m. to the westward of Séewah, and a short distance to the northward of El Kamýseh, where there are other tombs, and the remains of a stone edifice. The ruins of Amoodayn, "the two columns," are a little more than $\frac{1}{2}$ a mile to the S.W. of El Kamýseh. They are of little importance, and of late time. There are also some ruins at Gharb-Amun,

in the western district, on the way to the lake called Birket Arasheeyah. Though the lake has no ruins on its banks, it is remarkable for the reverence or air of mystery with which it is treated by the modern inhabitants of the Oasis. In it is an island, to which, till lately, access was strictly forbidden to all strangers; and the credulous tried to persuade others, as well as themselves, that the sword, crown, and seal of Solomon were preserved there as a charm for the protection of the Oasis. Linant-Bey, M. Drovetti, and others who have visited it, say that it contains nothing.

The productions of the Séewah are very similar to those of the Little Oasis, but the dates are of very superior quality, and highly esteemed. They are of six kinds: 1. The Soltanee; 2. The Saïdee; 3. The Fráhee; 4. The Káibee; 5. The Ghazálee; 6. The Roghm—Ghazálee. The Fráhee, a small white date when dry, are the most esteemed.

The people of Séewah are hospitable, but suspicious, and savage in their habits and feelings. Strict in the outward forms of religion, even beyond those of the Little Oasis, they are intolerant and bigoted in the extreme; and, like all people who make a great outward display of religion, are more particular about the observance of a mere form, or the exact hour of prayer, than the life of a human being.

They have a form of government as well as a language peculiar to themselves, which is in the hands of several sheykhs, some of whom hold the office for life, and others for 10 years. They are called elders or senators, and are always consulted by the sheykhs of the villages on all matters of importance. They dispense justice and maintain order in the province; and the armed population is bound to obey their commands for the defence of the town and villages against the Arabs or other enemies.

The *Bayt-el-mal*, "House of Property," is a depôt of all property of persons dying without heirs, of fines levied for various offences against the

state, as not going to prayers at the stated times, and other crimes and misdemeanours. The sums thus collected are employed in charitable purposes, repairing mosks, entertaining strangers, or in whatever manner the Diwan may think proper.

They have a curious custom in receiving strangers: as soon as any one arrives, the sheykh el Khabbar, "sheykh of the news," presents himself, and, after the usual tokens of welcome, proceeds to question him respecting any sort of intelligence he may be able to give. As soon as it has been obtained from him, the sheykh relates it all to the people; and so tenacious is he of his privilege that, even if they had all heard it at the time from the mouth of the stranger, they are obliged to listen to it again from this authorised reporter.

They understand Arabic; but have a peculiar language of their own. The following are a few words:—

Tegmirt, a horse.
Dalghrúmt, camel.
Zeetan, donkey.
Sháha, goat.
Ragáwen, dates.
Esdín, wheat.
Tineefáyn, lentils.
Roos (Arabic), rice.

Though the sheykhs pretend to great authority over the people, they are unable to prevent numerous feuds and quarrels that take place between different villages, and even between two *gens* (families) in the same town. These generally lead to an appeal to arms, and fierce encounters ensue, often causing the death of many persons on both sides, until stopped by the interference of the *fekkés* (priests). Each party then buries its dead, and open war is deferred till further notice.

The town of Séewah is divided into an upper and lower district. It is defended by a citadel built on a rock, and surrounded by strong walls—a perfect protection against the Arabs, and formidable even to better armed assailants. The streets are irregular and narrow, and from the height of the houses, unusually dark; and

some are covered with arches, over which part of the dwelling-rooms are built.

Married people alone are allowed to inhabit the upper town, to which no strangers are admitted. Nor is a native bachelor tolerated there: he is obliged to live in the lower town, and is thought unworthy to reside in the same quarter as his married friends until he has taken a wife. He then returns to the family-house, and builds a suite of rooms above his father's; over his again the second married son establishes himself, and the stories increase in proportion to the size of the family. This suffices to account for the height of many of the houses at Séewah. A peculiar regulation seems also to have been observed there in ancient times; and Q. Curtius says the first circuit contains the old palace of the kings (sheykhs); in the next are their wives and children, as well as the oracle of the god; and the last is the abode of the guards and soldiery.

The Séewah was first brought under the rule of Mohammed Ali, and attached to Egypt, in 1820. It was then invaded and taken by Hassan Bey Shamashirgee, who during his lifetime received the revenues, as well as those of the Little Oasis and Faráfreh, which he also annexed to Egypt. Ed Dakhleh then belonged to Ibrahim Pasha; but the Great Oasis always paid its taxes to the government treasury.

Restless and dissatisfied with the loss of their independence, the people of Séewah have since that time more than once rejected the authority of the Turks, and declared open rebellion. But their attempts to recover their freedom in 1829 and 1835 were soon frustrated by the presence of some Turkish troops, a body of Arabs, and a few guns; and a later rebellion has proved their inability to rescue their lands from the grasp of Egypt.

The principal commerce and source of revenue, as already stated, is derived from dates. The people have few manufactures beyond those things re-

quired for their own use; but their skill in making wicker-baskets ought not to pass unnoticed, in which they far excel the people of the other Oases.

Intending travellers to the Séewah had better provide themselves beforehand with letters and good guides.

ROUTE 13.

CAIRO TO SYRIA, BY THE "SHORT DESERT."

	Miles.
Cairo by Heliopolis, or Mate-reeah, to the Birket el Hag ..	10½
To separation from the Maazee road to Suez	10
To ascent of hills of Um Gum-mal	10
To the Wady Canal	30
Salaheeyah	20
Kantarah	20
Kateeyah	30
El Areesh	65
To Gaza (Ghuzzeh)	52½

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This route was at one time a good deal followed as the easiest and shortest road from Cairo to Syria, and was called the "Short Desert" route, to distinguish it from the "Long Desert" route by Sinai and Petra. Now, however, that there are such facilities for getting from Alexandria and Port Said to Jaffa, it is hardly worth while to undertake a long and tedious journey on camels or donkeys through a country which contains hardly anything of interest. Even those who might be disposed to undertake it for the sake of a little experience of desert

travelling would probably avail themselves of the railway as far as Ismailia, and the Suez Canal thence to Kantarah (see Rte. 7), sending on their camels, tents, &c., to meet them there, and employing the time that these would occupy to reach Kantarah in paying a visit to Suez and the Canal: or the start might be made from Ismailia.

The road passes a short way to the S. of Heliopolis and of the Birket el Hag, over the plain where Toman Bey was defeated by Sultan Selim. After leaving the Maazee road you turn round the eastern corner of the large sand-hills of Undthám. Um-Gummál is high land, and from the summit the pyramids are seen to the W., and Gebel Attákah, near Suez, to the E. The prefix "*Um*" is remarkable for its antiquity. It is found before the names of several mountain ranges in this desert, and an ancient African word implying greatness or excellence, as in Ama Zula among the Kaffirs, and in Berber names in N. Africa. It is not related to the Arabic *Um* or *Om*, "mother." About 5 m. further you cross the Wády Jaffra, which runs down to Belbays, about 9 m. to the l. For a description of the country of this district and of the Wády Canal see Rte. 7.

Salaheeyah was probably either Tacasarta or Sile of the Itinerary of Antoninus. One of the roads is more direct than this, and leaves Salaheeyah considerably to the l. Several mounds of ancient towns are seen in the distance; and Tel Defenneh, which is nearly in a direct line between Salaheeyah and Pelusium, marks the site of Daphne, the Tehaphnehes or Tahpanhes of the Bible, which was a fortified outpost of Pelusium, and distant from it 16 Roman miles. At Tahpanhes the Egyptian king is said by Jeremiah to have had a palace (Jeremiah xliii. 9).

Pelusium lies considerably to the l. of the road. The remains there consist of mounds and a few broken columns. It is difficult of access, and is only approachable during the high Nile, or

when the summer's sun has dried the mud that is left there by the inundation. It stands near the sea-shore. It is now called Teeneh (Tineh), which seems to indicate the muddy nature of the soil in the vicinity, for which some suppose it was indebted to its ancient appellation, Pelusium, *πηλος* being the Greek for "mud." Its ancient name probably resembled the Peremoun or Pheromi of the Copts, and the latter is the origin of the Farama of the Arabs, by which it is still known; though Savary states that "Farama was founded to the E. of Pelusium, which was a ruin in the 13th centy."

Pelusium in former times was a place of great consequence. It was strongly fortified, being the bulwark of the Egyptian frontier on the eastern side, and was considered the "Key" or, as Ezekiel calls it, the "Strength of Egypt." It was called in Scripture "Sin" (Ezek. xxx. 15, 16). Near this the unfortunate Pompey met his death, basely murdered by order of Ptolemy and his minister Photinus, whose protection he had claimed B.C. 48.

The young king was engaged in a war with his sister Cleopatra, whom he had just before expelled the kingdom; and the two armies were encamped opposite each other in the vicinity of Pelusium, when the galley of Pompey arrived; and Achilles, who afterwards figured so conspicuously in the Alexandrian war against Cæsar, aided by L. Septimius and Sabinus, Romans in the Egyptian service, "under pretence of taking him ashore, invited him into a boat, and treacherously slew him." A mound of sand on the coast, about 4 hrs. to the west of Pelusium, called by the Arabs the Roman hill, is said to record the spot of Pompey's death. His body was indeed burnt on the sea-shore by his freedman Philip, and Cæsar is said to have raised a monument to his memory, which was afterwards repaired by Adrian, and visited by Severus. But "the ashes of Pompey were taken to his widow, Cornelia, who buried them at his villa near Alba," though Lucan would seem to

say that they were still in Egypt in his time. Be this as it may, the tomb might still remain; but Pliny places it to the *east* of Pelusium, in the direction of Mons Casius. The "Roman hill" cannot therefore be the "tumulus" of Pompey; and the tomb which Aboolfeda, on the authority of Ebn Haukel, gives to Galen, may perhaps be transferred to Pompey. Certain it is that the physician of Aurelius was not buried in Egypt, but in his native place Pergamus; and the distance from Pelusium, mentioned by Pliny, seems too great for the position of Pompey's tomb.

On the coast to the E. of Pelusium Pliny mentions "Chabriæ Castra, Casius Mons, the sanctuary of Jupiter Casius, the tumulus of Pompey, and Ostracina," which were on the Lake Sirbonis. Ostracina is now Ostraki, and is about 28 m. W. of El Areesh.

Magdolum is supposed to have been about half-way between Tacasarta and Penta Schoenon, which last may have been at the modern Kateeyah.

Ebn Said says that the sea of Kolzim (Arabian Gulf) is so close to the Mediterranean in this part, that Amer ebn el As had intended cutting a canal through the Isthmus, at the spot called the Crocodile's Tail, but was prevented by Omar, who feared lest the Greek pirates should plunder the pilgrims of Mecca.

El Areesh (Arish) has succeeded to the ancient Rhinocolura, which was a place of exile in the time of the Pharaohs, and was so called from the malefactors having their "noses cut off" instead of being punished by death. "At one season of the year numerous quails visited the district, which they caught in long nets made with split reeds;" and these birds are often met with throughout this part of the desert, as in the days of Actisanes. Wady el Areesh is supposed to be the torrent or "river of Egypt," which was the ancient boundary on the side of Syria. There is water in it after rain. The road continues very near the sea-coast, the whole way from El Areesh to Gaza. Rather

more than half-way from El Areesh is *Refah*, the ancient Rhaphia, off the road to the westward. It is referred to by Josephus as the first station in Syria at which Titus rested when on his way to besiege Jerusalem. *Khan Yoónes* has been supposed to occupy the site of Jenysus; but the idea has probably arisen from an accidental resemblance of name, since Jenysus, being only three days' journey from Mons Casius, would seem to have been nearer Egypt. Some interpret the name as meaning "the resting-place of Jonas," and as fixing the place where the prophet was thrown up by the whale. But the usual Arabic tradition places that occurrence between Sidon and Beyroot, and the *prophet* would be styled *Nebbee Yoónes*.

Gaza, now called Ghuzzeh, is a town of some 10,000 inhabitants, situated on a low flat hill about 3 miles from the sea. It was formerly, as its Hebrew and Arabic names imply, a "strongly fortified place," but it is now quite open. It is a very old city, and played a great part in Biblical history. Its position, as the last town in the S.W. of Palestine and on the frontier of Egypt, made it an important military position; but since the conquest of Egypt and Syria by the Moslems it has had no history. For a full description of Gaza, see *Hand-book of Syria*. There is a telegraph station at Gaza, and some English clerks.

ROUTE 14.

CAIRO TO MOUNT SINAI.

a. Preliminary Hints. *b.* Cairo to Suez. *c.* Inhabitants of the Peninsula of Sinai. *d.* Geography and natural features. *e.* Natural History and Climate. *f.* Ruins. *g.* Route of the Israelites from Egypt to Mt. Sinai. *h.* Route from Ain Moosa to Jebel Moosa (Mt. Sinai) and the Convent of St. Catharine; (*a*) *viâ* Wady Mukatteb and Feirân; (*β*), *viâ* Sarâbit el Khâdim. *i.* Description of Convent. *k.* Ascent of Jebel Moosa and Râs Sufsâfeh. *l.* Ascent of Jebel Katarceena. *m.* Other excursions. *n.* Continuation of the journey by the Long Desert, *viâ* Akabah and Petra, or *viâ* Nahkl, to Palestine.

a. Preliminary Hints.—From Cairo to Mount Sinai is one of the stages in what is called the “Long Desert” route from Egypt to Syria; but as many travellers pay a visit to Mt. Sinai, and then return to Egypt without going further, it will be, perhaps, more convenient to describe it separately. The best months for desert travelling are February, March, and April. Earlier than February the nights are very cold, and snow is not uncommon in the Sinai hills. Later than April the days are very hot.

The preparations for this journey are usually made at Cairo, as most of the sheykhs of the Towârah Arabs, who act as guides, and from whom camels are hired, are to be found in the early spring at the Egyptian capital waiting for a job, and the dragomen like to employ men they know, and have the terms of the contract settled, including the camels, at Cairo. But unless the traveller is anxious to spend a few days in crossing the desert from Cairo to Suez, instead of going to the latter place by rail-

way in one day, and if he does not mind giving himself a little extra trouble, he will save a good deal of expense by telegraphing or writing to the manager of the Suez Hotel a few days before he intends leaving Cairo, and requesting him to have some camels and guides ready by a certain date. If there should be none at Suez, three or four days will suffice to bring in any number from the desert. The contract with the dragoman can then be made at Cairo to include everything but camels, which the traveller will make his own bargain for at Suez, and tents, stores, &c., can be sent to Suez by rail. Perhaps the best plan of all is to engage the sheykh at Cairo, with the understanding that his camels will only be paid for from Suez: only by no means be persuaded to go to Tor on the Red Sea by water from Suez, as when once there, the Arabs will ask what they like. It is impossible to lay down any fixed sum for the hire of camels, but it may be assumed roughly that while from 6 to 8 shillings a day will be asked at Cairo, they may be obtained for from 3 to 4 shillings at Suez. If the traveller puts himself entirely into the hands of a dragoman, and engages to pay him so much a day for everything, of course he need not trouble himself about the camel-hire.

The charges of dragomen vary so from year to year, that it is difficult to estimate the expense of this journey, but a party of 4 persons ought not to pay more than 30 shillings a day each for *everything* except wine; this proportion being lessened or increased according to the size of the party. Formerly people were content to travel without beds and a hundred other little luxuries which are now considered indispensable; and indeed it would be difficult now to find a good dragoman who would consent to undertake the job, unless it was to be carried out in the way he considers necessary, and for which he charges accordingly. It should be distinctly understood, when the contract is made with the dragoman to supply everything, that the traveller is never to be troubled by the Arabs

with any sort of application for money or anything else; the dragoman is responsible for everything: but at the end of the journey, if satisfaction has been given, a small *backsheesh* may be distributed. The contract with the dragoman should be properly signed at the Consulate, where, if it is wished, a form of agreement can be obtained, in which alterations can be made to suit any particular requirements. If the traveller hires the camels himself, he will have to make a separate contract with the sheykh who supplies them, either at Cairo or Suez. The journey to Sinai and back from Suez will take from a fortnight to 3 weeks, according to the time spent on the road and at the convent.

The following hints for the journey may be useful, even to those who intrust everything to a dragoman, as they will find it advisable every now and then to superintend his preparations. A party of 4 should have 2 large tents, one for feeding and sitting in, and one for sleeping in, and one smaller one for the kitchen and servants. When the party consists of only 2, or even 3, one tent for day and night might be sufficient. Beds (iron that fold up), tables, chairs, and all the inside appurtenances of a tent should be examined, and seen to be strong and sound. The tents should be provided with extra ropes, as well as a double supply of pegs and mallets. All water for drinking should be carried in barrels kept strictly locked, and the Arabs never allowed to draw from them. In addition to this, each person should have a small water-skin, called a *zemzemeeyah*, to hang at his saddle; these, if new, should be filled and emptied several times, to get rid of the disagreeable taste they give to the water. Water for washing may be carried in a goat-skin called *girbeh*; but the following description will show the traveller who does not care about roughing it too much, that he had better not be dependent on the *girbeh*, and the water that is generally to be met with in the Peninsula. "To the traveller in these thirsty limestone deserts, his dependence upon brackish

and unpalatable water for his only supply is one of his greatest hardships. To be constantly imbibing a fairly powerful solution of Epsom salts is an amusement one soon grows tired of. We used to try all sorts of plans to disguise the flavour,—lime-juice, brandy, strong tea, or Arab coffee as thick as cream; but neither these, nor boiling, nor filtering, nor anything we could do, were really of much avail. Then again, the system of carrying it in *girbels*, or prepared goat-skins, though externally convenient in some respects, does not improve its flavour or the relish with which you drink it. The appearance of a filled *girbeh* is very much that of a small black pig which has met with a watery grave; so that, what with the naturally villainous taste of the water, its strong purgative properties, the little extra goatish flavour imparted to it by the *girbeh*, and the notion of the drowned pig, you have to become pretty well hardened before you can be said to enjoy it."—*Capt. H. S. Palmer.*

With regard to provisions, travellers will provide themselves according to their wants and tastes; but it must be remembered that absolutely nothing can be bought after leaving Suez, except sheep, which may sometimes be had from the Bedaween near Sinai. In addition, therefore, to any preserved meats and other things, it is necessary to take a stock of live fowls, turkeys, and pigeons for the whole journey. Fresh bread may be baked at Sinai. Good tea will be found a very grateful and refreshing drink after a hot day's ride. One of the best pick-me-ups after a hot and wearying day's ride is a tumbler of tea *à la Russe*, with a slice of lemon, some sugar, and a spoonful of brandy. Milk can only be procured regularly if there happens to be among the camels one with a newly dropped young one: it is better, therefore, to take some preserved milk,—Aylesbury, Lion Brand, is the best. A supply of oranges is a pleasant luxury, and will be much appreciated at the mid-day meal. Water should never be drunk alone, but always mixed with a little

brandy: indeed, on the score both of health and convenience of carriage, weak brandy-and-water is the best beverage on a desert journey; but it is one, no doubt, which many people do not like, and they will prefer to take claret,—though, as 3 bottles of claret will hardly go as far as one of brandy, an extra camel will be required for its transport. An extra supply of coffee and Soóree tobacco, to give to the Arabs occasionally, will be found useful.

There ought to be but little need of medicine in the pure air of the desert; but if the traveller is provided, as he probably is, with a small medicine chest, he had better take it with him. A little rose-water is often pleasant to the eyes after a hot day's march in the sun; and eau-de-luce or, still better, ammonia, is a good thing for bites and stings.

A flannel shirt and a suit of tweed of moderate texture, not too thin, forms the best clothing. It is a great mistake to wear very thin clothing, as the direct rays of the sun are felt through it in the day time, and the evenings are often quite cold. A rug and great coat should be taken: an extra covering is often required at night, and they are useful in adding to the comfort of the seat on the camel. The head must be well protected from the sun: a pith helmet, or a white or grey felt hat well wrapped round with a pug-gery are perhaps the best coverings; but especial care should be taken that the nape of the neck is well protected. It is a good thing to cut the hair pretty short, and always wear underneath the helmet or hat one of the white cotton caps (*tagheeyeh*) worn by the natives under the tarboosh. A tarboosh itself will be found useful for wear in the tent at night. Those who intend to do much walking and climbing among the Sinaitic hills must have at least one, if not two, pair of very stout strong boots, as the granite rocks destroy leather in an incredibly short space of time. A loose white burnoose, or *abbayah*, to wear while camel-riding, is a great protection from both heat and dust. Though it will

seldom be wanted in the desert, it is well to take a macintosh sheet, or American oilcloth, for damp ground. The ordinary Arab saddle-bags will be found very useful for carrying things in daily use. The best port-manteau is a tin travelling bath of moderate size, with an inside that takes out, and a wicker covering: and this arrangement allows the luxury of a bath, when water is to be had, without carrying extra luggage. All india-rubber baths have the disadvantage of not being able to be repaired anywhere if they get out of order.

Much of the comfort in a desert journey depends on having a good camel and a comfortable seat. The camel should be chosen and tried beforehand; and the quieter he is, and the easier his paces, the better. A trotting dromedary (*heggeen*) nobody requires who is going to keep pace with tents and baggage, but an animal less rough in its walk than the ordinary baggage-camel is a desideratum. Much careful preparation should be given to the seat. Some will prefer a regular dromedary-saddle, with the addition of stirrups to rest the legs. The more ordinary method is, first to sling the saddle-bags across the common camel pack-saddle, and then to pile on the top as many wraps and rugs as you may have, so as to form as soft and wide a seat as possible, taking care to strap them firmly down in order to prevent their slipping. You may then sit in any position you please,—sideways, or astride, or lady-fashion. Stirrups may be hung on either from the peak in the front of the saddle, or from the side, to give a rest to the foot. The following plan is recommended by one who has had some experience in camel riding:—“Place a light box or package on either side of the pack-saddle, sufficiently closely corded to form one wide horizontal surface. On this lay a carpet, mattress, blanket, and wraps, thus forming a delicious couch or seat, and giving the option of lying down, or sitting either side-saddle or cross-legged. Sheets, pillow, rug, &c., may be rolled up and strapped to the back

of the saddle, and form an excellent support to the back or elbow." The object of the light box or package is to a certain extent answered by a pair of well stuffed saddle-bags. A proper supply of rope nets (*shebbekeh*) for packing the baggage on the camels is essential; otherwise the loads are continually coming to pieces and falling; moreover the nets act as a protection against projecting pieces of rock in a narrow defile.

Two more observations personal to the traveller in the desert may be added. If strong and able, he should walk as much as possible. The Arabian desert has not, like the African, a surface of deep sand; but offers to the pedestrian, as a rule, a crisp, gravelly foothold, very pleasant to walk on. The pace of the camels— $2\frac{1}{2}$ miles an hour—can always be exceeded by the walker, and this affords him the opportunity, when there is no fear of losing the way, and the road is everywhere secure, as it is between Suez and Sinai, of examining the country a little more in detail than is possible from a camel's back. Another great relief to the uncontrollable feeling of *ennui* and sense of monotony, which comes over most people during a long day's ride on a camel's back under a broiling sun, is reading. The scenery may be impressive and full of interest of all kinds, and your companions may be kindred in spirit and pleasant to talk to, but nevertheless a book is an agreeable change. Not a stiff book either, treating of the place and its history, but a novel or some such light reading. Stanley, Robinson, Miss Martineau, Lord Lindsay, and as many other "local" books as can be found room for, should of course be taken and read daily, and no one needs to be reminded that there is no book so real in its descriptions, and so local in its colouring, as the Bible; but a stock of light literature in the Tauchnitz edition, which can be thrown away as read, will be found by many persons most useful in helping to pass away an hour, when mind and body are too wearied for any exertion.

b. *Cairo to Suez*.—By rail. See Rte. 7.

Should the traveller wish to spend 4 uninteresting days in crossing the desert between Cairo and Suez, there are several roads for him to follow.

1. The *Derb el Maazee*, from Cairo, passes by Heliopolis and the Birket el Hag; 10 m. beyond which last the road to Syria branches off to the l., after passing the high sand-hills of Undthám.

2. *Derb el Hag*, "Road of the Pilgrims," is the same as the last, until after it passes the Birket el Hag, when it turns to the rt. by a stone ruin called *es Sibeel* ("the Fountain"), and the other continues below the Undthám hills to the l.

3. *Derb el Hamra* (the old Indian Mail route) passes to the S. of the red mountain, and joins the *Derb el Hag* about 27 m. from Cairo.

4. *Derb et Towárah* (like the 3 last, from Cairo) joins the Hamra about 6 m. from the Wády Gendelee.

5. *Derb et Tarabeen*, from El Bussateen, a village 3 m. above Old Cairo, ascends the Mokattam range by the Bahr-bela-ma, and joins the Towárah road 25 m. from Cairo, and the same distance from El Bussateen. It falls into the *Derb el Hag* at El Muggreh, $58\frac{3}{4}$ m. from Cairo.

No. 3 would be the one most probably chosen. The following are the distances:—

	Miles.
Cairo to <i>Kalaiat Raián</i>	9
Wády Halazónee	8
<i>Derb el Hag</i> joins this road from the N.	10
Cross Wády Gendelee, and then	
Wády Jaffra	10
Om esh Sharaméet	3
Kobbet et Takróoree	4
Plain of El Muggreh	10
El Múktala	10
Fort of Ageróod	6
Beer Suez (wells)	8
To Suez	4
	82

Between *Kalaiat Raián* and Wády Halazónee is much petrified wood. The Wády Halazónee, or the "Valley

of Snails," is so called from their abounding there, as indeed throughout this part of the desert. But they are not found to the S. of lat. $29^{\circ} 20'$.

The small Acacia-tree, called Dar el Hámra, "the red abode," or Om esh Sharaméet, "the Mother of Rags," is the spot where the pilgrims rest on their way to Ageróod; and near this was the principal station (No. 4) of the passengers by the overland route. It is, however, no longer called "Dar el Hámra," but "Dar el Bayda," "the White Abode," Abbas Pasha having built a palace there, and preferring an epithet of better omen.

Kobbet et Takróoree is a tomb built by the friends of an African stranger who died there, and a little beyond it is Beer el Batter, a "well" only in name.

No fresh water is met with on the Suez road, except after abundant rains in the Wády Gendele, $\frac{1}{2}$ a mile to the l. of the road, and also in the Wády Jaffra, into which the Gendele runs not far from where the road crosses it. Near Beer el Batter, the limestone rocks reappear, and the petrified wood ceases with the sandstone.

The plain of El Muggreh is the highest part of the road. To the eastward of it all the valleys flow towards the sea, and to the westward towards the Nile; and here the Derb et Tarabéen joins the "road of the pilgrims." About 8 m. further, and about 2 m. short of El Múktala, is the course of an ancient road, the stones cleared off and ranged on either side, indications of which are seen long before to the westward in the heaps of stones placed at intervals as road-marks.

The ancients probably followed the same line as the pilgrims at the present day, by the Derb el Hag; though another road seems to have led in a southerly direction from Heliopolis, and either to have fallen into it to the W. of the Wády Halazónee, or to have gone in a different line through the desert to the S.

A little beyond this the Maazee road joins the Derb el Hag, and they continue together to El Múktala and Ageróod, where, as already shown,

the road of the pilgrims runs off to the eastward, and the others go in a southerly direction to Suez.

The main road passes by the defile of El Múktala; most of the roads having been once more united into one, a short distance before reaching it. The course thus far from Cairo is nearly E.; it then takes a southerly direction to Suez; but the Derb el Hag again strikes off to the eastward from the fort of Ageróod, and crosses the peninsula of Sinai. Ageróod is a Turkish fort; and at Beer Suez is a well of brackish water.

For Suez to Ain Moosa, with descriptions of the two places, see Rte. 7.

At the "Wells of Moses" the journey into the Peninsula may be said to have begun, and it may be useful, before proceeding further, to give a short account of its inhabitants and principal features. The information on these and all other points connected with the Peninsula of Sinai is taken chiefly from the 'Account of the Ordnance Survey of the Peninsula of Sinai.'

c. *Inhabitants of the Peninsula of Sinai.*—The collective name for the Bedaween inhabiting the Peninsula of Sinai, is the *Towárah* (sing. Túree), or Arabs of *Tor*, the ancient name of the Peninsula. They are subdivided into several tribes, of which the principal are

1. The Sowálha, the most important, with two powerful and independent subdivisions—

a. The Walad Saeed.

b. The Kórasheh.

2. The Aleikát.

3. The Emzeineh.

4. The Walad Sháheen.

5. The Jibaleeyah. These last are called Sebáya ed Dayr, or "Serfs of the Convent," and are looked down upon by the other tribes as not of pure Arab descent.

The Walad Saeed and the Aleikát are the recognised *ghúfurah*, or "guards" of the Convent of St. Catherine, and with the Jibaleeyah possess the right of conducting pilgrims to or from Tor or Suez; but camels may be hired from any of the

Towarah tribes. In addition to the Towarah there are, in the northern part of the Peninsula, the Terabeen, the Tiya'ah, and the Haiwat.

The total population of the Towarah tribes may be estimated at about 5000. They are a peaceful, harmless people, but hardy, and, though poor, dignified. Their camels are their chief support, and they gain a scanty livelihood by conducting the traffic between Suez, Sinai, and Tor. In the more fertile districts, such as the Feiran, tobacco is grown, and the fruit of the date-bearing palm is an important article of food. Their few flocks of sheep and goats are chiefly useful for the wool and hair they supply: it is seldom that any are slaughtered. Another article of commerce is the *min*, the traditional manna, a sweet gummy substance that exudes from the *tarfah*, or tamarisk-tree. It continues to drop about two months, commencing in the autumn. The name is similar to the Hebrew word given in the Bible, and some think it was given to the food in consequence of the uncertainty of the Israelites about the unknown substance, "they wist not *what* it was," *min* signifying "what" in Hebrew and in Arabic. The dress of the Towarah consists of a nominally white shirt, with long open sleeves, fastened round the waist with a leathern girdle, and over this an *abbayah*, or long cloak of camel's hair. Instead of the typical head-dress of the Bedaween—the *kefeeyah*, a gaily striped handkerchief, fastened with a fillet of camel's hair—they wear fez and turban. The women are generally closely veiled, and wrapped in a loose blue frock, with a blue mantle over it. Though they seldom perform the orthodox and ostentatious Mohammedan prayer ceremonial, they frequently during the day, without any outward sign of worship, recite some petition.

It would require too much space to describe the peculiar manners and customs common among these or among other desert tribes; but some of their traditions, connected with the Israelites and Moses, are worth a short

mention. Their legend of the passage of the Red Sea agrees substantially with the story of the Bible, but the *locale* is placed at Hammam Pharoön, some way down the Gulf of Suez, where the sulphurous hot-baths are supposed to have been caused by Pharaoh's struggling to extricate himself from the waves. The memory of Moses is preserved in the names of several places, such as "the Wells of Moses," at Suez and at Gebel Moosa; "the Seat of Moses," at Hammam Pharoön, where he watched the drowning of the Egyptians, at El Wateeyah, in the Wady ed Dayr, and on Jebel Moosa, where there is the impression of a human head and back, said to have been made by Moses, when he shrunk back as the glory of the Lord passed by. Other mementoes also exist in the rocks said to have been struck by him, as at Wady Berrah, near the Convent, where there is a divided rock called *Hajar el Laghweh*, "the Speaking Stone," said to have been severed by Moses; at the Wady el Lejah is another called *Hajar el Magareen*, "the Rock of the United Ones;" and in the Wady Feiran is a rock called *Hesy el Khattateen*, said by the Bedaween to be the identical one from which water issued when struck by Moses. Other memories of the Israelites linger in the names Shóeib (Jethro), Imrán (Amram), Moneijah (The Conference). The various primitive tombs and dwellings, and every ruin of which the purpose is unknown to the Bedaween, are called by them *nawamees*, "mosquito houses," because, they say, that when the Israelites "rebelled against God and against Moses," the Lord sent a plague of mosquitoes to torment them, and these edifices were erected as a refuge from the tiny persecutors.

d. Geography and Natural Features.

—The Peninsula of Sinai is in shape a triangle, of which the base, a line drawn from Suez to Akabah, is 150 m. long, the western side 186 m., and the eastern 133 m., the point at which the two sides meet being Rás Mohammed. The area contained within

these limits is about 11,500 square miles. Within this triangle, having the same base-line, and with its vertex also towards the south, is a crescent formed by the southern portion of the great table-land known as the Badiet-Tih, or Wilderness of the Wanderings. It is separated from the rest of the Peninsula by a steep and lofty limestone ridge, forming a curved frontier, of which the highest point is Jebel Emreikah, situated about midway between the two arms of the Red Sea. There are thus two distinct tracts of country, the comparatively level desert of the Tih on the south, and the rugged mountains of Tor on the north. The latter may be considered as more emphatically the Peninsula of Sinai; by the Arabs it is known under the names Tor Sinai, Jebel Tor Sinai, and Jebel et Tor. The watershed of this mountainous region runs north and south, the valleys trending westward into the Gulf of Suez, and eastward into the Gulf of Akabah. The central point in the system is Jebel Katareena, 8,550 ft., the highest mountain in the Peninsula.

There are three chief geological subdivisions. 1. The sandstone district. This occupies a comparatively small portion of the Peninsula. The main part of it is in the north, and runs conterminous with the line of the Tih escarpment. In it are the only plains of deep heavy sand met with in the Peninsula. One of these, the Debbet er Ramleh, covers a space of about 130 square miles, or one-eighth of the whole sandstone area. There are smaller tracts to the east. The chief features of this district are sandstone peaks, table-topped ranges and plateaux intersected by valleys, and undulating plains. It is the richest in objects of archæological interest. In it are found in great numbers the famous "Sinaitic rock-inscriptions," the sandstone rocks of Wady Mukatteb being covered with these *graffiti*. At Maghârah and at Sarâbit-el-Khâdim are the old Egyptian turquoise and copper mines, with hieroglyphic tablets of great age. 2. The

Plutonic and Metamorphic Rocks. These compose the largest and most striking district of the Peninsula, and indeed give its distinctive character to the whole region. They extend in a triangular mass of mountains from the margin of the sandstone belt to the apex of the Peninsula at Râs Mohammed, and include the well-known peaks of Jebel Serbâl, Jebel Moosa, and Jebel Katareena. The rocks are composed chiefly of granites and syenites, and varieties of gneiss and mica-schist. The whole region is a chaos of mountains, a bewildering network of rocky valleys and glens, with but a few open spaces. The granite district is the grandest and the most striking, containing, as it does, the massive single pile of Serbâl, and the magnificent lofty ridge, in the heart of which are Jebel Moosa and the monastery of St. Catharine, and the towering peak of Jebel Katareena. 3. The Cretaceous and Tertiary Rocks. This district is comprised in the long narrow strip which skirts the sea-board from Suez to Râs Mohammed. It is less mountainous than either the sandstone or granitic region, and the scenery is without interest. The beach which lines the sea-margin on the W., often spreads out into large plains, of which the chief is El Gâah, but on the E. the granite hills descend almost to the shore-line.

The general aspect of the country is one of utter barrenness and desolation, but there are a few green spots in the upland basins, and in some of the narrow passes and rocky glens. The chief oasis is at Wady Feirân; and in the spring-time many of the valleys have streams running down them, whose stores are replenished by occasional showers and heavy dews. These valleys, or "*wâdies*," form the highways of the Peninsula, and the homes of the Bedaween. *Wâdy*, the participial agent of the verb *wadee* to "send out," "go out," and hence "to flow," may be taken as implying a rent or depression, down which water flows. Dean Stanley has described it as "a hollow, a valley, a depression—more or less deep, or wide, or long—worn or washed by the mountain torrents or

winter rains for a few months or weeks in the year." Perhaps the best English words to express it are "valley," or "watercourse." As a rule these wádies are dry, or have water only on rare occasions, but it is easy to account for the traces they present of the passage of large volumes of water, by the sudden storms which, at rare intervals, break over some part of the Peninsula. The prodigious quantity of rain discharged during one of these storms produces a flood which tears along the wádies like a raging torrent. One of these floods, or "seils" as they are called, was witnessed by the Rev. F. W. Holland in 1867, when the Wády Feirán, a valley 300 yards broad, was for hours the bed of a resistless torrent from eight to ten feet deep.

e. Natural History and Climate.—Notwithstanding the desert soil, there are few parts of the Peninsula which do not show some signs of vegetation. The valleys and the plains are sparsely clothed with many varieties of almost sapless herbs and shrubs, some of which manage to exist even on the rugged hill-sides. In addition to these there are some trees and large shrubs, such as the *tarfah*, or tamarisk, already referred to as yielding the "manna," the *retem*, or broom, the "juniper tree" of the Bible, and the *seyal*, or acacia, the "shittah tree" of the Bible. There are many signs of the vegetation having been formerly increased by cultivation, and the gardens of the Monastery of St. Catharine, and in the valleys round Jebel Moosa are still kept up and tended by the monks with considerable care. These gardens, oases, and dry herbage have, however, but little effect on the general scenery of the country, and mitigate in no appreciable degree its arid and desolate character. The beauty of the landscape is derived from the effects of light and air, and the colours and outline of the rocks.

Animal life exists to no very great extent in the Peninsula. Among the mammals may be mentioned the spotted hyena (*dhaba'*), whose tracks are often

seen in the wádies; the ibex (*bedán*), the "wild goat" of the Bible, to be found among the higher mountains, but very shy and wild; the dorcas gazelle (*ghazála*) frequents the plains between the mountains and the sea on the east, and is very difficult of approach; the Sinaitic hare (*arneb*), in the upland plains; the coney (*wabur, jutah*), in the mountains; the jackal (*ta'áleb*); the female fox (*aboo el hosein*); the porcupine mouse, and others; the leopard (*nimr*) is seen occasionally in the mountains. The only birds that the sportsman will find, and those but very seldom, are the Greek partridge (*shinnár*), in the higher mountains; Haj's partridge (*hajjah*), more numerous and more generally distributed than the Greek, it seldom takes flight, but runs at a great pace, and is difficult to get near; the sand-grouse (*gattáh*), common in the Tih desert, but not easy to shoot; and the quail (*summán*), very rare. A few duck and teal, and other waterfowl, may sometimes be seen in the neighbourhood of the Red Sea. The other birds are chiefly chats, finches, and warblers.

The climate of the Peninsula, especially of the mountain parts, is very healthy. The old hermits, to whom tradition assigns an almost fabulous longevity, believed that man needed in the desert "hardly to eat, drink, or sleep, for the act of breathing will give life enough." One of its most remarkable features is its intense dryness, observations with wet and dry-bulb thermometers showing a difference of 20°, and even 30°. In winter it is very cold in the mountains, and snow often falls, though it is never seen lower than 4000 feet. The heat in summer is proportionately intense, especially in the limestone districts; and the khamseen winds, which occur generally in the spring, render the usually clear atmosphere stifling and oppressive. There is a great difference between the temperature of the day and the night, especially in winter, the thermometer sometimes falling below freezing-point at night, to go up as high as 70° in the shade during the

day. This change is not so great in the plains. The prevailing winds are from the north and east. As a rule, the air is very still, with only a gentle cooling breeze, but now and then heavy gales suddenly spring up. The rainfall is very slight, unless there occurs one of those storms already alluded to. Slight shocks of earthquake are said to be occasionally felt. Heavy dews are common in the winter.

f. Ruins.—The archæology of the Sinaitic Peninsula is of considerable interest. The ruins may be divided into four classes. 1. Primitive remains, such as stone circles, tombs, store-houses, the *nawámees* or mosquito houses before referred to, archaic sculpturings, &c., which may be referred to the early inhabitants of the country, perhaps the “Amalekites” of the Bible. 2. Egyptian remains, such as those of Maghárah and Sarábit el Khádim. 3. Monastic ruins, consisting of buildings erected by monks and hermits from the 4th to the 7th centuries A.D. And 4. Post-monastic, consisting of the few ruins which have a Mohammedan origin. Such ancient remains as occur on the routes to Sinai will be noticed in their place.

g. Route of the Israelites from Egypt to Mount Sinai.—But one more subject requires perhaps to be referred to before starting on the journey, and that is, the route followed by the Israelites. Their starting-place in Egypt is said to have been Rameses (Ex. xii. 37; Num. xxxiii. 3, 5). The position of this town cannot be said to have been absolutely determined, but it is probable that it was at a place close to the Fresh-Water Canal between Zagazig and Ismailia, which has been named Rameses by the French. This would place it in the centre of the Land of Goshen, and on the border of the large irrigation canal which preceded the navigable one. From Rameses they marched three days to Pi-hahiroth, over against or before Baal-zephon (Ex. xiv. 2; Num. xxxiii. 7), the intermediate stations being Succoth and Etham. These two

places have not been identified, but from Etham being spoken of as “in the edge of the wilderness,” it may be concluded that it was just beyond the limit of cultivable land, and somewhere in the neighbourhood of the present Bitter Lakes. The sites of Pi-hahiroth and Baal-zephon are also unknown; but perhaps the most reasonable of all the many conjectures is that which places them in the neighbourhood of Shaloof on the Suez Canal. The arguments in favour of this view, and of making the site of the Passage some miles to the north of Suez are these.

The distance from Rameses to Shaloof is about 55 miles, a good three days’ journey for a large multitude, including women and children, even making allowance for the necessity which existed for escaping the Egyptians. The Red Sea, which then extended to the head of the modern Bitter Lakes, if not to Lake Timsah, was at this point narrow and comparatively shallow; and as, according to the Bible (Ex. xiv.), the whole host passed over in one night, the point of crossing must have been narrow. A strong east, or rather, as the Septuagint has it, south wind, would soon have rendered the spot fordable at low tide, this natural phenomenon being miraculously exaggerated; and as the tide rose and the wind increased to a hurricane, and one of those frightful storms set in which many travellers have experienced in these parts, and to which the Psalmist refers (Ps. lxxvii. 15–20), the Egyptians, caught in mid-channel, were overwhelmed and drowned. Many are in favour of placing the scene of the passage further south, in the neighbourhood of Suez; while others, on the strength of a Bedawee tradition, maintain that the Israelites crossed from the foot of Rás Attákah below Suez to Ain Moosa, a distance of more than five miles. This last hypothesis supposes the starting-place to have been opposite Memphis, and the route to have lain along the valley which leads thence to the Red Sea.

The next stage in the journey of the Israelites after crossing the Red Sea is,

according to the Bible, Marah, which they reached after "three days' journey in the wilderness." If the crossing took place, as it has been assumed it did, at Shaloof, then Marah, where the waters were bitter, may be identified with Ain Moosa, about 18 miles from Shaloof. But if the scene of the passage be fixed at Suez, then the site of Marah may be fixed, at Ain Hawárah, 47 miles from Ain Moosa; or perhaps, with more probability, somewhere in the Wády Amárah, 41 miles from Ain Moosa.

From Marah they came to Elim, where "were twelve wells of water and threescore and ten palm-trees" (Ex. xv. 27). The site of Elim may be placed either in Wády Ghurundel or Wády Useit, according as the position of Marah is fixed at Wády Amárah or at Ain Hawárah.

The next encampment was "by the Red Sea" (Num. xxxiii. 10), somewhere no doubt on the broad level plain at the mouth of Wády Taiyibeh.

The "Wilderness of Sin" is the next stage in the journey, and this is supposed to correspond with the open plain called El Markhah, extending by the sea from Jebel el Markhah to the entrance to Wády Feirán.

The next two places mentioned in Numbers are Dophkah and Alush, which cannot be identified; but as they lay between the Wilderness of Sin and Rephidim, they must be looked for somewhere in the Wády Feirán. There are four roads leading from El Markhah to Jebel Moosa, and some writers have advocated the claims of one or other of these to have been that taken by the Israelites; but everything seems in favour of the Wády Feirán having been the one chosen. It is a much easier road than any of the others, and it was likely to have been chosen in preference to the other easy one by Seih Sidreh and Wády Mukatteb, as avoiding the Egyptian settlements at Maghárah.

Ancient tradition, and most modern authors, agree in placing Rephidim at Feirán. Its position answers to all the requirements of the account of the battle with the Amalekites (Ex. xvii.

8-16); and the rock which Moses there struck to procure water being called "the Rock of Horeb" presents no difficulty, as "Horeb" is a general term applied to the whole granite district of the Peninsula, and not to any one particular peak or mountain. This is the view taken by Lepsius, Stanley, and all the members of the Ordnance Survey, except Mr. Holland, who follows Burckhardt and Robinson in placing Rephidim at El Wateeyah, a narrow pass leading through the granite wall which encloses the central group of Sinaitic mountains: but the only serious arguments in its favour are, that it is within an easy day's journey of Jebel Moosa, a condition which some think is required by the Biblical narrative, and that Moham-medan tradition points out a rock there called "the Seat of the prophet Moses." Various other traditions, however, say as much or more for Feirán, and the account in Exodus xix. 2 does not seem necessarily to imply that only one day elapsed between leaving Rephidim and camping "before the mount."

From Feirán the main body of the Israelites, with their flocks and herds, probably passed up the Wády esh Sheykh, while Moses and the Elders went by the Wády Solaf and the Nugh Hawa; the final camping-ground, at which took place the giving of the Law, being the plain of Er Rárah at the foot of the peak of Jebel Moosa called Rás Sufsáfah. It would take too long here to examine at length the claims of the different mountains that have been put forward to represent "Mount Sinai," "the Mount of the Giving of the Law." They are five in number,—Jebel el 'Ejmah, Jebel Umm 'Alawee, Jebel Katareena, Jebel Serbál, and Jebel Moosa. The last two have had the most advocates: but all recent research and discovery seems to disallow the claim of any but Jebel Moosa. Its peak of Rás Sufsáfah alone seems to meet all the requirements of the case, viz., a well-defined precipitous mountain summit, overlooking a large open space, on which a vast host like that of the Israelites could encamp, and find sustenance for their flocks

and herds. It does not come within the scope of the present route to trace the road followed by the Israelites further than Mount Sinai; and, indeed, the materials for the identification of any of their subsequent resting-places are so slight, that hardly one site can be fixed with any certainty.

h. Routes from Ain Moosa to Jebel Moosa (Mount Sinai), and the Convent of St. Catharine.—There are several roads by which Mount Sinai may be reached from Ain Moosa; but it will be sufficient here to describe the two which are most usually followed by travellers, the one in going to, and the other in returning from Mount Sinai, merely indicating the names and distances along the other roads. And of these two principal roads the first and the last parts coincide, the difference in direction occurring between Wády Shebeikeh and the mouth of Nugb Hawa.

Route (a) viâ Wady Mukatteb and Feirán.

	Miles.
Ain Moosa [Marah] to Wády Sadur	21
Wády Amárah [Marah]	20
Ain Hawárah [Marah]	6
Wády Ghurundel [Elim]	7
Wády Useit [Elim]	6
Wády Ethal	7
Wády Shebeikeh (mouth of)	4
Wády Taiyibeh (mouth of) [Encampment by the Sea]	4
Jebel el Markhah	7
Seih Bab'a	6
Wády Shellál (mouth of)	2
Nugb Buderah	4
Wády Igne (mouth of, leading to Maghárah)	5
Wády Mukatteb	5
Wády Feirán	4
Feirán [El Maharrad] [Rephidim]	14
Wády esh Sheykh (mouth of)	6
Wády Solaf (head of) and mouth of Nugb Hawa	15
Nugb Hawa (summit of)	5
Jebel Moosa and Monastery of St. Catherine	5

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Route (β) viâ Sarábit el Khádim.

Miles.

Ain Moosa to Wády Shebeikeh (see (a))	71
Sarboot el Jemel	7
Wády Suwig (mouth of)	13
Sarábit el Khádim (foot of)	6
Debébat Sheykh Ahmed	7
Erweis el Ebeirig	21
Wády Solaf (head of) and mouth of Nugb Hawa	12
Jebel Moosa, &c., viâ Nugb Hawa (see (a))	10

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If the traveller does not intend returning to Cairo, but means to continue on across the desert to Hebron, he had better, unless Egyptian antiquities are especially his object, choose Rte. *a* as affording the most general objects of interest.

Route (α).

On leaving Ain Moosa the traveller turns his back on civilisation, and enters on the wide desert. And nothing can well be more dreary and monotonous than the first day's journey. At first the plain is a little broken, but after a few miles, at Wády ed Dehseh, a flat desolate expanse is entered on, unrelieved by any feature. The march is toilsome enough, even if the weather be clear and fine; but if, as is frequently the case, a khamseen wind gets up, making the atmosphere oven-like in its heat and oppressiveness, and enveloping everything in a shroud of sand, then indeed the first day's journey in the desert is anything but a pleasant and encouraging experience, and the "flesh-pots" of Egypt will be looked back upon with regret. So many travellers mention having met with a khamseen wind and sand-storm in this part of the desert, that it seems as if it were a phenomenon peculiar to this special region. Dean Stanley says, "Soon Red Sea and all were lost in a sand-storm, which lasted the whole day. Imagine all distant objects entirely lost to view,—the sheets of sand fleeting along the surface of the desert like streams of water; the whole air filled,

though invisibly, with a tempest of sand, driving in your face like sleet. Imagine the caravan toiling against this,—the Bedouins, each with his shawl thrown completely over his head, half of the riders sitting backwards, the camels, meantime, thus virtually left without guidance, though from time to time throwing their long necks sideways to avoid the blast, yet moving straight onwards with a painful sense of duty truly edifying to behold Through the tempest, this roaring and driving tempest, which sometimes made me think that this must be the real meaning of 'a howling wilderness,' we rode on the whole day."

From Wády ed Dehseh three roads lead to the springs of Wády Ghurundel. The westernmost passes along the coast to Jebel Hammám Pharoön, and then turns up Wády Ghurundel: the easternmost, which branches off a little north of Wady ed Dehseh, runs in the direction of Jebel Bagah in the Tih, and then passes near the outskirts of the Tih range to the upper part of Wády Ghurundel: and the central and shortest, which, as the one usually followed, will be described.

The sandy bed of *Wády Sadur* (21 miles) is generally chosen as the first camping-place after leaving Ain Moosa. A few stunted tamarisks and other shrubs are dotted about, and at the head of the wády is the isolated peak of Jebel Bisher. The Táset Sadur (the Cup of Sadur), another similar peak, lies ten miles further inland. In this neighbourhood are the head-quarters of the Terabeen Arabs. The most marked feature after leaving Wády Sadur is *Wády Wardán* (8 miles), a broad depression strewn with boulders. From this point there is an effective view of the Tih and Er Ráhab cliffs, and the bold outlines of Jebel Bisher occupying the gap between them. Gazelle may sometimes be seen in this neighbourhood.

Wady Amárah (14 miles), which may have been the site of "Marah," is the next halting-place for the night; or the camp may be pitched near the

Hagar er-Rekkab (3 miles) ("the Stone of the Rider"), a group of low rocks whose shade affords a tempting resting-place. The country after passing Wady Amárah is not quite so monotonous. The plain undulates, and is diversified by hills and plateaux glittering in many places with crystals of gypsum; on the left spurs come down from the Tih, and low ranges of hills run down on the right to the sea, whose blue and sparkling waters may now and then be caught glimpses of; in front rise the high dark outlines of Jebel Hammám Pharoön. We are near the end of the "Wilderness of Shur," in which the Israelites "went three days and found no water." *Ain Hawárah* (3 miles) is also considered to have claims to be identified with "Marah." It is an insignificant spring, situated on an eminence, and overshadowed by one or two desert palms. The water is nasty and bitter, like that of all the other springs in the limestone district. Passing on the way the Engée el Fool ("the Bean-field"), a small basin which collects sufficient moisture from the neighbouring hills to support a little Arab cultivation, we reach *Wady Ghurundel* (5 miles), a broad well-defined valley, at this point about 600 yards wide, and running between chalky cliffs 60 to 80 feet high. There is plenty of desert herbage, and small clusters of stunted palms are frequent. In this valley grows plentifully the *ghúrkud*, a plant with a small red berry, which some suppose to have been the "tree" used by Moses to sweeten the waters at Marah. This plant, however, has no such properties.

The *Springs of Wády Ghurundel* (2 miles) form usually the third halting-place of the traveller, as here the stock of water can be renewed, and the camels refresh themselves after the 2½ days' march from Ain Moosa. In spring time the supply of water is abundant, and bursts forth in several places, but it is insipid and not over clean. In the cliffs on the left, above the springs, are some old tombs. Wády Ghurundel has been fixed upon as one of the most probable sites

for "Elim"; and the oasis which meets the eye of the traveller, if he should make an excursion down the wády to Jebel Hammám Pharoon, will answer to the requirements of the spot. The valley narrows a short distance below the springs, the cliffs rise in height, and a running stream gives life to thickets of palms and tamarisks, and beds of reeds and bulrushes, abounding in waterfowl and other birds, and through which the water gurgles, with brooks, and pools, and tiny waterfalls. The water ends about a mile from the mouth of the wády, which issues upon the sea-plain, a gently-sloping alluvial tract of sand and gravel about $\frac{3}{4}$ mile broad.

Four miles along this plain to the S.W. is *Jebel Hammám Pharoon* (the Mountain of Pharaoh's Hot-bath), a splendid cliff of crystalline limestone about 1570 feet high. The hot springs gush out of passages in the rocks in the northern end, and out of the sand. The two principal springs are the hottest, with a temperature of about 160°. The water has an unpleasant taste and a sulphurous smell, and is by the Bedaween credited with marvellous medicinal properties. The name is derived from a Bedaween legend which places the destruction of Pharaoh and his host at this spot, and attributes the heat and sulphurous smell of the water to their troubled spirits lying beneath the waves. The bluffs of Jebel Hammám Pharoon, and the neighbouring peak of Jebel Useit, present a continuous and abrupt front to the sea, five miles long, and impassable.

Returning to the main route we pass, soon after leaving Wády Ghurundel, on to the high rolling plain of El Gargal. The scenery here is picturesque: in front rises the triple peak of Sar-boot el Jemel, while the outlines of Jebel Serbál and Jebel el Benát can be faintly seen to the S.E.; on the left are the spurs of the Tih, and on the right the ridges of Jebel Hammám Pharoon and Jebel Useit. *Wády Useit* (6 miles) is the first broad valley crossed. It is sparsely covered with vegetation, and just above the crossing

place are some brackish wells, with a few palms. This place is another candidate for being the site of "Elim." *Wády Ethal* (7 miles) is the next feature: it is about $\frac{1}{2}$ a mile wide, and has the usual desert vegetation. Both these wádies issue through narrow gorges, between high limestone cliffs, on to the sea-plain. A short distance beyond Wády Ethal is a heap of stones called 'Oreis et Temmán ("the Bride of Temman"), so called from a female devotee who used to sit and beg at this spot, and was buried there. The mouth of *Wády Shebeikah* (the Valley of the Net) (4 miles) is reached after a labyrinthine course through chalky hillocks and ridges, vertical cliffs, and great quarry-like recesses. At this point branches off Route (8), to be hereafter described.

The present route turns southward down *Wády Taiyibeh* (the "Pleasant" or "Fruitful Valley"). After $2\frac{1}{2}$ miles down this valley, between walls of limestone rock from whose dazzling face there is a terrible glare, a cluster of stunted palms and tamarisks is reached, amongst which bubble up a few springs of brackish water; and a short distance further on are one or two more springs, and a few more palms and tamarisks. Yet another mile or so between hot vertical cliffs, with the bright green caper-plant clinging to their faces, and then, passing on the left a fine bluff of lava and conglomerates, arranged in bright bands of red, black, and brown, we reach the mouth of *Wády Taiyibeh* (4 miles), and come out upon the coast-plain of El Murkeiyeh. On this plain, somewhere near the mouth of the Wády Taiyibeh, is placed the site of "the Encampment by the Sea," and somewhere about the same spot the traveller will pitch his next encampment after leaving Wády Ghurundel.

A hot and weary march follows over the plains of El Murkeiyeh and El Markhah. A short distance down the coast is the low headland called Rás Aboo Zeneemeh. The tomb of the saint from whom it is named is to the right of the road, and is hung round with a miscellaneous collection of of-

ferings. Further on, the road crosses a low promontory of limestone rocks, which at one point rise and approach the sea so closely, that the passage at high tide is not more than from 30 to 40 ft. wide. We now reach the bold white cliffs of *Jebel el Markhah* (7 miles), and crossing the promontory which juts out from it enter the plain of *El Markhah*, a wretched desolate expanse of flints and sand, almost without vegetation. For about two hours the road traverses this plain in a S.E. direction, and a weary trudge it is. The sun is scorchingly hot, and blazes down upon the traveller from a sky whose blue expanse is unchequered by a single cloud. On the right the waters of the gulf, of an even deeper azure, seem to simmer in a mirror-like motionless expanse, that is hardly broken by a ripple even where they reach the shore. The soil around is dry, baked, and glowing. Fortunate is he who does not have to encounter a khamseen wind to add to the exhausting heat, but meets rather with the fresh sea-breeze, which generally rises in the afternoon, and changes the character of the scene.

At last the entrance of *Seih Bab'a* (6 miles) is reached. Ten miles further down the plain is the mouth of the *Wády Feirán*, up which, according to the most probable conjecture, the Israelites marched. We therefore here quit for a time their track, and advance up the *Seih Bab'a*, a narrow valley between hills of limestone, which soon widens out at the mouth of the *Wády Shellál* (2 miles). Up this valley lies the road, between sandstone and limestone rocks of fantastic form and colours. The scenery begins to be very fine, and to afford a sample of the grander features of the Sinaitic country. The path rises rapidly over a rugged tract of ground, and then comes suddenly to the foot of *Nugb Buderah* (4 miles), an abrupt cliff of variegated sandstone, about 100 ft. high. Up its face winds a steep path, here and there supported by a rubble wall, and quite practicable, thanks to the care bestowed on it by the late

Major Macdonald, who lived at *Maghára*, for baggage-camels. At the summit is a very small plain, from which the road leads through a narrow winding pass, shut in by beautifully coloured rocks, into the *Wády Nugb Buderah* (2½ miles), and then turns to the left up the *Seih Sidreh* (1 mile). Here is obtained the first glimpse of the red granite of the Peninsula. At first it is only seen on the left bank of *Seih Sidreh*, then it appears on the right, after which it ends, and the gorge sweeping round a cliff of sandstone issues on a broad valley. At the upper end of the gorge comes in on the left a small valley, *Wády Igne* (1½ mile).

If the camp should be pitched for the night somewhere near this spot, the traveller may think it worth while to devote a few hours to visiting the old Egyptian *turquoise mines* of *Maghára*, which are not far distant. Half a mile from its mouth the *Wády Igne* divides, and a few yards up its northern branch, called *Wády Genaiyeh*, are the turquoise mines, situated at from 150 to 200 feet above the valley, in some sandstone cliffs on the western side. At the fork of the valley is a conical hill, strewed with the ruins of buildings occupied by the captive miners and their guards; and at the foot of the hill are the remains of the house occupied by the late Major Macdonald, who worked the mines for some time. From the ruins a bank of loose stones runs down into the valley and up again to the mines, a causeway apparently for the passage of the miners, intended to save the labour of climbing up and down the steep banks. From the house a camel-road leads up the valley to a good spring of water three miles distant. *Maghára* signifies a "mine" or "cave," and is a term applied, not to one particular spot, but to the whole district in which the mines are situated. Besides the workings at this spot, others may be seen in the *Seih Sidreh*, near the mouth of *Wády Igne*, and in *Wády Umm Themáim*, which enters *Seih Sidreh* about a mile lower down.

According to the hieroglyphic tablets at *Maghára*, the first Egyptian mo-

narch who invaded the Peninsula was Senefroo, the first king of the IVth dynasty, who put up a tablet recording his conquest of the country, and discovery of the mines. Cheops, or Shoofoo, the builder of the Great Pyramid, also has a tablet close to the entrance of the cave. There are records of various other monarchs of the Vth and VIth dynasties, who either continued or re-established the works. From the VIth to the XIIth dynasty they appear to have been abandoned. In the 2nd year of Amenemha III. of the XIIth dynasty an expedition appears to have been sent to reconquer the place, and there are various tablets of this monarch's reign referring to the working of the mines. The name of his successor Amenemha IV. also appears among the inscriptions. A gap in the records again occurs until the XVIIIth dynasty, when there is an inscription recording an expedition to the mine during the joint reigns of Hatasoo and Thothmes III. From that time Maghárah was abandoned by the Egyptians. We gather from these records that the Egyptians worked the mines at intervals during a period of from 1000 to 2000 years, and that it is more than 3000 years since they ceased working at them. The material which they sought to obtain at the mines is always called *mafka* in the hieroglyphics, and is no doubt the turquoise of inferior quality, which may still be obtained. The presiding goddess, of both the region and the stone which it produced, was Athor, who is constantly mentioned in the inscriptions, and with whom are associated Thoth and Sept. It is a curious fact that among the *débris* of the mines are several specimens of a fresh-water shell now found in the Nile, the *Spatha Chaziana* (Lea), with the naacre quite fresh. Unless these were brought from the Nile, which is hardly probable, we must suppose that at one time there was sufficient water at Maghárah for them to live in.

Leaving the point where the Wády Igne joins the Seih Sidreh, we continue along the latter till its junction with the *Wády Mukatteb* (the "Writ-

ten Valley") (5 miles), a broad shallow watercourse, with terraced cliffs, piled up at the base with crumbling blocks and fragments. It derives its name from the so-called Sinaitic inscriptions with which its rocks abound. These inscriptions are to be found in more or less abundance all the way from Wády Igne to the head of Wády Mukatteb, but the greater number of them occur in clusters in the space of about a mile at the lower end of this wády. They are generally found in the lower *strata* of sandstone. At one time supposed to be of great antiquity, they are now proved to be the work of Christian hermits and pilgrims of certainly not earlier than the 4th century. The language in which they are written, according to Prof. Palmer, is a dialect of the Aramaic tongue, and the letters a link between the ordinary Hebrew and Cufic. The inscriptions consist generally of the writer's name, with some conventional formula attached. From the watershed at the head of Wády Mukatteb the view is very beautiful, presenting striking contrasts of form and colour. On the E. is a magnificent red granite mountain, *Jebel Merzegah*.

The road now descends from the summit level, and enters a wide boulder-strewn valley towards *Wády Feirán* (4 miles), the grandest of all the Sinaitic wádies. About a mile up the valley, at the mouth of Wády Nisreen, are some stone circles and cairns, probably sepulchral monuments of a very early date. There are some 14 or 15 circles closely grouped together, and of from 10 to 20 ft. in diameter. In the centre of each is a cist, about 4 ft. long, 2½ ft. broad, and 2½ ft. deep, composed of four large stones, and a covering slab. Inside the cists have been found human bones, teeth, &c., and in one instance a small bracelet of copper, lance and arrow-heads, and a necklace of marine shells. Though the bones were decomposed, the outline of the body could be traced, placed on its left side, in the bent position usually considered one of the oldest forms of burial.

The Wády Feirán now opens out into

a succession of long open reaches, with Jebel Serbál and its neighbouring peaks filling up the background. The soil is a crisp granite gravel, with here and there tracts strewn with boulders or shingle. The rich colouring of the sandstone rocks is now exchanged for the somewhat more sober hues, but more varied outlines, of granite, gneiss, &c. As we advance further the bed of the wády narrows, and the scenery becomes grander at every step. At a sharp angle of the valley, on its right bank, is a large block of fallen granite, covered with a heap of pebbles and small stones. This is called *Hesy el Khattáteen* (11 miles), and is declared by the Bedaween to be the identical rock struck by Moses to supply the thirsty Israelites (Ex. xvii. 6). It should be noted that we are again on the most probable route taken by the Israelites, who are supposed to have come up Wády Feirán from the sea. Contrary to most of the traditional sites in the peninsula, this rock is just where we should expect to find it. The Amalekites, encamped three miles higher up the valley at Rephidim (Feirán), cut off all access to the water supply there, and the eager thirst of the Israelites, after three weary marches without coming to any springs, may well at last have caused the murmurings described in the sacred narrative, when they found themselves cut off from the hoped-for oasis. The grandeur and desolation of the scenery now becomes almost overpowering, and the eye rests with pleasure on the little oasis of El Hesweh, to be followed not long after by the welcome sight of the great palm-grove of Feirán, a rich mass of dark-green foliage winding eastward through the hills. A rugged valley, Wády 'Aleyát, at whose head stands Jebel Serbál, here comes in from the south-east; and in the centre of the open space caused by their junction stands a low hillock, *El Maharrad* (3 miles) crowned with ruins. In this pleasant oasis the traveller will pitch his tent with delight, and, if he can, devote at least one, still better two days to an examination of the surrounding district.

Chief among the objects of interest to some will be *Jebel Serbál*, the ascent of which mountain will occupy a whole day, and should not be undertaken by any but good walkers and climbers, as the way is hard and toilsome, and the climbing near the summit requires a steady head, and some experience in mountaineering. The ascent from Feirán will take about 5 hrs. Jebel Serbál is in many ways the most striking mountain of the peninsula; it rises abruptly to a height of 4000 ft. above the valleys at its base, and its summit, a ridge about 3 miles long, is broken into a series of beautifully outlined peaks of nearly the same height. The loftiest, 6734 ft., is towards the eastern extremity of the ridge. Some writers have identified Serbál with the Mount Sinai of the Bible, but all the best recent authorities agree in considering that the topographical requirements of the Bible narrative are not met by its position. There is no large plain in its vicinity on which the Israelites could have encamped in sight of the mountain: a sufficiently fatal objection in itself.

The way to Jebel Serbál lies up the Wády 'Aleyát, a broad rugged valley, with a few trees and a little herbage. At the upper part of the wády, which rises rapidly in its 3 miles' course, are some springs of cool water and a few palms. The path now enters the lower slopes of Serbál. Hence to the summit basin from which the peaks rise there are two principal paths, or goat-tracks, one by a steep rocky ravine called Aboo Hamátaḥ (the "Road of the Wild Fig-tree"), and the other and longer one by two less precipitous paths called Sikket, Sadur and Sikket er Reshsháh ("the Road of the Sweater"). The principal peak is an enormous smooth dome of granite surrounded by a cupola of like nature. The climbing here is not easy, and it is only the coarse nature of the rock, which affords a good foothold, that makes it possible to get up or down, there being nothing to cling to. In a few places there are steps of loose stones, laid probably ages ago, which make the task easier.

A narrow ledge runs out from near the summit of the peak for about 50 yards, ending in a sheer precipice of 4000 ft. On this are the ruins of the *lighthouse*, which gives its name *El Madhawwa* to the highest peak of Serbál. It was one in a system of beacon-fires kept up from Matál'i Hudherah, or "Look-outs of Hazeroth," to Suez, and along the sea-coast. It is a rude stone structure, probably built by the same men who traced the Sinaitic inscriptions, several of which are found on the path up to the summit, and in a hollow near the lighthouse. Capt. H. S. Palmer thus describes the view from the top of Serbál:—"From the summit of Serbál the landscape on a clear day is one of the most striking and varied, if not the most extensive in the country. Looking seaward, a wild chaos of rock and mountain fills the foreground: then comes the hot brown El Gá'ah; then Tor and its palm-groves, faintly seen, and the low coast range further north; then the glittering water of the gulf, backed in the far distance by grey and purple ranges of African mountains. Looking inland, the eye roams over an amazing complication of desert mountains and valleys—a vast network, of which the white and grey wády-beds, winding in fanciful snaky patterns over the whole face of the country, form the threads, while mountains of all sizes, forms, and hues fill the interstices; northward the far prospect is closed by the long blank of the Tih escarpment; the peaks of Katharina and Umm Shomer rise darkly in the south-east; at your feet is Feirán, a thin green line of palms straggling through the hills."

The derivation of the word *Serbál* is, according to Professor E. H. Palmer, whose etymology has been adopted in this account of the Peninsula, from the Arabic word *sirbál*, a "shirt" or "coat of mail," in allusion to the gushing of the waters, during a storm, over the round smooth rocks of the summit, which clothe it, as it were, with a shirt, or coat of mail, of glittering fluid. The Rev. F. W. Holland describes the appearance of Serbál

after a heavy winter rain as "covered with a sheet of ice that glittered like a breastplate."

The objects of interest close to Feirán itself are many, but they can only be briefly alluded to here. The evidence in favour of its being the Rephidim of the Bible has been already pointed out; but there is one more feature, and that an important one, that should be mentioned. On the right bank of the wády, opposite the hillock of El Maharrad, is a conical hill called *Jebel et Tahooneh* ("the Mountain of the Windmill") about 600 ft. high, so placed as to be in full view of the two valleys 'Aleyát and Feirán, where the battle between the Israelites and the Amalekites would have been fought, and accessible from a point near El Hesweh, lower down the Wády Feirán. Access to this hill would have been easy to Moses, and from its summit he could have witnessed the battle raging below (see Ex. xvii. 9-12). An early tradition favours this view, and Antoninus Martyr (600 A.D.) states that a chapel stood on the spot from which Moses viewed the battle. Ruins of such a chapel still exist on the summit of *Jebel et Tahooneh*. Its aisles divided by square pillars of red sandstone can still be traced, and the form of the apse. It was afterwards altered and turned into a mosk. The whole of the path, or rather flight of steps, which leads up from Wády Feirán to the top of *Jebel et Tahooneh* is lined with the remains of small chapels, often built over the cells or tombs of anchorites, and serving as "stations" on the way to the principal church at the summit. All this seems to prove that *Jebel et Tahooneh* was regarded as a place of great sanctity by the pilgrims of early ages.

The ruins of Feirán itself are those of the old episcopal city of *Pharan*. The old convent and church stand on the top of the hillock (El Maharrad) already mentioned, at the junction of the wádies. The principal walls of the convent still remain, built of flat stones and mud, with sun-

dried bricks at the top. The church is at the northern end, and, from the number of capitals, broken shafts, and other remains found within its walls, appears to have been a building of some importance. On a low neck of land which connects the hillock with the wády are the remains of the town, surrounded by a wall which was 7 ft. high; parts of it remain, the composite of mud and small stones being here faced with large unhewn boulders. Both within and without the walls are the remains of buildings, and to the west, in a "jorf" or bank of alluvium, is the cemetery; the tombs are partly cut perpendicularly in the face of the rock, and partly built with large stones, and the entrances are either closed by large slabs of stone, or built up with mud and stones. These tombs are often used by the Bedaween. On the right bank of the Wády Feirán is a deserted village, which probably formed part of the old city, but which bears traces of having been occupied at a later period by a settled Arab population.

The hill called *Jebel el Moneijah* (the "Hill of the Conference"), in the east bank of Wády 'Aleyát, is remarkable for the number of Sinaitic inscriptions found on it. There is a small enclosure on the top, both within and without which the inscriptions abound. It is looked upon by the Bedaween as a place of great sanctity, and they sacrifice a lamb in front of the enclosure at the time of the date-harvest in Wády Feirán.

On both banks of Wády Feirán are the homes of numerous anchorites who once lived there, and sat "like a lot of rabbits at the mouths of their holes." There are also a number of tombs generally with two tiers of "loculi;" they lie almost invariably east and west, and the method of burial appears to have been to lay the bodies on their backs on the bare rock, heads to the west, feet to the east, the arms stretched out at full length by the side.

There are the remains of several monastic establishments in the neigh-

bourhood of Wády Feirán, of which the most remarkable are in *Wady Sigilleeyeh* to the south of Serbál, an almost inaccessible gorge approached by a road the construction of which, as shown by what still remains of it, proves the monks to have been both skilled and energetic in road-making.

The natural beauties of the oasis of Feirán are enough almost to induce the traveller to spend a day in doing nothing else but give himself up to their delights. For 4 miles, beginning from the mouth of Wády 'Aleyát, it extends up the valley, a luxuriant mass of trees and vegetation, hemmed in between magnificent rugged granite cliffs from 600 to 800 ft. in height. Here all the trees common to the Peninsula show at their best, and the date-bearing palm is of unusual size and fruitfulness. A varied undergrowth of herbs and grasses, moss, turf, small flowers, rushes, and other marshy plants, cover the bed of the valley, save where some stone-strewn dry torrent-bed marks the course of and the ravages of recent floods, such as that which occurred in 1867. Here and there are clusters of rough Bedaween houses, with enclosed gardens, in which are grown maize and tobacco, irrigated by means of water raised by *shadoofs*.

Through this long valley, the Paradise of the Bedaween, the traveller bends his way on leaving Feirán, till, after about 3 miles, the palms and water cease, and the only verdure is a tamarisk-grove. In another mile this also ends, and all is again barren and desolate. At this point occur a series of curious alluvial deposits, consisting of banks of soil rising sometimes to a height of 100 ft., and extending along the wády's brink. By the Bedaween they are called "jorfs." Their origin is uncertain, but Mr. Holland attributes their formation to the action of the rushing torrents that sweep down the wádies during a storm. El Buweib—an islet of gneiss in mid-channel—forms "the gate" of Wády Feirán, through which the road passes into the *Wády Soláf*; and a short distance further on the mouth of *Wády esh Sheykh* (6 miles) is reached.





PLAN of MOUNT SINAI, and of the surrounding Valleys and Hills.

To face p. 289.

(From the Ordnance Survey of the Royal Engineers.)

It is conjectured that the bulk of the Israelite host passed up this valley by a longer and easier route to Sinai, while Moses and the elders went by the shorter and more difficult route on which we now enter.

We continue up the Wády Soláf, which opens out into long straight reaches. At the mouth of Wády Umm Tákkeh are a number of the primitive stone houses called *nawámees*, before alluded to. *Namoos* in Arabic means a "mosquito," and the plural *nawámees* is the name given by the Bedaween to these stone houses, which resemble the "bothan" or beehive houses of Scotland, from the supposition that they were built by the Israelites to protect themselves from the stings of mosquitos. Their usual shape is an ellipse or irregular circle from 40 to 50 ft. in circumference, with walls $2\frac{1}{2}$ to 3 ft. thick: these walls rise perpendicularly for 2 ft., and then begin to close in, each successive course of stone projecting slightly beyond the one below it, till only a small hole, covered with a flat stone, is left at the top. The doors are about $1\frac{1}{2}$ ft. wide, and the same in height, with lintels and doorposts. Sometimes a large granite boulder forms a portion of a wall. There is no evidence of any tool having been used in their construction.

About 3 miles beyond these stone houses the direction of the wády changes, and approaches the wall of granite cliffs which form the north-western frontier of the heart of the Peninsula. Through this massive barrier, 14 miles in length, and which rises some 3000 ft. above the level of Wády Soláf, there are but two openings; one through the pass of Nugb el Hawa, about half-way along the barrier, and the other through the pass of El Wateeyah, in the Wády esh Sheykh, at its extreme northern end. At the entrance of the *Nugb Hawa* (14 miles) the camp will probably be pitched on the day of leaving Feirán; and even if it should be necessary the next day to send the baggage-camels by the longer and easier route, the traveller

[*Egypt.*]

himself will do well to follow the magnificent approach by Nugb Hawa ("the Pass of the Wind").

At the turn from Wády Soláf are some stone circles and *nawámees*. The foot of the pass is about a mile from the wády. The first part of the ascent is steep and difficult, and winds up an ancient road in and out amongst tremendous blocks and boulders detached from the heights and precipices which hem in the defile. A few wild fig-trees and stunted palms, with straggling patches of vegetation, mark the bed of the torrent. After a time the ascent becomes less steep, and after a long 2 hours' climb the summit of the pass (5 miles) is reached, and the cliffs of Rás Sufsáfah are seen closing the prospect in the far distance. After a short descent the path rises again along the Wády Aboo Seileh, which soon widens into a plain, and then the crest of the hill is reached (5140 ft. above the level of the sea), and the whole plain of Er Raháh, with Jebel Sufsáfah only 2 miles off, and the monastery of St. Catherine nestling in the Wády ed Dayr, lies spread out before the astonished gaze. "It is a view which, once seen, is not likely to be forgotten. Indeed the whole prospect from this point is so beautiful and sublime that no beholder can fail to be impressed by it. It is indeed unrivalled; there is nothing else like it in this or any other part of the Peninsula—the long wide plain sloping down to the mount, the grand outlines of the surrounding hills, and the stately cliffs of the Rás Sufsáfah, the 'brow' of Sinai or Jebel Moosa, overlooking and seen from every point in the plain below, the most conspicuous and imposing feature in a landscape where all is grand."—*Capt. H. S. Palmer*. Crossing *Er Raháh* we reach the foot of Rás Sufsáfah, and leaving the Wády esh Sheykh on the left continue up the Wády ed Dayr to the walls of the *Monastery of St. Catherine* (5 miles); unless indeed the traveller decides to encamp, rather than seek the hospitality of the monks, in which case the tents will probably be

pitched at the entrance of the Wády ed Dayr.

Before proceeding to describe the convent, and Jebel Moosa and its neighbourhood, it may be well to give a short account of the other route, which leaves the one already noticed at Wády Shebeikeh, and rejoins it at the Nugb Hawa.

Route (B).

On leaving Wády Shebeikeh the road turns up Wády Hamr, a fine open valley with low chalk cliffs, till it reaches the base of *Sarboot el Jemel* (7 miles), a ridge of limestone and flint conglomerate rising 1200 feet above the valley. Passing round this mountain to the south-east, the wády contracts again between sandstone rocks on which are some Sinaitic inscriptions, and opens on to the great sandy plain of Debbet er Ramleh. The way lies along the western side of this plain, gradually ascending a terraced rocky tract till about midway the highest point is reached (1797 feet), commanding a fine view of the plain stretching eastward, with the lofty Tih escarpment beyond, and on the south the mountains of Wády Nasb and Sarábit el Khádim. A steep descent now leads to Wády Bub'a, and then after a short time an open *seih* is reached, formed by the confluence of five wádies. This point forms the north-western limit of the Egyptian mining colony, which, extending southwards to Maghárah (see Rte. (a)) and eastwards to Sarábit el Khádim, is the most interesting in the country for an archæologist. A short distance from the road to the right, up Wády Nasb, are some old mine-workings.

We now leave the plain and turn up *Wády Suwig* (13 miles), a winding valley cut through sandstone. Leaving the baggage-camels to proceed along an easier route by Wády Mery to Wády Khameeleh, the traveller toils through deep sand to the mouth of the small rocky ravine which leads to *Sarábit el Khádim* (6 miles). Here even the

riding-camels must be left, and the rest of the distance done on foot. There is a fifteen or twenty minutes' walk up the wády, and then a half-an-hour's tiresome climb up a rough incline, surmounted by a steep sandstone cliff. On the top of the plateau, which is 700 feet above the wády, are the ruins.

The view is very striking and extensive, but a more immediate cause for admiration will be found in the ruins which lie around. These consist of two temples of different dates: the earlier merely a rock-hewn chamber with an open vestibule in front; the later a large building, connected with the former, but not in the same straight line with it. Both appear to have been reconstructed. In the centre of the rock-hewn chamber a square pillar of solid rock has been left to support the roof; both this and the walls of the chamber were formerly covered with hieroglyphics and coloured. At the end of the chamber are two recesses; one of which, formerly provided with a door, leads to a small space roofed over with large flat slabs; near this is another rock-hewn chamber, and in front of the two stretches an open court, the walls of which are covered with sculptured scenes. In this court are some *stelæ*, which appear to have been removed from their original position. The later temple consists of a large square court, with fragments of pillars and Athor-headed capitals, and of a long building divided into numerous small chambers. At the end nearest the rock-hewn temple is a large gateway. The walls are covered with tablets and inscriptions, and the whole must have been very fine when perfect; at present it is one mass of ruin. Round the temples are long heaps of stone, the remains probably of enclosing walls. The whole is much buried in sand, and Capt. C. W. Wilson, from whose account the above description is taken, thinks that excavating would bring a good many things to light. The little digging done by the Ordnance Survey resulted in the finding of a small gold ornament, a few scarabæi, broken

necklaces, fragments of pottery, &c. The number of *stelæ* is remarkable.

It appears, according to Dr. Birch, that the colony of Sarábit el Khádim dates from a later epoch than that of Maghárah. Amenemha II. of the XIIth dynasty was the first to open the mines, and found the temples. His name is cut on the face of the rock near the temple. There are many other tablets with the names of other kings of that dynasty, Amenemha III. and IV. Like Maghárah, Sarábit el Khádim was abandoned from the XIIth to the XVIIIth dynasties. Thothmes III. then recommenced working the mines, and was followed by Thothmes IV. and Amunoph III. The kings of the XIXth dynasty, especially Sethi I. and Rameses II., have nearly all left records here. Though the temple was probably founded during the XIIth dynasty, the first name found on it is Thothmes III., and other monarchs follow down to Rameses IV., including Menephtah, the Pharaoh of the Exodus. Athor is the principal divinity, with Set and Knoum. There are many tablets and inscriptions cut in the sandstone of the mining district which surrounds Sarábit el Khádim.

Returning to Wády Suwig, which gradually becomes broad and steep, the road lies through heavy burning sand to the foot of Nugb Suwig. A winding rocky trail leads to the summit, and then we descend again by a ruined path into Wády Khameeleh, at which point comes in the road followed by the baggage-camels. A short way further on, on the right-hand side, are two large rocks with Sinaitic inscriptions. Continuing up the north branch of Wády Khameeleh we reach a small sandy plain, called *Debebat Sheykh Ahmed* (7 miles) from a Bedawee saint who lies buried in the tomb by the wayside. Just beyond the mouth of Wády Meraikh are some *navámees* (see Rte. a) and circular tombs. Wády Bark, up which the road now turns, is a long broad valley, steep and rocky, with a number of fine *seyál* trees. The sandstone is here exchanged for gneiss. Five miles up

Wády Bark is a wall of loose stones, built by the Bedaween to keep out Mohammed Ali's soldiery. At the top of the valley is a group of *navámees*. Wády Labweh is a broad open valley with a granite gravel soil. About 1½ mile up it, on the left of the road, is a cleft in a large rock, containing a spring of cool delicious water; it is called *Shageek el 'Ajooz* ("the Old Woman's Rift"). Granite rocks now succeed to gneiss, and the wády expands into an open plain, two miles wide, well clothed with desert herbage. The plain again contracts, and, crossing the watershed, the road enters *Wády Berráh*. Two miles up this valley is a rock, called Hajar el Laghweh, with Sinaitic inscriptions; and three miles further on we reach the feature from which the wády derives its name, "the Valley of the Passers-Out"—two massive bluffs of red granite, standing like gigantic sentinels, through which we pass out by a narrow gorge into a wide plain called *Erweis el Erbeirig* (21 miles). A road leads hence to El Buweib in Wády Feirán, eight miles off.

From Erweis el Erbeirig, which commands a fine view of Serbál, we pass by the Wády Soleif into the Wády esh Sheykh, and thence by the Wády Sáhab to the head of Wády Solaf and the mouth of Nugb Hawa (12 miles). The road hence to Jebel Moosa has been described under Rte. (a).

i. Description of the Convent.—There is no difficulty in obtaining admission to the convent, if the visitor is provided with the proper letter of introduction, easily obtainable from the branch convent at Cairo. It is no longer necessary to enter by the trap-door in the wall, some 30 feet above the ground, up to which all who sought admittance were formerly hauled by a rope. The present entrance is by a low door in one of the buttresses on the north side of the convent, through which a short vaulted passage leads to a postern in the convent wall. The ancient entrance is a little to the right, in the centre of the north face, and is a

fine door 7 feet wide, but it has for many years been closed with masonry. Above the lintel is a relieving arch, and over this a machicoulis, in which is a tablet with a Greek inscription not hitherto deciphered. As the machicoulis and the inscription both belong to the period at which the monastery was built, it is to be hoped that some one will succeed in reading the inscription. There are other tablets above the buttress in which is the modern entrance, with inscriptions in Greek and Arabic giving the history of the building of the convent by Justinian. The whole of the north wall is much cracked, and the masonry concealed by rubble heaped against it. The top is modern. The east wall, in which is the trap-door mentioned above, was almost rebuilt at the end of the last century by the orders of General Kleber, and an inscription in modern Greek on a small tablet in one of the round towers commemorates the fact. The south wall has also been partially rebuilt, and is supported with buttresses; along the top is a covered passage forming a pleasant promenade. The west wall, owing to its position, is the best preserved, and shows how strong and massive the old building was. Numerous crosses and other devices are seen in the covering stones of the loopholes. The original form of the building was an irregular quadrangle, with slightly projecting towers at each angle, and in the east, west, and south sides. Its position was probably determined by the abundant water-supply in the neighbourhood, and the existence near it of the traditional site of the Burning Bush, and the chapel and tower built by order of the Empress Helena.

Having passed through the entrance, which is protected by no less than three doors, and is so narrow that only one man can enter at a time, the visitor finds himself in the interior, and will probably be conducted at once to the guest chambers high up over the north wall. Here, if he means to remain in the convent, he will take up his abode. Lodging, bread, and water

are what the convent provides for its guests, so of course servants and food will have to be taken in. A *backsheesh* of about £1 a head is expected when the traveller leaves, over and above what his dragoman may have given for the things provided.

Originally the interior was laid out with great regularity, but there are few signs of the old plan still remaining. The following is a graphic description of the general view. "Though the interior presents a scene of the most hopeless confusion when looked down upon from the guest chambers, there is not wanting a certain quaint picturesqueness and charm, which is heightened in spring by the bright green of the trellised vines. Two tiers of loopholes are still visible in the west wall, and some few of the vaults and arches within remain intact, but they are for the most part broken down and filled with all manner of filth. Over, above, and within them are the buildings of after ages, mosques, chapels, bakeries, distilleries, and stables, some themselves gone to ruin, and serving as foundations for still later erections of mud and sundried bricks, which are daily adding their mite to the general confusion. The quadrangle is now completely filled with buildings, and through them, turning and twisting in every direction, now ascending, now descending, exposed to the full force of the sun, or passing through dark tunnels, is a perfect labyrinth of narrow passages."—*Capt. C. W. Wilson.*

The *Church*, which is remarkable for its massive grandeur, was built during the reign of Justinian. The exterior bears signs of extensive alterations; a new porch has been added which almost conceals the original west porch and its window; the south wall has been raised, and the east end partially rebuilt. There were probably two towers at the west end: that at the south-west corner is a distinct building, and was perhaps built as a place of refuge before the existence of the convent; and if so, it may be a remnant of the tower of Helena, which

Justinian enclosed, with the place of the Burning Bush, within the convent. The church has three aisles, separated by two rows of granite columns; at the eastern end of the centre aisle is a large apse; the other aisles are closed by walls, through which are doors leading to two chapels; one of the Holy Father, on the north, and the other of St. James the Less, on the south. From either of these there is access to the Chapel of the Burning Bush, situated behind the central apse, round which there is a free passage. There are three chapels in each side aisle, those on the north below the level of the floor, and those on the south above it. The capitals of the columns are of various designs, no two alike. The mosaic over the apse represents the Transfiguration. Our Saviour is in the centre, Elias on the right, Moses on the left, St. Peter lying at his feet, and St. James and St. John kneeling on either side. Round the whole are a series of busts of prophets, saints, &c., each with his name written in Greek; and beyond, on the face of the wall is a border, with figures of dodo-like birds. On the wall above the apse are two representations of Moses, one at the Burning Bush, and the other at the Receiving of the Law; and beneath these are two portraits, said to be those of the Emperor Justinian and his wife Theodora, but they bear no resemblance to the known portraits of either. Close to the altar is a chest containing the skull and hand of St. Catherine, and beneath it a marble slab with two ibexes in relief at the foot of the cross. The altar-screen is profusely ornamented, and a large cross with a painting of the Crucifixion towers above it. The walls are covered with the quaint pictures usually seen in Greek churches, and hung with banners, and from the roof hang gold and silver lamps of great beauty. Between the columns are the wooden stalls of the monks, and the elaborately carved thrones of the Patriarch and Bishop, in one of which is a painting representing the convent before the round towers were added.

In the *Chapel of the Burning Bush* is

shown the place where the bush stood, now covered with a silver plate; and in the wall is a little window through which the sun's rays are said to fall once in the year. The floor, lower than that of the church, is richly carpeted, and the walls are covered with pictures and encaustic tiles. Two splendid coffined effigies of St. Catherine are kept here; one given by the Empress Catherine, and the other by the present Emperor of Russia, Alexander II. On the two fine old wooden doors by which the church is entered are a variety of devices cut in panels, and several coats of arms, the work probably of pilgrims. On the archway near the monk, and in the north wall of the refectory are the arms and names of pilgrim knights, some dating back to the 14th and 15th cents.

Near the church is a monk with a minaret: a singular proof, it has been said, of the tolerance, perhaps of the fear, of the Christian communities of this land; it contains an old wooden pulpit with a Cufic inscription.

The *Library*, which is neatly arranged, contains a number of Greek printed books and Arabic MSS. It was here that Tischendorf discovered the famous MS. of the Bible which has been called the Codex Sinaiticus. The two curiosities shown to strangers are a beautifully illuminated MS. of the Gospels, written on vellum in letters of gold: and a copy of the Psalms written by a female, said to be St. Thecla, in so small a hand that it can only be read through a microscope.

On the north side of the convent is a courtyard, and beyond are the gardens, full of trees and luxuriant vegetation, a charming picture of life and beauty set in the surrounding desolation. In the middle of the garden is the charnel-house, consisting of a small chapel and two long vaults; one containing the bones of monks and pilgrims, the other those of priests and bishops. The bodies are first buried for a year or so in a patch of garden, and then the bones are collected and placed in the vaults. "The bishops and saints, with the exception of St.

Stephen the porter, who sits in ghastly magnificence with his gorgeous robes round him, are ranged in wooden boxes with their respective names on slips of paper; the bones of the more humble brethren are piled in two heaps, the skulls on one side, the arms, thighs, &c., on the other. In one of the boxes are the skeletons of two Indian princes, with fragments of well-made link-armour which they are said to have worn during the years they passed as hermits on Jebel Moosa; there is also a chain made of iron nails, roughly bent, and weighing about fifteen pounds, which bound them together in life as it now does in death. There are also leathern scourges, iron necklets and girdles, and other reminiscences of the days when the mountain side was covered with hermitages."

There are about a score of priests and lay brothers in the convent; the latter employed in the different trades which their situation compels them to take up—baker, gardener, cook, shoemaker, &c. They are, as a rule, an ignorant and idle lot, recruited from the very lowest class of Greek peasants. Now and then an intelligent monk may be found there, undergoing a period of banishment from his own convent.

One of the excursions in the neighbourhood of the convent to which the traveller will certainly devote a day will be

k. The Ascent of Jebel Moosa and Râs Sufsâfeh.—Several paths lead up to the summit of Jebel Moosa, but the one usually followed goes up a rude glen at the back of the convent, and is called *Sikket Seyyidua Moosa*, "the Path of our Lord Moses." A lay-brother, or an Arab, is furnished by the convent as guide. There is a flight of rocky steps nearly the whole way, which renders the ascent easy.

The first object of interest is *Mayan Moosa* ("the Fountain of Moses"), a delicious spring of cool water which rises beneath a huge granite boulder, and is surrounded by a fringe of maiden-hair fern. According to the Bedaween, it was here that Moses watered Jethro's

flocks; monkish tradition makes it the abode of St. Stephen the cobbler. The path leads up through a narrow ravine, over huge boulders of granite to what is called the Chapel of the Virgin of the *Œconomos*, or Bursar, a small building of unhewn stone, erected to commemorate the miraculous extirpation of fleas from the convent—a miracle which most visitors will agree in thinking needs repetition. The road now turns to the right, and ascends sharply to a cleft in the rock, spanned by a circular arch with a cross on either face. Here sat St. Stephen the porter and his successors and shrived the pilgrims, who passed on repeating Ps. xxiv. 3, 4, "Who shall ascend into the hill of the Lord," &c. A little further on is another gateway, and then a small plain at the foot of the peak of Jebel Moosa is reached. Here is a ruined garden, a solitary cypress-tree, and a building containing the chapels of Elijah and Elisha. Monkish tradition points out a small grot in which the former lived (1 Kings xix. 8, 9).

From this point a stiff half hour's climbing takes one to the top of *Jebel Moosa*. On the way we pass the footprints of the prophet's camel, and a stone said to mark the spot where Elijah was turned back as unworthy to tread the holy ground above. On the top are two buildings, a chapel and a mosk, both built of stones taken from the ruins of an early convent. Tradition places the chapel near the "clift of the rock" where Moses was when the glory of the Lord passed by (Ex. xxxiii. 22), and says the cave beneath the mosk was where he passed the forty days and forty nights. The summit of Jebel Moosa is 7375 feet above the sea. The term "*Jebel Moosa*" may be applied to the whole ridge, of which this is the highest peak, but by the monks and Bedaween the term is confined to the summit on which we now stand. The upper portion is of grey granite, the lower of red. On the south side is a sheer descent of more than 1000 feet.

There are few who will not wish to continue the excursion to *Râs Sufsâ-*

feh, the presumed Mount of the Law. Descending the peak of Jebel Moosa by the same path to the plain in which are the chapels of Elijah and Elisha, we turn to the left, and scramble for a mile through a sort of rocky groove that runs along the top of the ridge; then, after passing the ozier, or willow, which gives its name to Rás Sufsáfeh, comes a climb of several hundred feet up a rugged ravine, and then the summit ridge is reached, situated in a deep cleft between high walls of rock. From this point the whole of the plain of Er Raháh is distinctly visible. That Rás Sufsáfeh has the best claims to be considered as the Mt. Sinai has been already pointed out, and as we stand here the peculiar fitness of the place demonstrates itself most unmistakably. Here we have a mountain summit overlooking a plain—Er Raháh—containing 1,936,000 sq. yards of even ground, with an additional 1,098,680 sq. yards in the Seih Leja, and 1,258,400 sq. yards in the Wády ed Dayr, all in full view of the mountain, and capable of holding three millions of people, while the valleys in the immediate neighbourhood afford plenty of extra camping space. Every other requirement of the Bible narrative is equally well met; and if everything that took place during the year of the Israelites' sojourn in Mt. Sinai must be minutely localised, there seems little difficulty in doing so. But whether every small detail can be made to rightly fit in and harmonise seems but a small matter; no one can fail to realise how suited is the whole of the magnificent scenery around him to be the theatre of the majestic and awful events described in the sacred narrative. The descent into the plain below may be made down the face of Rás Sufsáfeh, but it is rather steep and rugged.

1. *Ascent of Jebel Katareena.* This is a pretty good climb, and an early start should be made. Passing down the Wády ed Dayr, the road skirts the base of Rás Sufsáfeh, and turns up the Wády el Lejá. On the way are passed various objects which

monkish legends have connected with events in the Bible. First there is a rock called "the Mould of the Calf," but which the Bedaween name simply *Nugr el Baggar*, "the Cows' Hole," saying that it was caused by Moses thrusting his staff into the stone to procure water for his cow: the name, however, and the presence of a hill close by called *Haroon*, has suggested the connecting it with the story of the Golden Calf. Then comes the "Burial place of the Tables of the Law," and "the Cave of Korah, Dathan, and Abiram." A little distance up the Wády el Lejá is a "Stone of Moses," called by the Bedaween *Hajar el Magareen*, "the Stone of the United Ones," from Moses having severed it with his sword. At the head of Wády el Lejá is the *Dayr el Arbáeen* the "Convent of the Forty," so-called from being dedicated to 40 monks once slain by the Bedaween. It is now deserted, but a few Arabs keep up the cultivation of the gardens.

The road now turns south-west along a dark rocky glen called *Shagg Moosa*, running far up into the north-eastern slopes of Jebel Katareena. A mile or two further on, the path leaves the ravine, and henceforward it is a tiring heavy climb up an abrupt and crumbling mountain-side to the foot of the rocky summit cone. On the way a beautiful spring. *Máyan esh Shinuár* ("the Fountain of the Partridge") is passed. The peak is a huge naked block of syenite granite, steep, but so broken that there is no danger or difficulty in climbing it. On the top is a little chapel dedicated to St. Catharine, whose headless body is said to have been carried by angels to the top of the mountain from Alexandria, where she suffered martyrdom early in the 4th centy. This peak of *Jebel Katareena* proper is 8536 feet high, but what may be considered its twin peak, *Jebel Zebeer*, is slightly higher, 8551 feet. "As its peak is all but the loftiest, so is the view from Jebel Katharina one of the finest in the country. From this high and freezing standpoint you may, on any clear day, look down

upon three-fourths of the Peninsula of Sinai, from Jebel Hammám Farún on the north-west to the mountains of Wády el'Ain on the north-east; from Jebel Músá and Rás Sufsáfah, which seem quite close to your side, and the labyrinth of monster mountains spread out like a model at your feet, to the glimmering water of the twin Gulfs, and the hills of Arabia and Africa spread out beyond them on either hand. Jebel Zebír and Jebel Umm Shomer slightly spoil the view southward, and little can be seen beyond the Tih escarpment on the north; but in all other quarters the prospect is most extensive. Rás Muhammed is not to be seen, though you can trace the two arms of the Red Sea almost to their point of junction. The whole prospect is magnificent, grander even than that from Serbál; the effects of colour, light, and shade excite the admiration of every traveller; the colours on land, sky, and sea are simply enchanting, and the intense stillness and silence of the desert lends mystery and solemnity to the scene. But it is at sunrise or sunset that a Sinai mountain-landscape is seen to its greatest perfection. Perhaps the hour of sunset is to be preferred to any other. Then you have orange, pink, green, and blue in the sky; indigo, lilac and rich red-brown, like burnished copper, on the hills; colours ever changing and deepening, shadows ever lengthening, as the sun slowly declines."—*Capt. H. S. Palmer.*

m. Other Excursions. If there is time to spare, a day may be occupied in one or two interesting walks in the neighbourhood of the Convent. There are good views of the convent and the valley in which it stands from the top of *Jebel Moneijah*, a conical hill at the head of Wády ed Dayr, and from *Jebel ed Dayr* on the east of the wády. Perhaps the finest mountain scenery in the Peninsula is to be found in the gorges of the *Wády et Tláh* and the *Wády Emleisah*, which lie to the west of Er Raháh and Nugb Hawa.

An excursion to *Umm Shomer* will take three or four days. The road passes over *Jebel Moneijah*, and then

descends into the Wády Sebáeeyeh, which it follows to its head. It then descends a steep ravine, and ascending a valley reaches Wády Rahabeh. At the end of this wády is a little ravine called Wády Zaytooneh, from the great olive-tree in it. Here the camels must be left, and the ascent of Umm Shomer, a three or four hours' climb, performed on foot. The distance from the convent of Wády Zaytooneh is 16 or 17 miles by the direct road over *Jebel Moneijah*, but baggage-camels are sometimes obliged to take a longer and easier road. The first ascent of 1000 feet from the Wády Zaytooneh brings you to the summit of *Jebel Abou Sheger*. You then descend a steep ravine, cross a ridge to its further side, and then a difficult climb of 1800 feet brings you to the highest point of Umm Shomer, 8449 feet.

Tor may be reached by this route, continuing from Wády Rahabeh down some steep passes into the Gá'ah. The distance altogether from the convent is 48 miles. A longer but easier road, 53½ miles, passes down the Nugb Hawa, the Wády Soláf, and the Wády Hebrán, into the Gá'ah. *Tor* is little more than a dirty village, and contains nothing of interest. There are remains of convents in the neighbourhood, and an old fortress on the sea-shore.

Six or seven miles from *Tor* is a curious mountain called *Jebel Nágoos*. It takes its name—"the Bell Mountain," or, more correctly, the "Gong Mountain"—from the peculiar noises which are heard arising from it, and which somewhat resemble the sound of the wooden gong (*nágoos*) used in the Greek convents for summoning the community. *Jebel Nágoos* is a triangular sand-slope, filling a recess in the sandstone hills. It is about 195 feet high, 80 yards wide at the base, and narrows off towards the top. The cliffs rise about 200 feet above it. The sand is caused by the waste of the sandstone rocks. Being at so high an angle, the slightest cause sets the sand in motion, and it is this movement of the surface-sand

which has been thought to produce the sound above referred to.

m. Continuation of the journey by the Long Desert viâ 'Akabah and Petra, or viâ Nahkl, to Palestine.—Those who intend continuing their journey through the desert to 'Akabah and Petra (Wâdy Moosa), and thence to Hebron, will find that journey described in the *Handbook to Syria and Palestine*. It will be sufficient here to add a few additional hints to those already given at the beginning, and conduct the traveller a short distance on the way. It is necessary to make every possible inquiry at Cairo as to the practicability of getting to Petra. If there is any chance of the road being open, the Sheykh of the Alo-ween—the tribe which can best conduct the traveller from 'Akabah to Petra, and thence to Hebron—is generally to be found at Cairo in the winter and early spring; and from him all information can be obtained, and an engagement made with him under the sanction of the Consul to provide camels and an escort, and guarantee a safe passage, and as long a time as possible (3 days) at Petra. A back-sheesh of so much a head, probably 3*l.*, has to be paid to the fellaheen of Petra for the permission to stay there. As the Bedaween of Arabia Petræa are a much more turbulent lot than the Towarah who conduct the traveller to Sinai and 'Akabah, it may be useful to say a little about their habits and ways, and the best method of dealing with them.

It sometimes happens that a traveller is stopped on the road by what is said to be a party of hostile Arabs, and obliged to pay a sum of money, as he supposes, to save his life, or to secure the continuation of his journey in safety. Everybody who knows Arab customs must be aware that no one of a hostile tribe can ever enter the territory of any other Arabs without the insult being avenged by the sword; and it is evident, if no resistance is made on the part of those who conduct the traveller, that the attacking party are either some of their own, or of a

friendly, tribe who are allowed to spoil him by the very persons he pays to protect him; for an Arab would rather die than suffer such an affront from a hostile tribe in his own desert. If, then, his Arabs do not fight on the occasion, he may be sure it is a trick to extort money; he should, therefore, use no arms against the supposed enemies, but afterwards punish his faithless guides by deducting the sum taken from their pay; and it is as well, before starting, to make them enter into an engagement that they are *able* as well as *willing* to protect him.

Any idea of travelling with one tribe through a desert belonging to another, when they are not on friendly terms, should never be entertained. There is another disagreeable thing to which travellers are sometimes exposed. Two parties of the same tribe quarrel for the right of conducting him; and after he has gone some distance on his journey, he and his goods are taken by the opposition candidates, and transferred to their camels. The war is merely one of words, which the inexperienced in the language cannot understand; but he fully comprehends the annoyance of being nearly pulled to pieces by the two rivals, and his things are sometimes thrown on the ground, to the utter destruction of everything fragile. This may not occur, but it is as well to provide against it before starting, and a sheykh or guide should be secured who has decided authority, and can overawe all parties. Above all things it is important to secure the goodwill of the Arabs, on whom so much of the comfort of a journey necessarily depends. And nothing is easier. It can, of course, be better done if the traveller speaks Arabic; and it will then probably be his own fault if he meet with anything but good humour and willingness to oblige on every occasion.

In engaging Arabs application is made to one of the sheykhs; and when one has been found who has good recommendations, and his services have been engaged, it is only

necessary to go to the Consulate and have the agreement officially drawn up, in which the proper prices, and other particulars, are stipulated.

The road from Sinai to 'Akabah passes down the Wády esh Sheykh as far as the tomb of *Nebý Saleh*. The festival of this saint is a great event for the Towárah Bedaween, who flock to the tomb from all parts of the peninsula, and encamp round it for three days. Leaving the Wády esh Sheykh, and passing up the ravine of Aboo Suweirah, the main watershed of the peninsula is crossed, and after traversing an open tract we reach the gorge of *Wády Sa'al*, 13 miles from the Convent. Sixteen miles further on a sandy tract with blackish mounds, called *Erweis el Ebeirig*, is reached, a spot identified by Professor Palmer with Kibroth-hattaavah of the Bible (Numb. xi. 34). He is strengthened in this conclusion by a tradition of the Bedaween, which says that the erection of rough unhewn stones on a neighbouring hill, surmounted with a white pyramid-shaped block, and the numerous stone enclosures all around, are the remains of an encampment of pilgrims, who in remote ages pitched their tents here on the way to Hazeroth, and were lost immediately afterwards, and never more heard of.

The road now leads across a desolate sandy plain with a few isolated rocks, some of which are covered with Sinaitic inscriptions. The principal of these is called *Hudheibat el Hajjáj* ("the Pilgrims' Hill"). The ordinary road to 'Akabah here enters Wády Ghazáleh, and descends to its junction with the oasis of Wády el 'Ain, and thence down the magnificent gorge of Wády Weteer to the Gulf of 'Akabah. If, however, we wish to reach Ain Hudherah, the probable Hazeroth of the Bible, we turn to the left, and soon meet a magnificent gorge, in which nestles the dark-green palm-grove of *Ain Hudherah*. There are remains of old walls, an aqueduct, and many Greek and Sinaitic inscriptions. On a hill at the east side of the cliff is a building which may have been a beacon, and gives its name to

the spot, Matáli Hudherah, "the Hazeroth Look-outs."

The journey from Mount Sinai to 'Akabah takes 6 days: from 'Akabah to Petra by the Wády el Arabah 4 days, by the upper road 5 days: and from Petra to Hebron 6 days. If on arriving at 'Akabah it should be found that something has happened since leaving Cairo to render the Petra route impracticable, the traveller must turn aside to Nahkl, 4 days' journey, and thence to Hebron, 7 days. It is better to make sure of the Petra route by sending, as soon as Mount Sinai is reached, a man to 'Akabah to inquire if all is tranquil. He will be met coming back with an answer sometime probably during the third day's journey from Sinai to 'Akabah, and if it be unfavourable an alteration in the route can be made at once.

From Sinai direct to Palestine viá Nahkl is a route which presents no object of interest to the ordinary traveller: he had much better return to Suez, and go thence, viá Port Said and the sea, to Jaffa.

ROUTE 15.

CAIRO TO THE FYOÓM.

a. Preliminary Hints. *b.* Description of the Fyoóm. *c.* Cairo to Medeeneh. *d.* The Labyrinth and Lake Moëris. *e.* Other excursions from Medeeneh. *f.* The Birket el Kōrn. *g.* Kasr Kharoon, and other ruins on the shores of the Birket el Kōrn. *h.* Other parts of the Fyoóm.

a. Preliminary Hints.—By those who have the time to spare this expedition

is well worth undertaking, as it introduces them to a country differing a good deal in its general aspect from the valley of the Nile. The antiquary will find much to interest him in the supposed sites of Lake Moeris and the Labyrinth, and the ruins on the shore of the Birket el Korn; while to the sportsman the Fyóóm in the winter months offers more attractions than any other part of Egypt. The preparations for the journey will of course depend on the time intended to be spent; but tents, beds, and all the etceteras necessary to a camp life, must be taken, unless the traveller is content with a visit to Medeeneh and the neighbourhood, and while there can put up with the accommodation afforded by a Greek café. The best way of reaching the Fyóóm is by railway as far as Medeeneh. There camels and donkeys can be procured for visiting the Birket el Korn and other places.

b. Description of the Fyóóm.—The province of Egypt called the Fyóóm is a natural depression in the Libyan hills, surrounded on all sides by desert, save where a narrow strip of soil borders the canal leading to it from the Nile. It is thus almost an oasis, owing its fertility to the water of the Nile, introduced through a natural isthmus in the desert surrounding it. Its present name, *Fyóóm*, is probably derived from the old Egyptian word *Pi-om*, "the Sea"—an appellation aptly applied to a country which contained such a splendid system for storing and distributing water, as that with which the Fyóóm was endowed by King Amenemha III., the constructor of Lake Moeris and the Labyrinth. In Ptolemaic and Roman times this province was called the Arsinoite nome, which, Strabo says, excelled all others in appearance, in goodness, and in condition. It was the only place where the olive-tree arrived at any size, or bore good fruit, except the gardens of Alexandria. It also produced a great quantity of wine, as well as corn, vegetables, and plants of all kinds. This reputation for fertility it

still enjoys, and though its merits have been greatly exaggerated, it is still superior to other parts of Egypt from the state of its gardens and the variety of its productions; since, in addition to corn, cotton, and the usual cultivated plants, it abounds in roses, apricots, figs, grapes, olives, and several other fruits, which grow there in greater perfection and abundance than in the valley of the Nile; and the rose-water used in Cairo comes from the neighbourhood of Medeeneh.

The whole extent of the cultivable part of the Fyóóm measures about 23 m. N. and S., and 28 E. and W., which last was in former times extended to upwards of 40 in that part (from Kásr Kharoon to Tomeeah) where it has the greatest breadth. Its length N. and S., if measured to the other side of the Birket el Korn, is increased to 32 m. The total population is about 150,000. Its chief commerce is in corn, cotton, and cattle, chiefly sheep, of which it possesses the best breed in Egypt. In addition to the various products mentioned above, the sugar-cane has lately been planted by the Viceroy on large tracts of land, and mills have been erected in various parts.

c. Cairo to Medeeneh.—The train leaves the Geezeh station of the Upper Egypt railway about 8.30 A.M. (see Cairo, Exc. vii.) and passing Bedreshayn and one or two other stations, reaches

El Wasta Junc. Stat. for the Fyóóm, 56 m. from Cairo, in about 3 hrs. At this village, which is close to the Nile, it is necessary to wait 3 hrs. or more till the arrival of the up train to Cairo. As soon as it has left, the Fyóóm train is started. The line goes straight westward across the cultivated land. The only noticeable object is the False Pyramid to the N. On reaching the desert the road begins to ascend, and crosses the low chain of hills that divides the valley of the Nile from the oasis of the Fyóóm.

El Edwa Stat., 20 m. A small village on the edge of the cultivated land. There is capital shooting of

various kinds to be obtained in the neighbourhood. Geese, ducks, water-birds of every description, and snipe abound in the winter months, and quail a little later. There are a number of half-natural, half-artificial, dykes between El Edwa and Tomeeah, to which birds resort in great numbers. Those who are intent on sport had better pitch their tents at El Edwa, and make shooting excursions in the neighbourhood.

Medeeneh Stat., 5 m. The capital town of the Fyoóm, and so often called *Medeenet-el-Fyoóm*, and *Medeenet-el-Fares* ("City of the Knight or Horseman"). It has about 8000 inhabitants, and presents the usual aspect of a large Egyptian town, with bazaars, baths, Greek coffee-houses, and a market every Sunday. It is situated on the banks of one of the two main branches of the Bahr Yoosef, which conduct the water into the Fyoóm, through an opening in the hills near Benisoof. This branch canal, like nearly all those in the Fyoóm, has quite the appearance of a natural river. To the N. of the modern town are the mounds which mark the site of Arsinoë, formerly Crocodilopolis, the town in which was worshipped the sacred crocodile kept in the Lake Mœris. Almost the only objects of interest as yet found there have been lamps, and other articles of bronze, belonging to the Christian period. Leo Africanus says, "the ancient city was built by one of the Pharaohs, on an elevated spot near a small canal from the Nile, at the time of the Exodus of the Jews, after he had afflicted them with the drudgery of hewing stones and other laborious employments." Here, too, they pretend "the body of Joseph, the son of Israel, was buried," which was afterwards removed by the Jews at their departure; and the surrounding country is famed for the abundance of its fruit and olives; though these last are only fit for eating, and useless for their oil. Wansleb says the Copts still call the city Arsinoë in their books, and relates a strange tradition of its having been burnt by a besieging

enemy, who tied torches to the tails of cats, and drove them into the town.

d. The Labyrinth and Lake Mœris.—A visit to the site of the *Labyrinth*, and the crude-brick *pyramid of Hawárah*, which stands at its northern end, may be made from Medeeneh. The distance in a direct line is not more than 5 or 6 m., but a *détour* of more or less length will have to be made, according to the time of year and the state of the canals. Care should be taken to ascertain that the donkey-boy who acts as guide knows the way, and the proper places for crossing the various canals, especially the arm of the Bahr Yoosef which runs N. to Tomeeah, and the deep, narrow canal which flows through the W. side of the Labyrinth. This arm of the Bahr Yoosef presents here the appearance of a natural ravine, sometimes confined between steep banks, and at others widening out to a breadth of several hundred feet. Between it and the ruins are a succession of mounds, through which, immediately skirting the pyramid and the ruins, runs the narrow modern canal above referred to.

The site of the Labyrinth, which had long been a subject of doubt, was fixed by Lepsius and the Prussian commission. But little remains to justify the extravagant admiration bestowed on it by Herodotus, who says, "I visited this place, and found it to surpass description; for if all the walls and other great works of the Greeks were put together in one, they would not equal, either for labour or expense, this Labyrinth;" and he adds that "the Labyrinth surpasses the Pyramids." The founder of the Labyrinth has been variously named by ancient authors, but it seems probable that its builder was Amenemha III. of the XIIth dynasty, the same who constructed the Lake Mœris. His is the oldest name found among the ruins. The whole extent of the Labyrinth, including the pyramid, measured about 1150 ft. E. and W. by 850 ft. N. and S., and it appears to have been built round an open area 500 ft. broad and 600 ft. in length. Within this area lie such re-

mains as can still be seen, consisting of broken columns and capitals, of granite and hard white limestone. The hieroglyphics on the granite have been painted green. Herodotus says that there were 12 courts, and two different sets of chambers, 1500 above ground, and beneath them 1500 under ground, and that the underground ones "contained the sepulchres of the kings who built the Labyrinth, and also those of the sacred crocodiles."

The crocodile was the sacred animal of the nome, giving its name to the city of Crocodilopolis; and it was the hatred of the inhabitants of the neighbouring province of Heracleopolis for this animal that caused the destruction of the Labyrinth. It has been well observed that the reason of the crocodile, the eel, and other fish being sacred in inland towns of Egypt, was to ensure the maintenance of the canals which conducted the fresh water to those places, without which they could not live.

To the N. of these ruins is a crude-brick pyramid, generally called the pyramid of Hawarah. When entire it was 348 ft. square; but it is much ruined. The style of its building, in degrees, or stories, to which sloping triangular sides were afterwards added, is very evident. The bricks are very large, and appear to be of a great age. Strabo gives 4 plethra (400 ft.) for the length of each face, and the same for the height, which Herodotus calculates at 40 fathoms (240 ft.). A natural rock rises inside to the height of about 40 ft. Several stone walls, intersecting it in regular lines, act as binders to the intermediate mass of brickwork built in between them: and the outside was coated with a stone casing.

About 8 m. to the S. of the Labyrinth is another crude-brick pyramid near the village of Illahoon, a short distance to the S.W. of which, at a village called Hawarah, are the great stone dykes and sluices, mentioned by Aboolfeda, that regulate the quantity of water admitted into the Fyoóm. Some remains of older bridges and dykes swept away by various irruptions of the Nile are seen there; and to the

W. is a dyke, serving as a communication with the high land at the edge of the desert during the inundation.

From the branch of the Bahr Yoosef which runs from the bridge of Illahoon to Medeenah, numerous canals conduct the water to various parts of the province, the quantity being regulated by sluices, according to the wants of each. As of old, they offer still a more interesting specimen of irrigation than any other part of Egypt.

From Illahoon to *Benisoef* on the Nile (see Rte. 18) is about 14 m. in a direct line. On the road about 2 m. to the S.W. of the bridge of Illahoon are the mounds of an ancient town, called Tóma, which, from its name and position, probably marks the site of Ptolemæis, the port of Arsinoë.

Further on to the rt. you see the lofty mounds of Anásiéh, the ancient Heracleopolis, which stood in an island formed by the canal. The mounds of Noayreh, Baheh, Beshennee, Beliffieh, Kom Ahmar, and others, also mark the sites of old towns.

Most visitors to the Fyoóm will be anxious to visit the site of the *Lake Mæris*, of which Herodotus says, "Wonderful as is the Labyrinth, the work called the Lake of Mæris, which is close by the Labyrinth is yet more astonishing." But though the position of this lake has now been satisfactorily determined, there is little or nothing to mark the ground it occupied. To M. Linant-Bey is due the discovery of its position, and the refutation of the theory which made the Birket el Kõrn its representative. The accounts of Herodotus, Strabo, and Pliny, though widely different, all seem to show that it was an artificial lake, dug for the purpose of receiving the superfluous waters of the Nile during the inundation, and then, by means of locks and sluices, distributing them during the dry season throughout the Fyoóm and the surrounding country above and below Memphis. This function could never have been discharged by the Birket el Kõrn, the surface of which lies considerably lower than the cultivated land; nor, making every allowance for the rise of

the bed of the river and the surrounding country from the continued deposit of alluvium, could they ever have been nearly on the same level, even in Herodotus' time; and the ruins at the water's edge of the Birket el Kōrn, show that its surface was at any rate never lower than it now is. It is probable that when the inundation was excessive, and the Lake Mōeris overflowed, the superfluous water was carried off into this natural depression of the Birket el Kōrn. But the artificial reservoir of Lake Mōeris must have been on a level with the lands it was intended to supply with water.

Its position has been fixed by M. Linant-Bey in the centre of the plateau of the Fyoóm. He discovered to the N., N.E., and S. of Medeeneh, remains of an old dyke of great strength, extending over an area of some 30 m. Within the circumference of these remains was Lake Mōeris. Biahmoo, about 4 m. to the N. of Medeeneh, formed the N.W. angle; from thence the dyke can be traced for about 10 m. E. as far as Wády Wardán, and 18 m. S., as far as Ghérek. That this must have been the position of Lake Mōeris is still further proved by the now ascertained site of the Labyrinth, which, Herodotus tells us, was "a little above Lake Mōeris, in the neighbourhood of Crocodilopolis." His assertion that it was 450 m. in circumference, may be explained by the supposition that he embraced in this measurement the whole water-system of the Fyoóm, the Birket el Kōrn included.

The conception and execution of this gigantic work were due to Amenemha III. of the XIIth dynasty, the same who built the Labyrinth. The name Mōeris, given to him by the Greeks, is simply derived from the old Egyptian word *méri*, which signified a *lake*. The records of the rise of the Nile, put up by the same king at Semneh, are an additional proof of the attention he bestowed on hydraulic engineering.

e. Other Excursions from Medeeneh.
—Another excursion may be made to

Biggig, about 2 m. to the S.S.W. of Medeeneh, where is an obelisk of the time of Osirtasen I., who erected that of Heliopolis. It has been thrown down, and broken in two parts; one about 26½ ft., the other 16 ft. 3 in. long. One face and two sides are only visible; and few hieroglyphics remain on the lower part. The mean breadth of the face is 5 ft. 2 in., or 6 ft. 9½ in. at the lower end, and the sides are about 4 ft. in width. At the upper part of the face are five compartments, one over the other; in each of which are two figures of king Osirtasen offering to two deities. Below are columns of hieroglyphics, many of which are quite illegible. The other face is under the ground. On each of the two sides is a single column of hieroglyphics, containing the name of the king, who on one is said to be beloved by Phtah, on the other by Mandoo—evidently the principal deities of the place. On the summit of the obelisk a groove has been cut, doubtless to hold some ornament, like that of Heliopolis; though this of *Biggig* differs from it, and from other obelisks, in its apex being round and not pointed; and in the breadth of its sides, and its faces being so very dissimilar. The people of the country look on these fragments with the same superstitious feeling as on some stones at the temple of Panopolis, and other places; and the women recite the *Fat'ha* over them in the hope of a numerous offspring.

At *Biahmoo*, about 4 m. to the N. of Medeeneh, are some curious stone ruins. They consist of two buildings, distant from each other 81 paces, measuring 45 in breadth and about 60 in length, the southern end of both being destroyed. They stand nearly due N. and S., and at the centre of the E. and W. face is a doorway. In the middle of each is an irregular mass of masonry about 10 paces square and about 20 ft. high, having 10 tiers of stone remaining in the highest part; and at the N.E. corner of the eastern building the outer wall is entire, and presents a sloping pyramidal face, having an angle of 67°. Some have supposed them to be pyramids, and

have seen in them the two mentioned by Herodotus, as standing in the centre of Lake Mœris. But their position does not accord with this idea; and the angle is not that of a pyramid.

f. The Birket el Korn.—The Birket el Korn is about 15 m. distant in a straight line from Medeeneh. If it is the time of the sugar-cane harvest, advantage can be taken of the railway which goes from Medeeneh to Nezhleh and Abookseer, both villages not far from the lake. At other periods of the year a train only runs occasionally. It is generally very difficult to hire camels or donkeys in the Fyoom, and it is a good thing to get an order from the governor at Medeeneh, addressed to the village sheykhs, requiring them to furnish the traveller with what he may require. None of the ruins which will presently be described on the shore of the Birket are particularly well worth a visit. The best headquarters for shooting is perhaps the small village of El Wady, situate about midway along the S. shore of the lake, at the mouth of what is called the Wady river, one of the main branches of the Bahr Yoosef canal before alluded to, which here empties itself into the lake. Plenty of wild-fowl shooting is to be had here in the winter, and quail are abundant in February. Hares, too, abound in the tamarisk-bushes on the shore of the lake to the east of El Wady. Boars and wolves may sometimes be seen, but the place to find them is on the opposite or N. side of the lake. There are some large clumsy fishermen's boats at El Wady, but any one who wants to shoot on the lake, and cross from one side to the other readily, had better take his own boat with him. El Wady is about 5 m. from Abookseer.

The following would make a good tour from Medeeneh. To Nezhleh, and thence to the Kasr Kharoon: from Kasr Kharoon along the W. shore of the Birket el Korn to El Wady, Abookseer, and Senhoor: from Senhoor inland to Tomeeah: and thence back to Medeeneh or El Edwa. This would occupy from 5 to 8 days.

The lake is about 35 m. long, and a little more than 7 broad in the widest part, and has received its name, *Birket el Korn*, or *Keroon*, "the Lake of the Horn," from its form, which is broad at the eastern end, and curves to a point at its opposite extremity. Towards the middle is a barren island, called Gezeeret el Korn. The depth of the lake varies according to the time of year, but the average in the deepest part may be about 30 ft. The surface is considerably below the level of the Nile. The water is brackish, and even salt, particularly in summer, before the inundation has poured into it a supply of fresh water. It is partly fed by this, and partly by springs, which are probably derived from filtrations from the Nile over a bed of clay.

Until lately the Birket el Korn was considered to be the old Lake Mœris, but, as has been already shown, modern science has proved the inaccuracy of that idea. The first view of the lake from the upland plain of the Fyoom is very grand. Dense groves of palm-trees occupy the foreground in the neighbourhood of Senhoor and Nezhleh: the plain sloping gradually down to the lake is richly cultivated; the immediate shore is dotted with picturesque groups of tamarisk-bushes: the lake itself, on a calm day, glitters like a sea of molten silver; while beyond it stretches the desert, to the E. a succession of undulating sand-hills, to the W. a chain of rocky mountains, extending to the edge of the horizon. Mention has already been made of the numbers of aquatic birds, especially in winter. The lake also abounds in fish, mostly of the same kind as those found in the Nile. As usual in Egypt, the fisheries are farmed.

g. Kasr Kharoon, and other Ruins on the Shores of the Birket el Korn.—The principal ruins on the shores of the Birket el Korn are those called Kasr el Kharoon. They are at the S.W. corner of the lake, about 10 m. from Nezhleh, and rather more from the village of El Wady. The road from the latter lies along the shore, and over the desert. Nezhleh is on the banks of

the river-like canal called El Wády, whose mouth is at the village of the same name.

At Nezeh the ravine, from bank to bank, measures 673 ft., and 100 in depth from the top of the bank to the level of the water in the channel at the centre, which is 120 ft. broad. In the ravine itself are the remains of a wall, partly brick, partly stone, which is said to have been once used to retain the water, like that of Tomeeah, where there is a similar deep broad channel, and where the large reservoir of water, kept up by the dyke, has probably been made in imitation of the old artificial Lake Moëris. About $1\frac{1}{2}$ m. below Nezeh are some mounds, called Wateeah, and the tomb of Sheykh Abd el Bári.

To the W. of Nezeh are the sites of 2 ancient towns, called Haráb-t-el Yahood, "the Ruins of the Jews," and El Hammám, "the Baths." Neither of them presents any but crude-brick remains, and the former has evidently been inhabited by Moslems, whose mud houses still remain. Medeenet Hati, Medeenet Madi, and Hárab-t-en Nishán, have extensive mounds of ancient towns, amidst which are found fragments of limestone columns, bricks, pottery, glass, and a few Roman coins.

On the road to Kasr Kharoon is Kasr el Benat, "the Palace of the Girls," a small crude-brick ruin, of which the plans of 3 rooms only can be traced; the whole measuring 30 paces by 10. Near it is the site of an old town, with much broken pottery, bricks, and other fragments. One mile and a half to the S. are the mounds of Hereét, presenting the remains of brickwork, but no ruins. Traces of vineyards and the channels of old canals are to be seen, together with much pottery and some tombs, before reaching Kasr Kharoon.

The principal building, to which the name of *Kasr Kharoon* properly belongs, is an Egyptian temple, measuring 94 ft. by 63 ft., and 46 ft. in height, preceded by a court about 35 ft. in depth. It contains 14 chambers and 2 staircases on the ground-floor, besides a long passage on either

side of the adytum, whose end wall is divided into 3 narrow cells. The whole is of hewn stone, and of a very good style of masonry.

About 380 paces (or 900 ft.) in front of the temple is a square stone ruin, that probably formed the entrance of its *dromos*; near it is another small building of similar materials; and 130 paces to the S.E. is a Roman temple of brick, stuccoed, about 18 ft. square, on a stone platform, the outer face of its walls ornamented with pilasters and half-columns. In form, size, and appearance, it resembles 2 buildings near Rome, one called the temple of Rediculus, and the other a supposed tomb, outside the Porta Pia. The roof is arched, and the door in front opens upon a small area, part of the platform upon which it stands; and the principal difference between this and the above-mentioned buildings is, that here half-columns are substituted at the side walls for pilasters. It has a side-door. Other vestiges of ruins are scattered over an extent of about 900 by 400 paces, or about 2200 by 1000 ft.; and at the western extremity of this space, 350 paces behind the temple, are the remains of an arch, partly of stone, and partly of crude-brick, whose northern face looks towards the lake, and the other towards a small crude-brick ruin. Near the arch is a stone resembling a stool, or an altar, also of Roman time.

It is not alone by the situation of this town that the former extent of the cultivated land of the Arsinoïte nome is attested, but by the traces of gardens and vineyards which are met with on all sides of the Kasr Kharoon, whose roots now supply the Arabs with fuel when passing the night there.

Broken pieces of old glass lie thickly strewn about the desert in the neighbourhood, and there are many copper coins. It has been conjectured that Kasr Kharoon marks the site of Dionysias.

To the N.E., on the shore of Birket el Kôrn, are vestiges of masonry, perhaps of the port (if it deserves the name) of this town. To the N., about

12 m. from the lake, is a lofty range of limestone mountains, and behind them is the ravine that joins, and forms part of, the Bahr-el-Fargh, to the W. of the Natron Lakes.

The ruins of *Kom Weseém* or *Kom Wesheém-el-Haggar*, are little more than 5 m. from the eastern end of the lake, and 4 from Tomeeah, close to the road leading to the pyramids. They consist of extensive mounds, and below them are remains of crude-brick houses on stone substructions, amidst which may be traced the direction of the streets of a town. On the mounds the remains seem to be chiefly, if not entirely, of tombs, in some of which animals were buried. There are a few granite blocks, and others of a compact shell limestone. Some of the former had been cut into millstones. Fragments of glass abound; and Ptolemaic coins badly preserved, together with an arched room, prove these ruins to be of late time. Beyond the town to the N.E. are numerous large round blocks of stone extending to a great distance along the plain, which has given the epithet *El Haggar* to the place; but they are not hewn stone, and have not belonged to any monument.

At *El Hammám*, by the water's edge, at this end of the lake, are the remains of "baths," and a few other ruins of no great interest, broken amphoræ, glass, and other fragments. A little above was the town to which they belonged.

There is another place called "the baths," with still fewer remains of burnt brick, on the S. side of the lake; and to the E. of this, at the projecting headland below Sheykh Abd el Kadee are a few more vestiges of brickwork. The tomb of the Sheykh also stands on the site of an old town, on the way from Senhoor to the lake.

Nearly opposite these southern "baths" are the ruins of *Dimáy* or *Nerba*, a large town, distant about 2 m. from the lake.

On the way from the usual place of landing, below *Dimáy*, you pass several large blocks resembling broken

columns, but which are natural, as at *Kom Weseém*.

A raised paved *dromos*, leading direct through its centre to an elevated platform and sacred enclosure, forms the main street, about 1290 ft. in length, once ornamented at the upper end with the figures of *lions*, from which the place has received the name of *Dimáy* (or *Dimeh*) *es Saba*. This remarkable street (which recalls the paved approach to the temple of Bubastis), the lions, and the remains of stone buildings, prove the town to have been of far greater consequence than *Kom Weseém*. The principal edifice, which is partly of stone, stands at the upper end of the street, and was doubtless a temple: it measures about 109 ft. by 67 ft., and is divided into several apartments, the whole surrounded by an extensive circuit of crude brick, 370 ft. by 270 ft. An avenue of lions was before the entrance of this sacred enclosure (or *temenos*), 87 ft. in length, connecting it with one of those square open platforms, ornamented with columns, so often found before the temples of the Thebaid; and this avenue formed a continuation of the main street. The total dimensions of the area occupied by the town were about 1730 ft. by 1000, but the extent of its walls is not easily traced amidst the heaps of sand that have accumulated over them; and the whole is in a very dilapidated state.

The site of *Bacchis* may have been at *Dimáy*, or at *Kom el Weseém*.

h. Other parts of the Fyoóm.—*Abookseer* is a large village with the usual mounds, about 4 m. from the lake on E. shore. A short distance to the W. of it is a large sugar-factory, whence a railway runs round by *Nezleh* to *Medeeneh*. About a mile from the village to the E. is some marshy ground, much frequented by ducks and various kinds of aquatic birds. The direct road from *Abookseer* to *Medeeneh* passes by the marsh, and joins the railway embankment about $\frac{1}{2}$ m. beyond it.

Senhoor is a large and picturesque village, buried in a forest of palm-trees,

and partly surrounded by a deep water-course. It is situated about 5 m. from the lake at its N.E. corner. There are extensive mounds, but no ruins. In a gorge near, on the borders of a stream in the midst of the date-groves, is the charming little village of *Fidedeen*. There is a beautiful view of the lake from the country round Senhoor.

Inland from Senhoor is *Senooris*, a large village occupying the site of an old town, but with no ruins. Medeenah is about 10 m. distant to the S.

Continuing on in N.W. direction we pass Kafr Mukfoot, in the centre of a most richly cultivated country, and 8 m. from Senooris reach *Tomeeah*, the last village at the N.E. side of the Fyoóm. It has no ruins, but is interesting from the remains that exist of the old system of dykes and reservoirs. The same system is still carried out on a smaller scale. There is a deep ravine, or valley, as at Nezeleh, the lower part of which was dammed by a buttressed wall of great thickness. Water-fowl are very numerous in the neighbourhood of Tomeeah; also hares and sand-grouse. Medeenah is about 17 m. distant, and El Edwa 12 m.

From Tomeeah a road leads across the desert to Dashoor and Sakkarah, rather more than 30 m.

About 20 m. from Medeenah, to the S.W., is *El Ghérek*, a town about 700 paces long by 500 broad, protected against the Arabs by a wall furnished with loopholes and projecting towers. Over the gateway are some old sculpture, and parts of small columns and pilasters. It has no ruins, and the mound near it, called Senooris, seems only to mark the site of an older Arab village. And though the stones on the W. side, from which the village has received the pompous name of Medeenet el Haggar, "the City of the Stone," once belonged to ancient ruins, there is no vestige of building that has any claim to antiquity. The town stands at the edge of an isolated spot of arable land, surrounded by the desert, and watered by a branch of the canal that extends to the lands about Nézeleh, and the

western extremity of the Fyoóm. It is the land that has given the name Ghérek, "*submerged*," to the village; doubtless from its having been exposed to floods, by the lowness of its level, when accidents have occurred to the dykes. It has been erroneously called a lake.

At El Benián, "the Buildings," to the N.E. of El Ghérek, are an old doorway, broken shafts, and capitals of Corinthian columns of Roman time, built into a sheikh's tomb; and at Taleét and Sheykh Abou-Hamed, to the eastward, are the mounds of two other towns. These indeed occur in many parts of the Fyoóm; and though we cannot credit the tradition of the people that it formerly contained 366 towns and villages, it is evident that it was a populous *nome* of ancient Egypt; and that many once existed both in the centre and on the now barren skirts of the Fyoóm. Indeed the cultivated land extended formerly far beyond its present limits: a great portion of the desert plain was then taken into cultivation, and several places may be noted where canals and the traces of cultivated fields are still discernible to a considerable distance E. and W. of the modern irrigated lands.

ROUTE 16.

CAIRO TO THE LITTLE OASIS, THE GREAT OASIS, AND THE OASIS OF DAKHLEH, BY THE FYOÓM.

a. Different roads to the Oases. b. Requisites for the journey. c. Distances. d. Wády Ryán. — Moileh. e. Little Oasis. f. El Hayz. g. Faráfeh. h. Oases of the Blacks in the interior to the west. i. Oasis of

Dakhleh. *j.* Great Oasis. *k.* Distances in the Great Oasis. *l.* Road to the Nile at Abydus. *m.* Road to Esneh.

a. The most frequented roads to the Little Oasis are from the Fyoom and from Behnesa, and the average distance from them is the same, about 3 days' journey.

The Great Oasis may be visited from Asyoot, from Geezeh by Abydus, from Farshoot, from Thebes, or from Esneh; and that of Dakhleh from Beni Adea near Manfaloot, or by the Great Oasis.

The route by the Fyoom and the Little Oasis includes El Hayz and Faráfreh, and gives the best idea of the character of the African desert; but most persons who go to the Oases will be satisfied with a visit to the Little Oasis from the Fyoom or from Behnesa, and to the other two from some point in Upper Egypt, returning again to the same, or to some other, place on the Nile.

There is little to vary the monotony of the roads to the Oases: and the dreary journey over a high desert plain, or table-land, scarcely diversified by occasional barren valleys, has led to the mistaken impression of the charm of those "islands of the blessed." Some have supposed them to be cultivated spots in the midst of a desert of sand, with rich fields kept in a state of perpetual verdure by the streams that run through them, and affording the same contrast to the extensive barren plain around them as islands to the level expanse of the ocean. These highly-wrought pictures soon vanish on arriving at the Oases. The surrounding tract, over which the roads lead to them, consists of a lofty table-land, intersected here and there by small shallow valleys, or ravines, worn by the water of rain that occasionally falls there; and the Oases lie in certain depressions in this mountain-plain, surrounded by cliffs more or less precipitous, and very like those to the E. and W. of the valley of the Nile. In the centre, or in some part of this depressed plain, is

the Oasis itself,—a patch of fertile soil, composed of sand and clay, which owes its origin to the springs that rise here and there to fertilise it. Here are gardens, palm-groves, fields, and villages, not unlike a portion of the valley of the Nile, with a sandy plain beyond, in which stunted tamarisks, coarse grasses, and other desert plants, struggle to keep their heads above the drifted sand that collects around them. The distant hills, or the abrupt faces of the high mountain-plain surrounding the whole, complete the scene, and if you ascend a minaret, or any point higher than the rest, you may add to these general features some stagnant lakes, whose feverish exhalations cause and account for the yellow complexion of the inhabitants, and make it unsafe to visit the Oases in summer or autumn.

b. Requisites for the Journey.

Full instructions as to what is required for a desert journey will be found under Rte. 14, *a*; and the traveller must decide for himself whether he will be content with bare necessities, or go in for comparative luxuries. It is not always easy to procure camels at Medeenet el Fyoom, and it is therefore as well to obtain at Cairo a letter of recommendation to the authorities there.

c. Distances.

	Days.
Cairo to Medeenet-el-Fyoom.	
See Rte. 15	1
El Ghérek (sleep there and take water)	1
Wady Ryán (brackish water) ..	$\frac{1}{2}$
Zubbo, in the Little Oasis ..	$2\frac{1}{2}$
Zubbo to El Kāsr in this Oasis	
6 $\frac{1}{2}$ m.	$\frac{1}{4}$
El Kāsr in Little Oasis to El Hayz (short day)	1
El Hayz to Faráfreh	3
Faráfreh to Oasis of Dakhleh ..	4
Oasis of Dakhleh to Great Oasis	3
Great Oasis to Abydus, 38 to 40 hrs. (long days)	3

d. Wády Ryán, and Moileh.

On going from the Fyoom to the Little Oasis, the first halt is at the valley called Wády Raián or Ryán, abounding with palm-trees and water. It is not sweet, like that of the Nile, but is good for camels; the supply for the journey should therefore be taken in at the western extremity of the lands of El Ghérék. It is always better to have too much than too little, and rather more than the Arabs say is necessary, as they try to load their camels as lightly as possible, and think little for the future.

About 15 m. to the S.E. of Wády Ryán, and some way to the l. of the road, is the valley of Moileh with a ruined convent or monastery, and a spring of salt water. It may be visited on the way to Wády Ryán, by making a small *détour*, and is curious as a Christian ruin. It contains 2 churches, one of stone, the other of brick, and is surrounded by a strong wall, with a tower of defence on the N. side. In the churches are several Coptic and some Arabic inscriptions, and figures of the Apostles and saints; and the cornice that runs round a niche in the stone church is richly carved, though in bad taste. The total dimensions of the convent are 89 paces by 65. In the same valley are some curious specimens of the picturesque wild palm-tree.

There is nothing remarkable on the road to the Oasis; and one cluster of acacia-trees appears a singular novelty. On descending into the low plain in which the Oasis, properly so called, stands, you perceive that the calcareous mountains repose on sandstone, with a substratum of clay, holding the water that rises from it in the form of springs. You pass numerous stunted tamarisk-bushes, some palms and springs, then some stagnant lakes; and after sinking in the salt-crust of once flooded fields, that crackles under your feet, you reach the thick palm-groves, gardens, and villages of the Wah. It is divided into two parts, separated by some isolated hills, over which the principal road passes from

one to the other. Those hills are sandstone, and they present some curious geological features.

e. Little Oasis—The modern name of the little Oasis, the Oasis Parva of the Romans, is *Wah el Behnesa*,—a translation of the old Coptic Ouahé Penge. The Arabs pretend that it was so called from having been once colonised from Behnesa, on the Bahr Yooséf; and it is to this that Aboul-feda alludes in speaking of “another Behnesa in the Wah.” It is also known as the Wah el Mendéesheh, and the Wah el Ghárbee, though this last is properly its “*western*” division. The Arabic name *Wah* is the same as the ancient Egyptian Ouah, Aua, or Oa, which with the Greek termination formed Auasis, or Oasis, and is the Coptic Ouahé.

The only ancient stone remains are a small ruin near Zubbo, and a Roman building in the town of El Kásr, which has thence derived its name, signifying “the Palace.” This was once a handsome edifice, well built, and ornamented with Doric mouldings; and its arch, with the niches at the side, has still a good effect. The Kásr el Alám, about $1\frac{1}{4}$ m. to the W. of El Kásr, is an insignificant crude-brick ruin: there is another about $\frac{3}{4}$ m. to the S.W. of the same town; and to the E. of Zubbo are some rude grottoes.

The Little Oasis has several springs of warm water, which, when left to cool in porous jars, is perfectly wholesome and palatable, though some say it disagrees with strangers in the summer. The most remarkable are at Bowitti and El Kásr, the former having a temperature of 27° Reaum.; the latter, whose steam is converted into a rude bath, of $27\frac{1}{4}^{\circ}$ Reaum., or about $93\frac{3}{8}^{\circ}$ Fahr. With regard to the real and apparent warmth of the water of some of these springs, an idea may be had from a pond formed by them of Zubbo, whose water soon after sunrise (Feb. 3), the exterior air being $8\frac{1}{2}^{\circ}$ Reaum., was $18\frac{1}{2}^{\circ}$, and quite warm to the hand; at midday, the exterior air being 15° , it was 21° , and cold to

the hand; and in the evening at 9 P.M., the exterior air being $12\frac{1}{2}^{\circ}$, the water was $20\frac{1}{4}^{\circ}$, and consequently warm to the hand; explaining the exaggerated phenomena of the Fountain of the Sun, in the Oasis of Ammon. The pond is about 30 ft. wide, and 5 or 6 ft. in depth. It is the one mentioned by Belzoni.

In this Wah are grown a variety of fruit-trees, much liquorice, rice, barley, wheat, *doora*, clover, wild cotton, and most of the usual productions of the Nile; but the principal source of wealth here, as in the other Oases, is the date-tree, which yields a very superior quality of fruit.

The dates are of 4 kinds: the Sol-tanee, the Saïdee, which are the best, the Kaka, and the Ertob (rottub); but those of the Séewah are even better. The proportion of fruit-trees is also much greater than on the Nile.

A conserve of dates, called Ag'weh, is made by pounding them in a mass, and then mixing whole dates with it. The Saïdee are preferred for this purpose, and are preserved in earthen jar, and kept by the natives for their own use; but some, which they put into baskets, are sent to the Nile, where they are highly and justly esteemed. They are very sweet and rich, unlike any produced in Egypt.

They make no brandy from dates, but extract a palm-wine, called Lowb'geh, from the heart of the tree,—an intoxicating beverage, of which they are very fond. It is thus made: in the summer, when the sap is up, they cut off all the *geréets* (palm-branches), except 3 or 4 in the middle; and then, having made incisions in every part of the heart, at the foot of those branches, they stretch a skin all round, to conduct the juice into a jar placed there to receive it. Some palms fill a jar in one night, holding about 6 pints. It is sweetened with honey, and drunk as soon as made; and its taste and effect are very much like new wine, with the flavour of cider.

The heart of the palm-tree is also cut out and eaten. But this, like the process of making the wine, spoils

the tree. (Cf. Xenoph. Anab. 2, 3.) The people of the Nile, therefore, never taste the former unless a tree falls, as they cannot afford to sacrifice what costs them an annual duty. The trees of the Oases are taxed in mass; those of the Nile singly.

They also make treacle from the dates; and they lay up dried pomegranates for the winter and spring.

The liquorice-roots (*soos*) are sent to the Nile in baskets, and are used for making a sort of *sherbet*.

The principal gardens are about El Kasr, where fruit-trees are abundant, particularly apricots, pomegranates, Seville oranges (*naring*, whence the Spanish *naranja*, and our "orange") and vines; they have also the banana, the *nebk*, and *mokhayt* (Rhamnus Nabeca, and Zizyphus), olive, peach, fig, pear, and some others. Olives are not abundant, and they are mostly brought from the Séewah and Farafreh.

Though the inhabitants of the Oases are a much less industrious and energetic race than the *fellaheen* of Egypt, they pay considerable attention to the cultivation of their lands; but they have not to undergo the same toil in raising water as on the Nile, the streams that constantly flow from plentiful springs affording a convenient and never-failing supply for irrigation. But the stagnant lakes created by the surplus of water exhale a pernicious miasma, causing a dangerous remittent fever, which annually rages in the summer and autumn; and the Arabs of the desert consider it unsafe to visit these districts at any other season than the winter and the spring.

The height of these Oases varies. The Little Oasis being about 200 feet higher than the Nile at Benisooef, while the Great Oasis and that of Dakhleh are nearly on the same level. But in all of them the water seems to rise from an argillaceous bed, which in the two former lies under limestone, and in the latter under sandstone strata. It may, however, be reasonably conjectured that the water comes originally from the Nile, whence, carried over the clay, it finds its way to the different

Oases, as to the Natron valley; and its occasionally rising, in a level higher than the Nile in the same latitude, is explained by its having entered the conducting stratum at some more southerly, and consequently more elevated, part of the river's course.

The annual tax paid by the Oases to the Egyptian Government amounts to about 8000*l*. The population of the Little Oasis may perhaps be reckoned thus:—

	Inhabitants.
Zubbo	300
Marēēh	400
El Kāsar, about	3500
Bowitti, about	3000
Total about	7200

The distances in this Oasis are:—

From Zubbo and Mareeah (which are not $\frac{1}{2}$ a mile apart) to the ruined village of Bayrees to the S.E., 2 m.

From Zubbo to Bowitti in the western division of the Oasis, crossing the hill, 4 m.

From Bowitti to El Kāsar less than $\frac{1}{2}$ m.

From El Kāsar to the western limit of the cultivated lands, $1\frac{1}{2}$ m.

No general extent of this Oasis can be given, owing to its irregularity; and indeed in all of them the cultivable spots bear a very small proportion to the dimensions of the valley over which they are studded.

f. El Hayz.—The small Wah of El Hayz is a short day to the S. of this Oasis, of which, indeed, it is a continuation. It has springs and cultivated land belonging to the people of El Kāsar and Bowitti, who go there at certain seasons to till it, and collect the crops. But it has no village, and the only appearance of buildings is at El Errees, where a ruined church shows it was once the abode of Christian monks. This consists of a nave and aisles, with rooms on the upper story. Some of the arches have the horseshoe form; and over a window is a Coptic inscription. About 600 paces to the S.W. is

another crude-brick ruin, about 74 paces by 50, within the walls, which are about 30 ft. high, and near this are much pottery and some *nebk*-trees, which indicate the previous existence of a garden, either belonging to a monastery or a town.

g. Farāfreh.—About 3 days from El Hayz are the Oasis and village of Farāfreh, containing about 60 or 70 male inhabitants. The *Kassob*, “cane,” mentioned by Ebn-el-Werde, appears to be the *dokhn* or millet (*Holcus saccharatus*), grown in this district; and it is remarkable that the name *Kassob*, usually confined to sugar-cane, is here applied to millet. The productions of Farāfreh are very much the same as those of the other Oases, but it excels them in the quality of its olives, which are exported to the Little Oasis. Farāfreh was formerly called Trinytheos Oasis, but it boasts no remains of antiquity. It has a castle or stronghold that commands and protects the village in case of attack from the Arabs, or more dangerous enemies.

h. Oases of the Blacks.—Five or 6 days W. of the road to Farāfreh is another Oasis, called *Wādy Zerzōora*, about the size of the Oasis Parva, abounding in palms, with springs, and some ruins of uncertain date. It was discovered at the beginning of the century by an Arab, while in search of a stray camel, and from seeing the footsteps of men and sheep he supposed it to be inhabited. Gebābo, another Wah, lies 6 days beyond this to the W., and 12 days from Augila; and Tazerbo, which is still farther to the W., forms part of the same Oasis. The general belief is that Wādy Zerzōora also communicates with it. The inhabitants are black, and many of them have been carried off at different times by the Moghrebins for slaves: through the “Valleys of the Blacks,” a series of similar Oases lie still further to the W.

According to another account, Zerzōora is only 2 or 3 days due W. from Dakhleh, beyond which is another Wādy; then a second, abounding in cattle; then Gebābo and Tazerbo; and

beyond these, Wády Rebeeána. Gebábo is inhabited by two tribes of Blacks, the Simertayn and Ergezayn.

These are, perhaps, the continuation of palm-bearing spots mentioned by Edrisi, which he says extend to Cuca and Cawar.

i. Oasis of Dakhleh.—Four days to the S. of Faráfreh is the *Wah el Gharbee*, or *Wah ed Dakhleh*, “the Western or Inner Oasis.” The name of Dakhleh is put in opposition to Khargeh (which is given to the Great Oasis that lies E. of it),—the one meaning the “receding,” the other the “projecting” Wah; Khargeh being called *projecting*, as being nearer to Egypt.

A great portion of the road from Faráfreh lies between two of the numerous high ridges of drifted sand that extend for many miles, nearly due N. and S., parallel to each other. There is no water after passing Ain ed Dthukker, the halting-place of the first day's march.

Though noticed by Arab writers, the position and even the existence of the Wah ed Dakhleh were unknown in modern times, until visited by Sir Archibald Edmonston in 1819.

The crude-brick remains of numerous towns and villages prove it to have been once a very populous district. A little more than 5 m. to the W.S.W. of the modern town of El Kasr is a sandstone temple, called *ed Dayr el Hagar*, “the Stone Convent,” the most interesting ruin in this Oasis. It has the names of Nero and Titus in the hieroglyphics; and on the ceiling of the adytum is part of an astronomical subject. Amun, Maut and Khonso, the Theban triad, were the principal deities; and the ram-headed Nou, Noum, or Neph, and Harpocrates were among the contemplar gods; but the Theban Jupiter and Maut held the post of honour. The temple consists of a vestibule, with screens half-way up the columns; a portico, or a hall of assembly; a transept or prosekos; and the central and two side adyta; 121 ft. before the door of the vestibule is a stone gateway or pylon, the entrance to an area measuring 235 ft. by 130.

surrounded by a crude-brick wall. At the upper or W. end of it are the remains of stuccoed rooms; and on the N.E. side are some columns covered also with stucco, and coloured.

There are many crude-brick remains in the neighbourhood; and about $1\frac{1}{2}$ m. from El Kasr are the extensive mounds of an ancient town with a sandstone gateway. The fragments of stone which lie scattered about appear to indicate the site of a temple, now destroyed.

Those mounds are about half a mile square, and below them to the E. is a spring called Ain el Keeád, whence they have received the name of Medeeneh Keeád. They are also known as Lémhada. The only ruins now remaining are of crude brick; and from the state of their vaulted rooms, these appear to have been of Roman time.

El Kasr and Kalamóon are the chief towns of the Wah ed Dakhleh. The sheykhs of El Kasr call themselves of the tribe of Koráysh, and say that their ancestors, having migrated to this part of the country about 400 years ago, bought the springs and lands, which they have ever since possessed; and the Shórbagees of Kalamóon (which is distant 8 m. to the S.) claim the honour of having governed the Oases from the time of Sultan Selim.

About $9\frac{3}{4}$ m. to the E. of Kalamóon is the village of Isment, where is the capital of a column with an Athor (or Isis) head, and near it some crude-brick ruins called, as usual, ed Dayr, “the Convent.” About $1\frac{1}{2}$ m. to the S.W. is Māsarah. Ballat is a little more than 10 m. to the E. of Isment. On the road, and about $2\frac{1}{2}$ m. from the latter village, are the ruins of a large town, called *Isment el Kharáb*, “the ruined Isment.” The most remarkable remains there are a sandstone building measuring 19 paces by 9, consisting of 2 chambers, in a very dilapidated state; and another near it, measuring 5 paces by 5, with an addition before and behind of crude brick, stuccoed and painted in squares and flowers. Nineteen paces in front of it is a stone gateway, the entrance to the area in which

it stood. There are also some large crude-brick buildings ornamented with pilasters, apparently of Roman-Egyptian time; within which are vaulted chambers of sandstone. Many of the houses of the town remain, mostly vaulted and succoed; and the streets may easily be traced. A little more than 1 m. from this are other ruins, called El Kasar el Aréesch.

Near Ballat is a ruined town called Beshédy. The houses were vaulted and stuccoed, and the principal building seems to have been a temple, of crude brick, with the Egyptian ovals and cornice. The doorway is arched, and it is evidently of Roman time.

The population of the Wah ed Dakhleh has been given as under:—

	Male Inhabitants.
El Kasar	1200 to 1500
Kalamoon	800 to 1000
Gedéedee	1000
Ballat	800
Moot	400
Māsarrah	250
Isment	250
Hindow	600
Bedcholo, or Aboo-	
dokhloo	400
Mooshéeh	500
Gharghoor	50

Total from 6250 to 6750.

The condition and population of this Oasis are very superior to those of the other two: and in spite of the authority of Yacutus, who says, "The Wah which is opposite the Fycóm is better inhabited than the second," or Wah ed Dakhleh, it is evident that the latter was always more populous, and always contained a greater number of villages. Indeed in the Oasis Parva there are only 4—Zubbo, and Mereeh or Mendeesheh, El Kasar, and Bowitti: whereas Dakhleh contains 11, and a population of more than 6000 male inhabitants. The remains, too, of ancient towns and villages far exceed any that the former can boast, and prove its superiority in this respect at all times.

Dakhleh abounds in fruits, particularly olives and apricots; but dates, as

in all the Oases, bring the principal revenue to the district. At El Kasar is a warm spring, whose copious stream supplies several baths attached to the mosk, for which its temperature of 102° Fahr. is well adapted. The people are hospitable, and consequently differ from those of the Oasis Parva; nor are they so ignorant and bigoted as the latter, or as those Faráfreh.

The general position of the Oasis of Dakhleh is N. and S., in the direction of a line passing through El Kasar to Kalamoon, and thence E. towards Ballat; its extent northwards measuring about 15 m., and E. and W. about 28. Much rice is grown in this, as in the other Oasis, particularly about Moot and Māsarrah: but it is very inferior to that of the Delta, the grain being small and hard.

j. THE GREAT OASIS, OR WAH EL KHARGEH.—Three short days to the eastward of the Wah ed Dakhleh is the *Great Oasis*, or *Wah el Khargeh*. It has also the name of Menamoon, perhaps taken from Ma-n-amum, signifying "the Abode of Amum." On the road is a small temple, and a well of water called Ain Amoór, surrounded by an enclosure of crude brick, intended to protect the temple, and secure access to the spring. Kneph, Amunre, and Maut are the principal deities. Though the name seems to be of a Cæsar, the temple has an appearance of greater antiquity than the generality of those in the Oases; no remains of a town have been found, and it is possible that this temple and enclosure were only intended to add a sanctity to the site of the spring, and to ensure its protection.

The first object of interest, on entering the Oasis of El Khargeh on that side is a *columbarium*, consisting of a large arched chamber, pierced with small cells for cinerary urns, capable of containing the condensed residue of numerous burnt bodies. It measures about 17 ft. by 8 ft., and about 20 ft. in height. Beyond it are other ruins and tombs; then another *columbarium*, and a tower about 40 ft. high, in which were once separate stories, the lower

rooms arched, the upper ones having had roofs supported by rafters. The tower protected a well, and was probably an outpost for soldiers. About 1-3rd of a mile to the N. of this, and S.E. of the columbarium, are the remains of another tower and ruined walls; beyond which is another ruin of crude brick with an arched roof, and a door in the Egyptian style. Half a mile further are other crude-brick ruins on the hills, and an old well about 50 ft. in diameter. About a mile beyond, to the S., is the *Kasr Ain es Sont*, "the Palace (or castle) of the Acacia Fountain," so called from a neighbouring spring. It consists of about 30 rooms and passages, with staircases leading to the upper part, and the exterior is ornamented with the Egyptian cornice. It is of crude brick, and probably of Roman time; and in the wall facing the well a stone niche or doorway has been put up in the midst of the brickwork. In one of the rooms are some Coptic inscriptions. There are other ruins near this, all a little out of the direct road to the town of *El Khárgéh*; and beyond are some tombs, one of which is ornamented with pilasters, and a pediment over the entrance. From the fountain, or *Ain es Sont*, to the great temple of *El Khárgéh*, is about $1\frac{1}{4}$ m., or to the town about 3 m. On the way, and about $\frac{1}{2}$ m. to the left, you pass the *Necropolis*.

The *great temple of El Khárgéh* is much larger than any in the Oases, and is an interesting monument. It was dedicated to Amun, or Amun-Ra; and it is worthy of remark that the ram-headed god has here the same name as the long-feathered Amun of Thebes. It may be observed in explanation of this that we are not to look upon the ram-headed god as Amun, but to remember that it is Amun who has assumed the head of a ram, in the same way as he takes the form of Khem, or any other god. The custom was common to other deities of the Egyptian Pantheon, who borrowed each other's attributes without scruple; and it was this his assumption of an

attribute of Kneph, particularly in the Oasis, that led to the error of the Greeks and Romans, in representing Amun with the head of a ram, as a *general* form of that deity.

The sculptures of the temple are not of the spirited style of the early Pharaonic ages; though some are by no means bad, particularly on the transverse wall separating the front from the back part of the portico. In the adytum the figures are small, and the subjects very extraordinary, probably of Ptolemaic or Roman time, when extravagant emblems took the place of the more simple forms of an earlier period.

The oldest name met with is of Darius, which occurs in many places; and on a screen before the temple is that of Amyrtæus. There are also several Greek inscriptions on the front gateway or *pylon*, one of which, bearing the date of the first year of the Emperor Galba, consists of 66 lines.

The whole length of the temple measures about 142 ft. by 63, and about 30 ft. in height. Attached to the front of it is a screen, with a central and two side doorways; and in the dromos is a succession of pylons, one before the other, at intervals of 80, 70, and 50 ft. It is the outer one (which is farthest from the temple) that bears the inscriptions; and 50 ft. before it is an hypæthral building on a raised platform, terminating the dromos, from which there is ascent to it by a flight of steps. The temple was enclosed within a stone wall, abutting against the innermost pylon. This formed the *temenos*. Near the S.W. corner is another smaller hypæthral building, and some distance to the N. of a temple is a small stone gateway. On the summit of the second or middle pylon of the dromos some brickwork has been raised in later times by the Arabs, forcibly recalling the additions made during the middle ages to many Roman buildings in Italy. The stone part itself is much higher than the other two gateways, being about 45 ft. to the top of the cornice; while the other two, the first and innermost, are only respectively 15 ft. 7 in. and 20 ft.

3 in. The stones are well fitted, and have been fastened together with wooden dovetailed cramps.

In the vicinity of the temple stood the ancient town. It bore the name of Ibis, or, in Egyptian, *Hebi*, "the Plough," under which character it is frequently designated in the hieroglyphics with the sign of land, and it was the capital of the Great Oasis.

On a height, S.E. from the temple, is a stone building called En Nadára, surrounded by a spacious crude-brick enclosure, which bears the names of Adrian and Antoninus.

To the N. is a remarkable Necropolis, consisting of about 150 crude-brick tombs ornamented with pilasters and niches, not in very pure style, but on the whole having a good effect. On the stucco within are represented various subjects, which, as well as the style of architecture and the presence of a church, decide that they are of a Christian epoch. The inscriptions on their walls are mostly Coptic and Arabic; and the sacred *Tau*, the Egyptian symbol of life, adopted by these early Christians, frequently occurs here instead of the cross of their successors.



There are many other ruins in the vicinity of El Khargeh; the others are in the southern part of this Oasis, on the road to Bayrées.

The caravans from Darfoor to Egypt pass through the Great Oasis, on their way to Sioot. Slaves used to be brought this way by Takróorees, who are blacks from the interior of Africa, and Moslems, but are looked upon as an inferior kind of merchant. The great and wealthy Jelábs were from Darfoor, who sometimes brought from 2000 to 4000 slaves. The rate of travelling by the slave caravans was very slow; they only went from sunrise to half-past 2 or 3 P.M., or about 8 hrs.' march; and the journey from Darfoor to Bayrées, at the S. of the Oasis, occupied 31 days—10 from Darfoor to the Natron plain, called Zeghráwa, 7 to

Elegéeh, 4 to Seleémeh, 5 to Sheb, and 5 to Bayrées.

The population of this Oasis, according to the natives, is thus calculated:—

	Male Inhab.
At El Khárgéh	3000
Genáh	250
Belák	400
Bayrées	600
(Doosh, included in Bayrées.)	
Maks	40
	4290

The town of El Khárgéh is distant about 13 m. from the hills that bound this Oasis to the E., over which the various roads lead to the Nile. The length of the central plain, in which it stands, extends in a direct line N. and S. about 66 m., great part of which is desert, with cultivable spots here and there, which depend on the presence of springs.

The productions of the Wah El Khárgéh are very much the same as those of the Little Oasis, with the addition of the Theban palm, much wild senna, and a few other plants; but it is inferior in point of fertility. The number of fruit-trees is also much less, nor can it boast of the same variety.

The Oases are little noticed by ancient writers, except as places of exile, which ill accord with the fanciful name of "Islands of the Blessed," given them by Herodotus; who adds another extraordinary assertion, that the Great Oasis was inhabited by Samians of the Æschronian tribe. Through it the army of Cambyses is said to have passed when going to attack the Ammonians; and it was in the desert, about half-way between this and Séewah, that the Persians perished.

One of the most remarkable persons banished to this place was Nestorius, who was condemned by the council of Ephesus, and was at length sent to the Great Oasis in 435 A.D.

k. DISTANCES IN THE GREAT OASIS,
GOING TO ITS SOUTHERN EXTREMITY.

	Miles.
El Khârgéh to Kâsr el Goéytah	9½
Kâsr Ain e' Zeyân	2
Belâk	4
Tomb of Eméer Khâled	2½
Low hills and springs of Dekaken (just beyond the ruined village to the right)	23½
Bayrées (about)	8
Temple of Doosh	8½

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At *Kâsr el Goéytah* is a temple with the names of Ptolemy Euergetes I., of Philopater, and of Lathyrus. It was dedicated to Amun, Maut, and Khonso,—the great Theban triad.

At *Kâsr Ain ez Zayân* is another temple, which was restored in the third year of Antoninus Pius, and was dedicated to Amenébis. This deity appears to have been the same as Amun, and his name was evidently a Greek form of Amun-Neph. A Greek dedicatory inscription over the door of the temple at *Kâsr Ain ez Zayân* contains this name and that of the town, which was called *Tchônemyris*.

About 2½ m. beyond the village of *Belâk* is a tomb *said* to be of the famous Khâled ebn el Weléed, or Eméer Khâled.

Three hours beyond *Bayrées* is the temple of *Doosh*, which has the names of Domitian and Adrian, and was dedicated to Serapis and Isis; but the Greek inscription on the pylon has the date of the 19th year of Trajan. The ancient name of the town was *Cysis*; and the inhabitants added this stone gateway for the good fortune of the emperor, and in token of their own piety.

l. ROAD TO ABYDUS.

The roads to Abydus, to Sioot, and to Farshoot, go from El Khârgéh. The northernmost one is that to Sioot.

After 6 hours' march with camels, on the road from El Khârgéh to Farshoot, or to Abydus, you come to a

Roman fort of crude brick, about 90 paces square, with a doorway of burnt brick on one side. The walls are very thick, about 50 ft. high, and defended by strong towers projecting at the corners and three of the faces; and, from its position, about 100 paces S. of the spring, it is evident that it was intended for the protection of this, the only watering-place on the way to the Nile. It is called *Ed Dayr*, "the Convent," probably in consequence of its having been occupied at a subsequent period by the Christians, who have left another ruined building in the vicinity, with two vaulted chambers, in which are some Coptic and Arabic inscriptions. Seven minutes' walk to the N.W. from the fort is another ruin, with vaulted chambers, but without any inscriptions.

The rest of the journey to the valley of the Nile at Abydus occupies nearly 3 days, or from 32 to 34 hours' march. Nothing is met with on the way but remains of enclosures made with rough stones, at intervals; and much broken pottery, during the second day's journey. The journey from El Khârgéh to Farshoot takes about 46 hours; but you then avoid a bad descent of the hills into the valley of the Nile.

m. ROAD TO ESNEH.

The road from the Great Oasis to Esneh, or to *Rezekat*, goes from near *Bayrées*, and thence across the desert to the Nile. The journey is performed in about 50 hours from *Bayrées* to the Nile. There is also a road from El Khârgéh to *Rezekat*, which occupies the same time, 50 hours, and that distance is computed at about 125 m.

ROUTE 17.

CAIRO TO THE CONVENTS OF ST. ANTONY AND ST. PAUL IN THE EASTERN DESERT.

Distances.	Miles.
Cairo to Benisooëf by water.	
(See Sect. III., Rte. 18.) ..	77
Benisooëf by land to the convent of St. Antony	76½
Convent of St. Paul	14
	167½

Several roads lead from the Nile to the convents, and to other parts of the desert; but the best and most frequented is that from Dayr Byád, a village opposite Benisooëf. After crossing various torrent-beds, it enters the Wády el Arraba, a large valley, nearly 20 m. broad, which runs to the Red Sea between the ranges of the northern and southern Kálalla. It has the advantages of several watering-places, in the Wády el Arraba, the most convenient of which are at Wády el Areidah on the N., and at Wády Om-Ainebeh on the S. side.

This desert belongs to the Maazee tribe of Arabs, whose camels or dromedaries may be engaged at Dayr Byád.

Dayr Mar-Antonios, "the Monastery of St. Antony," is inhabited by Copts, who are supported by the voluntary contributions of their brethren in Egypt. Their principal saint is St. George of Cappadocia; but their patron is St. Antony of the Thebaïd. He was the friend and companion of Mar-Bolos, or St. Paul, a hermit who founded another monastery, called after him *Dayr Bólos*, distant by the road about 14 m. to the S.E. Dayr Antonios is 17 or 18, and Dayr Bólos 9 m. from the Red Sea. The former may be considered the principal monastery

in Egypt; and its importance is much increased since the election of the patriarch has been transferred to it from those at the Natron Lakes. Dayr Bólos, however, claims for itself an equal rank; and one of the patriarchs has been chosen from its members; though Dayr Antonios surpasses it in the number of its inmates. Both convents have gardens. Those of Dayr Antonios are kept in very good order, and are an agreeable retreat after crossing the desert. The monks are hospitable, and the convent is famed for its olives. They show the cavern where their founder lived in the rocks above; but there is nothing remarkable in the convent beyond its antiquity and associations.

Both convents have been destroyed and rebuilt. That of St. Antony stands below the Kálalla Mountains, a limestone range of considerable height, which bounds the Wády el Arraba to the S. This valley has received its name from the *plaustra*, or carts, that formerly carried provisions to the two monasteries, and is absurdly reported to have been so called from the chariots of Pharaoh that pursued the Israelites, as they crossed the sea to the desert of Mount Sinai.

The quarries of Oriental alabaster, from which the stone has been taken to ornament the new mosk of the citadel, and other works, are in the Wády Om-Argoób; a valley running into the Wády Moáthil, which again falls into the Wády Sennoor, to the S. of the road leading to the convents. There is also a gypsum-quarry near the Gebel Khaleel, on the N. side of the Wády Arraba; and Wansleb speaks of a ruined town in the same neighbourhood.

In this part of the desert the mountains are all limestone; like those that border the valley of the Nile, from Cairo southwards to the sandstones of Hagar Silsili and its vicinity; which, with the few variations in the strata about Cairo, the secondary sandstone of the Red Mountain, and the petrified wood lying over the Gebel Mokattam, are the principal geological features of Egypt. In the interior of the de-

sert, however, about latitude $28^{\circ} 40'$, begins a range of primitive mountains, which continues thence, in a direction nearly parallel with the sea, even to Abyssinia. As it goes southwards it increases in breadth, branching off to the westward, after passing the latitude of Kosseir, and afterwards crosses the Nile in the vicinity of Assouán. The principal primitive rocks in the Maazee desert are the famous Egyptian porphyry, various granites, serpentines, and a few others: in the Abábdéh portion, the Breccia Verde, slates, and micaceous, talcose, and other schists. Along the coast generally, a short distance from the sea, is another range of low limestone hills, which borders the primitive ridge to the E., as the others do to the W.; the lofty peaks of granite and other primitive mountains rising between them like vertebræ of the large backbone of the desert, one of which, Gháreb, measures 6000 ft. above the sea.

The same formation occurs on the other side of the sea in the peninsula of Mount Sinai, where the limestone is succeeded by sandstone beds that separate it from the granite and other primitive rocks.

The junction of the limestone and sandstone in the Maazee desert takes place at about latitude $28^{\circ} 42'$ to the S. of Dayr Bólos, and the primitive rocks begin a few miles farther down.

Among the remarkable places in this desert are the porphyry quarries and the granite quarries.

The *porphyry quarries* are at *Gebel ed Dokhan*, "the Mountain of Smoke," about the latitude of Manfaloot, and 27 m. from the Red Sea. They are highly interesting, from their having supplied Rome with stone for columns and many ornamental purposes, from the importance attached to them by the ancients, and from the extent of the quarries, the ruins there, and the insight they give into the mode of working that hard stone. The remains consist of an Ionic temple, of the time

of Trajan, left unfinished, a town irregularly built of rough stones, tanks, and two large wells, one cut in the porphyry rock, and the ruins of buildings in various parts of the mountains.

The mention of a well sunk in the porphyry rock may appear singular; yet it is not from the difficulty of cutting through so hard a substance, but from its being made in a primitive rock; and it is probable that it was only intended to catch the water which occasionally runs down the torrent-bed during the rains of winter, and that it should be considered rather a reservoir than a well.

Roads lead from *Gebel ed Dokhan* in several directions, one to the Nile at Keneh, another to the Myos Hormos, and others to different places; and that between "the Porphyry Mountain" and the Nile is furnished with fortified stations at intervals, to protect those who passed, and to supply them with water from the large wells within their walls.

The *granite quarries* in that part of the Claudian mountain now called *Gebel el Fatteereh*, with the town of *Fons Trajanus*, lie in nearly the same latitude as Gow (Antæopolis), on the Nile, and about 24 m. S.E. of the porphyry mountains. The stone has a white ground with black spots, of which some columns are still seen in Rome. The quarries are very extensive, and many blocks were evidently taken from them. They were principally worked in the time of Trajan and Adrian. The *Hydreuma*, or *Fons Trajanus*, is a town of considerable size. The houses are well built, considering the roughness of the materials, and outside the walls are a temple and other buildings. In the quarries are some large columns, and round blocks, probably intended for their bases and capitals. There are several Greek inscriptions.

An account of the places on the coast of the Red Sea has been given under Rte. 7, d.

SECTION III.

VOYAGE UP THE NILE.

—o—

a. *Introduction.*—b. *Voyage by steamer.*—c. *Voyage in a dahabeeah with a dragoman.*—d. *Voyage in a dahabeeah without a dragoman.*—e. *General hints.*—f. *Shooting, and Natural History.*—g. *Geography and Products.*—h. *Inhabitants.*—i. *Antiquities and Ruins.*

ROUTE 18.—Cairo to Thebes Page 339.

a. INTRODUCTION.

Before entering upon a description of the voyage up the Nile, it will be well to give the traveller some preliminary information regarding that interesting and delightful trip, which every one who gets as far as Cairo should endeavour to accomplish. The railway, it is true, now goes up the valley of the Nile as far as Minieh, or even a little further, but antiquities there are none between Cairo and Minieh; and the railway, owing to the total want of accommodation at any of the places along the line, is useless to the traveller, except as a means of joining his boat, should he have sent it on before him up the river, or of hastening back to Cairo on his way down. The only highway in Egypt beyond Cairo is the Nile, and along this highway the traveller has the choice of a dahabeeah or a steamer. There can be no doubt as to which he should choose, if he wishes thoroughly to enjoy his journey, and to see and know something of the country. It is only in a dahabeeah that these results can be attained. On a boat of your own you are your own master, and can stop or go on as you feel inclined; but on a steamer, in addition to being amongst a number of people you never saw before, you are obliged to do everything at a fixed time, and are only allowed a certain number of minutes or hours at each place of interest. The advantages of a steamer are economy of time and money. In a dahabeeah you are somewhat at the mercy of the wind; and, even should this be ever so favourable, the time occupied by the voyage must be longer, and the expense, there is no doubt, is much more considerable. Time, then, and money are necessary for a voyage up the Nile in a dahabeeah. But to all those who have the time to spare and the money to spend, we would say, choose the dahabeeah and avoid the steamer. Some information has already been given (*Introduction*) with regard to the voyage up the Nile and as to steamers and dahabeeahs (Sect. II., CAIRO, Gen. Inf., §§ 14, 15).

b. VOYAGE BY STEAMER.

Those who are going by steamer require to make no preparation in Cairo of any kind. Everything is provided for them, and they have only to take their

tickets. This they may do before they leave England, if they wish, at 98, Fleet Street, and also at Alexandria and Cairo, either at the office of the Khedivian Steamboat Company, or at Robertson and Co.'s, the booksellers. The steamers leave at fixed times, generally at intervals of three weeks from November to March. Information on this point should be obtained at the above agencies. The time occupied in going from Cairo to the 1st Cataract and back is 20 days, with the following allowance of stoppages on the way up : Benisooéf, 2 hrs.; Minieh, 2 hrs.; Beni Hassan, 3 hrs.; Asyoot, 5 hrs.; Girgeh, or Bellianeh, for Abydus, 8 hrs.; Keneh, for Denderah, 8 hrs.; Luxor, for Thebes, 3 days; Esneh, 3 hrs.; Edfoo, 6 hrs.; Kom Ombo, 2 hrs.; Assouán, 1½ day. On the way down they stop 1 hr. at each of the following places : Kom Ombo, Edfoo, Esneh, Luxor, Keneh, Asyoot. The price charged is 4000 Egyptian tariff piastres, equal to rather more than 41*l*. This entitles the traveller to a berth and his board. There is no 2nd class, and a servant is charged at the same rate. Children from 3 to 10 yrs. half-price. Further information can be obtained at the above-mentioned agencies.

C. VOYAGE IN A DAHABEEAH WITH A DRAGOMAN.

The cost of a voyage in a dahabeeah is necessarily much greater. In the first place it will take from 6 to 8 weeks to go to the 1st Cataract and back, even under the most favourable circumstances of wind and weather; and then the hiring of a separate boat and crew, with dragoman, cook, servants, &c., is a very expensive thing, however economically done. The most usual thing is to make a contract with a dragoman, to pay him so much a day or so much for the trip, he in return providing everything—boat, crew, cook, servants, food, donkeys, and guides for the ruins, and all kinds of *etceteras*, except wine and spirits. Different dragomen have different prices, and there are a few good ones to be depended on for undertaking to do the thing fairly economically, and doing it well, being content with a moderate profit; but, as a rule, a cheap dragoman means a bad dragoman, and those who wish to be comfortable and have no bother must pay an exorbitant sum. The fact of a voyage up the Nile having become one so essentially *de luxe* does not arise solely from the increase in price in Egypt of every article of trade and consumption; the reason may also be found in the increased luxury of all the arrangements for such a voyage—more expensively fitted-up boats, more servants, greater profusion of food, &c. As soon as a voyage up the Nile became not only an object to the archaeologist, to the artist in search of material for his pen or pencil, or to the invalid in search of health, but also to the rich and idle, to whom money was no object, a scale of luxury and consequent extravagance hitherto unknown was organised, and it is now impossible to persuade the best dragomen to do the thing except in the profuse and lavish way to which they have been accustomed. You may in vain represent to them that by not giving you what you do not care about, or would very much rather be without, they will effect a saving in their expenditure which will enable them to make quite as much profit out of what you propose to give them, as they could out of a larger payment in return for which these extras would have to be provided. Their idea is that, unless they do the thing in a certain style they will lose caste and be looked upon as inferior dragomen; and as there are every year an increasing number of persons ready to pay whatever is asked, no wonder the dragomen see no inducement to change their system. At the same time it must be allowed that, for those who wish thoroughly to enjoy the voyage and be as comfortable as possible, without bother of any kind, there is nothing like getting hold of a good dragoman, and paying him well.

According to the prices current during the last few years, a good dragoman would ask about 5*l*. or 6*l*. a day for providing two persons with everything

required for a Nile voyage, wine and spirits excepted. This would be increased to 6*l.* or 7*l.* for 3 or 4 persons. Reckoning the length of time required to go to the 1st Cataract and back at 2 months, and to the 2nd Cataract and back at 3 months, this would make the whole expense of the journey—to the 1st Cataract, for 2 persons, from 300*l.* to 350*l.*, and for 3 or 4 persons, from 350*l.* to 400*l.*; to the 2nd Cataract and back, for 2 persons, from 450*l.* to 500*l.*, and for 3 or 4 persons, from 500*l.* to 550*l.* The charge is lower in proportion as the distance is further and the party more numerous. In return for such prices as these the traveller is entitled to have a large well fitted-up boat, and every possible luxury and comfort procurable.

It is a very common thing now to make a contract with a dragoman to give him so much for the trip to the 1st or the 2nd Cataract and back. This plan has one advantage over the giving so much per day, in that there is no chance of time being unnecessarily wasted on the road, for it is to the dragoman's advantage, as it is to the captain's and crew's, who are also hired by the trip, to do the voyage in as short a time as possible, and instead of 3 months being occupied in getting to the 2nd Cataract and back, it will be done in 9 or 10 weeks. The disadvantage of the trip contract is that you are not master of your own boat, but are often obliged to go on whether you like it or not, under penalty of being in perpetual collision with your dragoman. Of course an allowance of so many days' stoppages is stipulated for in the contract, but it is often a subject of dispute whether a delay which the traveller may consider necessary, on account of there being too much wind or for some other cause, is to be deducted from his allowance of stoppages or not. A late traveller on the Nile says, "There are grave objections to hiring a boat by *time* or by *trip*, though you must select one or the other. If you hire by *time*, your dragoman is tempted to delay on every opportunity; not to make the most of fair wind, and to prolong your journey unnecessarily. I am inclined, however, to deem this the lesser evil. For if you hire by *trip*, you are infallibly hurried along in a fair wind, whatever the attractions on shore, and you are in perpetual collision with the dragoman regarding stoppages, and you find in the morning that you have sailed in the night by places you especially wished to visit." There can indeed be no doubt that those to whom the chance of a few days' delay beyond the anticipated time, and consequent increase in the calculated expense, makes no difference, had certainly better choose the *time* form of agreement, as it leaves them much more independent and free to do as they like. A clause, too, can always be added to *time* contracts, arranging for a lower rate of payment per day for every day beyond the time agreed on. A good dragoman will probably ask for taking 4 persons by the trip to the 1st Cataract and back, with an allowance of 10 or 15 days' stoppages, from 400*l.* to 450*l.*; to the 2nd Cataract and back, with an allowance of 20 days' stoppages, from 450*l.* to 500*l.*

The traveller can have a regular form of contract drawn up for him at the Consulate, in which he can embody any particular points he wishes. The charge for preparing this contract and witnessing the signatures is 1*l.* Or he can draw up his own contract, and merely pay 5*s.* for having the signatures witnessed. The following form of contract will be found to meet pretty nearly every requirement.

Agreement between A B, dragoman, and C. D. and others, English travellers.

(1) (In *time* contract.) A B agrees to serve the said C D and his companions as Dragoman and general servant on a voyage up the Nile to and back to Cairo, through and in Egypt, and other places they may wish to visit; the route to be taken, and the time, place, and duration of halts and stoppages, to be entirely under their direction.

(1) (In *trip* contract.) A B agrees to serve the said C D and his companions as Dragoman and general servant, and to take them to and back to Cairo in _____ weeks, with an allowance of _____ days' stoppages; the time, place, and duration of these stoppages to be entirely under their direction.

(2) The said A B shall provide boat (approved of by C D and his companions), boat furniture, service, canteen, bedding, all necessary food in sufficient quantity, and of the best quality; lights, servants, &c. He shall also provide donkeys and guides for seeing the usual objects of interest, viz. Beni Hassan, Asyoot, Abydus, Kenh, Denderah, Thebes and its environs, Erment, Esneh, Edfoo, and Philæ (and any others that may be specified); shall pay for guards for the boat at night when required, and satisfy all proper demands for backsheesh. He shall also pay all the expenses for passing the Cataract, and the wages of the pilot between Philæ and Wady Halfah.

(3) The said A B engages that the boat shall be clean and in good repair, and properly fitted with a good kitchen, sails, oars, awnings, cordage, and punt-poles, and with sufficient spare ropes, &c., on board to remedy accidents without causing delay. That the crew shall consist of a captain (*reis*), 2nd captain or steersman (*mestâhmel*), the proper complement of able-bodied men, and a cook-boy. That there shall be a small boat (*sandal*) in good repair, and provided with proper rowlocks and oars, and if required, with a sail.

(4) The said A B agrees that he alone is responsible for the safety of the boat and for all accidents that may occur, and all injuries, whether in passing the Cataract, or from fire or other casualties. That the whole boat shall be at the entire command of the above-named C D and his companions, and that no other passengers or merchandise be admitted without their consent. He also engages to keep the boat in such a state of cleanliness (the decks to be washed every morning) and good order as shall be agreeable to the passengers.

(5) The said A B undertakes to keep the crew in order and obedient to orders, and that they shall use proper diligence in tracking, punting, and rowing; and that they shall stop for baking only at Asyoot and Esneh in going up the river, and at Esneh in coming down.

(6) The said A B engages to be responsible for his cook and servants, that they are fitted for their work, and are clean and trustworthy.

(7) The said A B engages to provide clean sheets at least once a week, and sufficient clean towels, tablecloths, napkins, and other linen; also to have the passengers' clothes washed as desired.

(8) The said A B engages to provide the following meals daily—*Breakfast*, consisting of tea or coffee, with milk; bread, butter when it is to be procured; chicken, roast or boiled; eggs, marmalade, or jam. *Lunch*, consisting of bread and biscuit, cheese, oranges, figs, walnuts, dates. *Dinner*, to consist of soup, roast and boiled meats (three dishes of meat), potatoes, pudding, &c., with coffee after dinner; and no extra charge to be made for an occasional guest. Coffee to be supplied whenever it is called for.

(9) (In *time* contract.) In consideration of the fulfilment of the above articles on the part of A B, the above-named C D and his companions agree to pay to the said A B the sum of _____ per day each, or _____ per day for the whole number, for the space of _____ days, beginning to reckon from the day of leaving Cairo. Two-thirds of the sum total to be paid in advance, and

one-third on returning to Cairo. If the above number of days be exceeded, the rate of payment for each extra day to be less.

(9) (In *trip* contract.) In consideration, &c., the sum of . Two-thirds to be paid in advance, and one-third on returning to Cairo.

Signed this day of 18 , at the British Consulate, Cairo.

Stamp and signature of Consul. { C D, on behalf of the party
above-named.
A B, Dragoman.

If the contract is for going to the 2nd Cataract, it should be distinctly understood that no difficulty will be experienced in taking the boat up the 1st Cataract, and a clause should be inserted in the contract binding the dragoman to pay a fine of from 15*l.* to 20*l.* if the boat be not taken up. Very large boats cannot, of course, pass the Cataract.

Information with respect to dragomen has been already given (Sect. II., CAIRO, Gen. Inf., § 14). It only remains to say that, as a class, they are obliging and honest, after an Eastern fashion; and that, though their one aim and object is to make the most of their bargain, they are, at any rate the best of them, liberal in the fulfilment of their contract. One thing, however, the traveller must not expect, and that is, to obtain from them accurate information of any kind. They know absolutely nothing about the various objects of interest in Cairo, and the old ruins on the Nile, which they go to year after year; and though always ready with an answer if asked any question about the country and the people, the probability is that the answer is as inaccurate as it is prompt. The dragoman is in fact a courier and *maitre d'hôtel* in one, but he has none of the kind of information possessed by the commonest *laquais de place* in a continental town. People often ask which nationality supplies the best dragoman. The following terse and humorous description may be taken *cum grano* as an answer: "The dragoman is of four species: the Maltese, or the able knave; the Greek, or the cunning knave; the Syrian, or the active knave; and the Egyptian, or the stupid knave."—*G. W. Curteis*. But there are, of course, many exceptions.

d. VOYAGE IN A DAHABEEAH WITHOUT A DRAGOMAN.

It remains to supply the necessary information to those who may wish to make the voyage without the services of a dragoman under the above conditions. And it may be as well to say at once that, if they do not speak Arabic, and do not know the ways and customs of the country, they will find the task a difficult and disagreeable one, unless indeed, housekeeping under difficulties is their occupation *par préférence*. Such a system may be adopted by those who merely wish to spend so much time upon the Nile—four or five months—for the sake of the climate, the shooting, &c.; but it will not do for those who wish to go to a certain point and back within a given time, and see and do all they can within that period. In catering for yourself, everything, supposing you do not speak Arabic, will depend more or less on the intelligence and honesty of the man whom you may have engaged as interpreter and head-servant. Some idea of what the wages of such a man will be may be formed from the information in Sect. II., CAIRO, Gen. Inform., § 14, where also the wages of other servants are given. The prices of boats too will be found under the same heading (§ 15). The contract for the boat should be drawn up and signed at the Consulate. The principal points to be included in it will be found in clauses 3, 4, and 5 of the form of agreement with a dragoman. In addition it should be distinctly specified whether the boat is able to go up the Cataract, if required, and whether the expenses

of going up are to be paid by the owner or hirer. All the dahabeeahs for hire by travellers have their cabins furnished, but a thorough inspection should be made, and any necessary articles that are wanting obtained from the owner before the contract is signed. Many dahabeeahs have also a complete canteen, with linen, &c., so that it is not necessary to hire one separately: but few have a cooking canteen.

With regard to the stock of provisions to be laid in, it is impossible to give a list which shall meet the requirements of everybody, either as to items or quantity. What is a necessity to some is a superfluity to others, and where one person will drink much tea and little coffee, another will think both an abomination, and drink nothing but chocolate. The following list however will, it is thought, be found to comprise all that is more essentially necessary in stocking a boat for a voyage on the Nile. Everything may be bought in Alexandria or Cairo, fairly good in quality and reasonable in price; but there are certain things which those who are very particular as to excellence and freshness, had better have sent out from England. They have been mentioned under *Preliminary Information, d.*

LIST OF PROVISIONS.

Arrowroot.	Oil, salad.
Bacon (in tins).	Ditto, lamp.
Biscuits.	*Oranges.
Butter.	Pepper, white and red.
Candles, paraffin.	Peas, split.
Ditto, for lanterns.	Preserved vegetables.
*Charcoal.	Pearl barley.
Cheese.	Pickles.
*Coffee.	Potatoes.
Curry powder.	*Rice.
Dates, dried.	Salt.
Figs.	Sardines.
Flour.	Sauces.
Hams.	Soap.
Jams.	Ditto, washing.
*Lemons.	Starch.
Liebig's Extractum Carnis.	Sugar, white.
*Macaroni.	Ditto, brown.
Marmalade.	Tea.
Matches.	Tongues.
Mishmish (dried apricots).	*Vermicelli.
Mustard.	Vinegar.
Night lights.	

The articles marked with an asterisk can be bought best in the bazaars, and not at a provision merchant's, and the stock of them can be renewed at any of the large towns on the Nile. Many things might be added to the above list, such as chocolate, olives, almonds, raisins, dried fruits, &c. Preserved meats and soups may be taken, but are not necessities, as mutton, chickens, pigeons, and turkeys can always be bought, beef seldom or never after leaving Cairo. Fresh vegetables are rarely procurable: the one exception is the onion, which is to be found everywhere, and is the best in the world. A small broad bean, a kind of lettuce, and small cucumbers may generally be bought in the villages on market-days. Eggs are generally plentiful, and milk, principally buffalo's, may always be bought in the early morning at any village. Fresh butter can be procured sometimes, and would be good if it were properly made and not so dirty. *Kishteh*, a sort of Devonshire cream,

is an excellent thing, but cannot often be bought up the river. Any cook, however, ought to be able to make it. A certain quantity of fresh meat, and some pigeons, chickens, and turkeys should be laid in at Cairo. Meat is sold by the oke (about $2\frac{3}{4}$ lbs.), or the rotl (rather more than 1 lb.). The prices of things vary very much, but the following will be found near the mark:—

Beef	6 to	7	piastres	the rotl.
Mutton	5 to	6	,,	,,
Chicken, big . .	7 to	9	,,	
Do., small . . .	4 to	6	,,	
Turkey, big . .	50 to	60	,,	
Do., small . . .	20 to	40	,,	
Pigeons	6 to	8	,,	the pair.
A sheep, big . .	250 to	400	,,	
Eggs	5 to	6	,,	the dozen.
Fresh butter . .	12 to	15	,,	the rotl.
Milk	1½ to	2	,,	,,

Nearly all these things are cheaper in Upper Egypt, and it is a good thing to fill the coops with turkeys, chickens, and pigeons at some place where they are cheap. This should certainly be done before entering Nubia, as everything there is scarce and dear.

All information with regard to wine, medicines, clothes, and other things required alike by those who go with, and those who go without, a dragoman, will be found in the *Introduction*, d, or Sect. I., *Preliminary Information*, e, f. A few useful hints, however, may still be added.

e. GENERAL HINTS.

However free the boat may be from rats at starting, it is very probable that some may come on board from the country boats near which the dahabeeah is moored during the voyage, therefore it is a good thing to take one or two iron rat-traps. Many boats are provided with mosquito-curtains; but unless there is any inducing reason, such as bilge-water, to cause the presence of mosquitos, no annoyance ought to be experienced from them after leaving Cairo. Neither bugs nor fleas should be found on any properly clean boat, but it is as well to have some Persian flea-powder, which is the best remedy for these unwelcome visitants. The great plague on the Nile is flies, and the most effectual snare for them is what is known as "fly-paper," which can be procured at Cairo; fly-flaps are also very useful. If the traveller be a smoker, he will know how to supply his own wants in that line; but even though he himself should not smoke, he ought to take with him a little Turkish tobacco and paper for cigarettes, and Jebely tobacco for pipes, together with one or two chibooks, so as to be able to offer a smoke to any native visitors. Some common tobacco also may be taken for occasional distribution among the crew. Coffee should always be handed round on the occasion of any visit, and it is well to have a few bottles of *sirop* for making the so-called sherbet. It is customary to fly the national ensign of the passengers at the stern of the dahabeeah, and a special distinguishing pennant at the yard-end: the former can be bought at Cairo, and the latter made, but it is better to bring them from England.

Insist upon your dragoman always helping to wait at table; and never allow him to give himself the air of being master of the boat, the crew, the servants, and yourself; but keep him strictly in his place, as a servant hired to carry out your wishes, and not as a great personage, condescendingly showing you up and down the Nile, and hardly allowing you to choose where you will go or what you will do.

Strict discipline should be maintained with the crew, and invariable obedience to orders, whatever they may be, with the full understanding of course that they are reasonable and just. But the stick need never be resorted to: firmness and the determination of being obeyed seldom fail to command respect and obedience; for, when they know you *will* be obeyed, they will seldom disregard an order. When once that obedience is established, then you may be as indulgent as you like; and every good office, every reward, will be received as a favour. Without it, kindness will be construed into fear or ignorance; every attempt will be made to deceive the too easy traveller; and in order to have a moment's peace, he will be obliged to have recourse to the very means he had been hoping to avoid; by applying to some governor, or by substituting too late severity, either of which will only draw upon him hatred and contempt. One thing is, however much they may try to impose on one whom they think to get the upper hand of, they never harbour any feelings of revenge. They are like the frogs in the fable with the log of wood. In short, be strict and just, without unnecessary violence, in order to have the satisfaction of being indulgent. When properly managed, no people are so willing or good-natured as the Nile boatmen; when not understood, none so troublesome. When going ashore to shoot or visit any ruins, it is customary to be accompanied by one of the crew, for the purpose of carrying anything that may be required. A few piastres to buy tobacco may occasionally be given in return for this service.

The traveller will probably be asked before leaving Cairo for money to buy the crew a tambourine and a *tarabooka*, a sort of drum, these being the musical instruments with which the sailors accompany their songs. There is no necessity for acceding to this request, and some may not care to encourage the men in singing; but few would probably be disposed to put a stop to what is one of the chief delights of a Nile boatman, and is itself in moderation not displeasing to the ear.

One very necessary precaution in sailing is to order the reïs to forbid the boatmen to tie the sails, and to insist upon their holding the rope called *shoghóol* in their hands, which is termed keeping it *khálus*, "free;" for to the neglect of this precaution almost all the accidents that happen on the Nile are to be attributed. In those parts where the mountains approach the river it should be particularly attended to, as at Gebel Sheykh Umbarak, Gebel et Tayr, and thence to Sheykh Timáy, Gebel Aboo-Faydah, Gebel Sheykh Herédee, and Gebel Tookh below Girgeh. Care should also be taken to have the proper quantity of ballast on board, which is often curtailed in order to make the boat lighter for towing.

It has been truly said that "no estimate of the expense of life in Egypt would be at all complete without a due reference to *backsheesh* . . . Backsheesh is the first word that meets the ear on landing in the country; it is the last that salutes it on leaving . . . It is a bore from which there is no escape . . . But backsheesh is not a mere bore, for it is the motive power of Egypt. The mechanist, who with a lever would move the earth, could with backsheesh turn Egypt upside down, or put a girdle round her deserts with the Nile . . . It makes your stay in Egypt agreeable, and soothes every difficulty, social, political, or official . . . But this potent djin must be used with discretion, or it will turn and rend you. Give when it is customary to give, and on the scale that is sanctioned by long use, and you will be respected and liked. Give too often, inopportunately, or in excess, and it were better for you not to give at all . . . Common sense will here as ever point out that middle path so safe to travel in, so easy to stray from; and by the observance of two simple rules backsheesh may be made an useful servant. Never give except where an extra service justifies, or custom prescribes the gift."—*F. Eden*.

Backsheesh to the crew is now specially mentioned in the contract as

devolving on the dragoman; and the men have no *right* to expect a piastre from the traveller. He may, however, at such places as Thebes and Assooán give them a small sum, say 10 francs between them, especially if they have behaved well, and have had a good deal of towing. At the end of the voyage it is customary to give a present to the reis, the steersman, and the crew. This should be done in the following proportion: three times as much to the reis, twice as much to the steersman, and half as much to the cook-boy as to each man. A fair present at the end of an ordinary voyage to the 1st Cataract and back would be 1*l.* to the reis, 12*s.* to the steersman, 6*s.* to each man, and 3*s.* to the cook-boy. The money for the reis, steersman, and cook-boy should be given to them separately, and that for the men to the member chosen by them to receive it. Of course if the traveller has reason to be dissatisfied with his crew, he will give nothing at all. In the same way circumstances may make him wish to give more than the sums above mentioned, either to the whole number, or to some one in particular. The cook and other servants have no right to expect any backsheesh, but it is sometimes given. When the traveller hires his own boat, it is customary for him to give a small sum, say 4*s.* between them, to the men at the principal towns, such as Minieh, Asyoot, Keneh, Thebes, Esneh, Assooán, and Wády Halfah, if they have had much towing and have worked well. A most unnecessary custom has sprung up lately of leading the crew, cook, and servants in a dahabeeah to expect a backsheesh on Christmas Day and New Year's Day, and also on certain Mohammedan festivals, when these happen to fall during the time of the voyage. Of course, if the traveller chooses to submit to it he can, but there is no necessity for his doing so.

f. SHOOTING AND NATURAL HISTORY.

Egypt, above Cairo, as well as in the Delta, offers a wide field to the naturalist, and also to the sportsman, especially in the matter of aquatic birds. Of wild animals it possesses but few. The wild boar (*halóof*) is met with in the Delta, and on the shores of the Birket el Korn in the Fyoom: the hyena (*dhábá*) is seen occasionally on moonlight nights in the outskirts of the desert, and among extensive ruins, such as Karnak: the gazelle (*ghazála*) is often met with in parts where the desert approaches the Nile, but requires great patience and watching to get at: the jackal (*ta'áleb*) is very common; and the fox (*aboo hosein*) may often be put out of a patch of standing corn: a species of the lynx or wild cat is sometimes seen, and also the curious little fennec fox: wolves (*deeb*) are rare: the desert hare (*arneb*) is found in great numbers in some places in the Fyoom, and now and then in the desert up the Nile.

The principal land-birds for the sportsman are sand grouse, pigeons, quail, and snipe. Sand-grouse (*gattah*) are often to be found in large numbers near the edge of the desert, and in barren sandy tracts covered with *húlfah* grass: they may sometimes be seen soon after sunrise and just before sunset coming in flocks to the river to drink. Pigeons (*hammám*) should never be shot at in a village, and care should always be taken not to shoot tame ones anywhere; they may easily be distinguished from the quasi-wild ones which are kept in the pigeon-towers for the sake of the manure they afford, and which the natives offer no objection to the shooting of in moderation away from the village. Quails (*summán*) are very abundant; they reach Egypt in their way north in the winter, and the traveller will probably first meet with them in any numbers near Kom Ombo in January or February; they then go gradually down the river, and reach the neighbourhood of Cairo about the middle of March. They afford most capital sport, and are first-rate eating, as soon as they have settled down a bit and had time to get fat on the ripe corn. Alternate patches of corn

and green stuff, such as *berseem*, clover, *hummus*, a kind of vetch, *melâneh*, chick-pea, and *ads*, lentils, are their favourite resort. Snipe are rarely met with above Cairo, but there are places in the Delta where they are very numerous in the winter. Atfeh is an especially good place, and there are some capital marshes near Benha; but the traveller will have some difficulty in finding out the best snipe preserves unless he happens to know some resident in the country well up in these matters. The painted snipe is often found in the Delta.

The aquatic birds of Egypt are very numerous and varied in kind. Of wild duck (*battah*) and teal alone there are more than 10 kinds, some very common, and others, such as the ruddy sheldrake, the pintail, the garganey, &c., more rare. The grey goose (*wiz*) is extremely common; but his handsome congener, the Egyptian goose (*Vulpanser*, or *Chenalopez Egyptiacus*) is not so frequently seen. These geese and ducks, together with pelicans, spoonbills, storks, herons, and all kinds of birds, are to be found in great numbers on the sandbanks in the river during the months of November, December, January, and February, and in some small lakes and canals inland. But, except under certain favourable circumstances, it is very difficult to get within shot of them. To do so with any chance of success requires a small boat, in which to sail up to, or float down upon them. The larger birds offer a very good mark for a light rifle. After February the river sandbanks become comparatively deserted, but rare birds are often met with in the spring and summer. The Fyoom is perhaps the best shooting-ground in Egypt.

To the naturalist the birds of Egypt offer a wide and varied field. Some 250 kinds are already known. Among these the vultures, hawks, falcons, and kites occupy a prominent place. The roller, golden oriole, and large and small bee-eater, on land; and the rosy pelican, pink flamingo, greater and lesser egret, demoiselle crane, purple gallinule, and various kinds of geese and ducks on the sandbanks and the water are all remarkable for their plumage. Warblers, chats, and all sorts of small birds abound. The white bird, by some misnamed the ibis, and by others the paddy bird, so commonly seen in the fields of Egypt, and the constant friend and companion of the buffalo, is the buff-backed heron (*Ardetta russata*). It is somewhat doubtful whether the sacred ibis is ever seen in Egypt; but the glossy ibis (*Ibis fulcinellus*) is occasionally found.

Of amphibious animals, the crocodile (*timsah*) is the only monster that the ordinary Nile traveller will see. Careful inspection will probably discover a specimen of him under the rocks of Gebel Aboo Feydah, and he may sometimes be seen on the large sandbank near the landing-place for Keneh; but if the weather is at all favourable—calm and sunny—several may often be seen basking in the sun on the sandbanks between Silsilis and Kom Ombo. Nubia, however, is the great place for them, and on the sandbanks near Derr and Ibreem as many as 10 or 15 are sometimes basking in the sun together. It is by no means easy to get a shot at them, as they are very shy, and slip into the water on the slightest alarm. Of course any one devoting two or three days to waiting in a hole in the sand, near where they are in the habit of coming up, will be pretty certain to get a shot at one, but he must hit the eye, or the softer skin just behind the shoulder, to have much chance of killing. There is a kind of lizard, *warran*, sometimes found close to the river-side: the traveller will probably have stuffed ones offered him as “young crocodiles.”

The fish of the Nile are very numerous, but there is not one worth eating: they are all soft and woolly, and have a strong flavour of mud.

Guns should be brought from England. They may sometimes be hired at Alexandria and Cairo. If a breech-loader is taken, cartridges (unloaded) should

be brought from England, though there are now several shops at Alexandria and Cairo, where pin-fire cartridges can generally be bought, but No. 16 is the bore most often kept. It would not do to reckon on finding central-fire. If it is intended to go in for snipe and quail shooting, a large number of cartridges will be required. Shot of any kind can be bought at Alexandria, Cairo, Port Said, Suez, &c., and at towns like Asyoot and Keneh up the river. Powder is a great source of difficulty, as the Egyptian Government forbid its importation and sale: consequently, if the traveller overcomes the difficulty of getting it conveyed to Egypt, he will find it seized at the custom-house, and be obliged to apply to the consular authorities, not always successfully, to get it out for him; and if he trusts to purchasing it under the smuggled name of mixed pickles, arrowroot, &c., he will find it scarce, bad, and six to seven shillings the pound. The best plan is to send out a moderate quantity, and apply in time to the Consulate at Alexandria to get it passed. A heavy big game-rifle is useless during the ordinary voyage in Egypt. A common rifle with an explosive bullet is quite enough for a crocodile. As has been said, no really good wild-fowl shooting can be had without a small boat. The native *sandal*, or small boat attached to the dahabeeah, is of no use whatever; it draws a great deal too much water, is clumsy to manage, and requires two men to row it. A light English pair-oar gig with a small lugsail is the best thing: it will float in the shallows, and at the same time weather the extremely rough water which is often experienced on the Nile when the wind is high and the current strong. A punt and duck-gun is a method of wholesale slaughter most strongly to be reprobated.

The *hawagha* in Egypt is accustomed to go where he likes in pursuit of game: ripe standing crops offer no obstacle to him, and very often the proprietor will look calmly on and make no objection; but this licence should not be abused, and a request to keep off any ground should instantly be complied with.

'The Birds of Egypt,' by Captain Shelley, will no doubt prove a valuable companion to the naturalist and the sportsman. Some useful information on this subject will also be found in Smith's 'Attractions of the Nile.'

g. GEOGRAPHY, PRODUCTS, &c.

Above Cairo, Egypt and the Valley of the Nile are more than ever synonymous terms. The Egyptian territory certainly extends to the Red Sea on the one side, and the Oases on the other, but the cultivated land on the banks of the river is the real country. In no part is this more than 10 miles wide, except where the quasi-oasis of the Fyoom joins the W. bank at Benisooéf; and in many places only a few hundred yards of soil border the river on one side, while the desert comes to the water's edge on the other. The general name given to the whole country lying between Cairo and Assouán is the Saeed, though strictly speaking the Saeed, or Upper Egypt, does not begin till past Minieh. Aboulfeda says that it begins at Fostat, or Old Cairo, and that all the country to the S. of that city is called Saeed, and all to the N. Reef. At the present day, however, Reef is the term applied to all "the cultivated land," in contradiction to "the desert."

The whole of Egypt is styled in Arabic *Ard-Musr*, or simply *Musr* (*Misr*), a name given also to Cairo itself; which recalls the old Hebrew Mizraim (*Mizrim*), "the two Mizrs." In the ancient Egyptian language it was called *Khem*, or "the land of Khem," answering to the land of "Ham," or rather "Khem," mentioned in the Bible; and in Coptic *Chmé* or *Chémi*; by the Greeks it was named *Αἴγυπτος*. According to Arab tradition, Mizraim, the son of Ham, had 4 sons, Oshmoon, Athreeb, Sa, and Copt. The last of these peopled the country between Assouán and Coptos; Oshmoon that to the N., as far as Menoof

(Memphis); Athreeb the Delta; and Sa the province of Behéyrah, as well as the land of Barbary. Copt, however, having conquered the rest of Egypt, became sovereign of the whole country and gave it his name.

The two sides of the valley seem at all times to have been distinguished, generally with reference to their position E. and W. of the river. By the ancient Egyptians the desert on each side was merely styled "the eastern and western mountain;" and at a later period, "the Arabian and Libyan shore;" parts of the mountain ranges having always had certain names attached to them, as at the present day. They are now called "the eastern shore" and "the western shore."

In the time of the Pharaohs Egypt consisted of two great regions, the upper and lower country, both of equal consequence, from which the kings derived the title of Lord of the two Regions. Each of these had its peculiar crown, which the monarch at his coronation put on at the same time, showing the equal rank of the 2 states, while they prove the existence of 2 distinct kingdoms at an early period.

Egypt was then divided into 36 nomes (departments, or counties), from Syene to the sea. In the time of the Ptolemies and early Cæsars this number still continued the same; "10," says Strabo, "being assigned to the Thebaid, 10 to the Delta, and 16 to the intermediate province." Pliny gives 44 nomes to all Egypt.

The triple partition of the country described by Strabo varied at another time, and consisted of Upper and Lower Egypt, with an intermediate province, containing only *seven* nomes, and thence called Heptanomis. Upper Egypt, or the Thebaid then reached to the Thebaica Phylace (Φυλακη), now Daroot esh Sheréef; Heptanomis thence to the fork of the Delta; and the rest was comprehended in Lower Egypt. In the time of the later Roman emperors, the Delta, or Lower Egypt, was divided into 4 provinces or districts—Augustamnica Prima and Secunda, and Ægyptus Prima and Secunda; being still subdivided into the same nomes; and in the time of Arcadius, the son of Theodosius the Great, Heptanomis received the name of Arcadia. The Thebaid, too, was made into two parts, under the name of Upper and Lower, the line of separation passing between Panopolis and Ptolemais Hermii. The nomes also increased in number, and amounted to 57, of which the Delta alone contained 34, nearly equal to those of all Egypt in the time of the Pharaohs.

Ammianus Marcellinus says, "Egypt is reported to have had 3 provinces in former times—Egypt Proper, the Thebaid, and Libya; to which posterity added 2 others, Augustamnica, an offset from Egypt, and Pentapolis, separated from Libya."

The northern part of Ethiopia, or of what is now called Nubia, had the name of Dodeca-Schoenus, or "12 schoenes," and comprehended the district from Syene to Hierasycaminon, now Maharraka.

The schoene, according to Strabo, varied in different parts of Egypt. In the Delta it consisted of 30 stadia; between Memphis and the Thebaid of 120; and from the Thebaid to Syene of 60. The Itinerary of Antoninus reckons 80 m., or 640 stadia, from Syene to Hierasycaminon: the schoene was therefore (at 8 stadia to a Roman mile) of $53\frac{1}{3}$ stadia above Syene.

Some of the towns on the 2 banks of the Nile are mentioned in the Itinerary of Antoninus.

1. *Alexandria to Hierasycaminon (in Nubia), by the west bank.*

	M.P.
Alexandria to Chereu	24
Hermupoli	20
Andro	21
Niciu	31
Létus	28
Memphi	20
Peme	20
Isiu	20
Cene	20
Tacona	20
Oxyrhyncho	24
Ibiu	30
Hermupoli	24
Chusis	24
Lycu	35
Apollonos Minoris	18
Hisoris	28
Ptolemaida	22
Abydo	22
Diospoli	28
Tentyra	27
Contrà Copto	12
Papa	8
Hermunthi	30
Lato	24
Apollonos Superioris	32
Contrà Thmuis	24
Contrà Ombos	24
Contrà Syene	23
Paremboli	16
Tzitzzi	2
Taphis	14
Talmis	8
Tutzis	20
Pselcis	12
Corte	4
Hierasycaminon	4

2. *By the east bank from Heliopolis to Contrà Pselcis and Hierasycaminon in Nubia.*

	M.P.
Heliopolis to Babylon	12
Scenas Maudras	12
Aphrodito	20
Thimonepsi	24
Alyi	16
Hipponon	16
Musæ	30
Speos Artemidos	34
Antinou	8
Pesla	24
Hieracon	28
Isiu	20
Muthi	24
Anteu	8
Selino	16
Pano	16
Thomu	4
Chénoboscio	50
Copton	40
Vico Apollonos	22
Thebas	22
Contrà Lato	40
Contrà Apollonos	40
Ombos	40
Syene	30
Philas	3
Contrà Taphis	24
Contrà Talmis	10
Contrà Pselcis	24
Hierasycaminon	11

At the present day Egypt is divided into 3 parts,—Upper, Middle, and Lower Egypt; and these again are subdivided into 15 provinces, as under:—

LOWER EGYPT.

Province.	Chief Town.	Province.	Chief Town.
Beheyrâh.	Damanhoor.	Gharbeeyah.	Tantâh.
Menoofeeyah.	Shibeen.	Kalioobeeyah.	Benha.
Sharkeeyah.	Zagazig.	Gheezeh.	Gheezeh.
Dakaleeyah.	Mansoorah.		

MIDDLE EGYPT.

Benisooëf.	Benisooëf.	Minieh.	Minieh.
Fyoóm.	Medeenet el Fyoóm.	Beni Mazar.	Beni Mazar.

UPPER EGYPT.

Province.	Chief Town.	Province.	Chief Town.
Asyoot.	Asyoot.	Keneh.	Keneh.
Girgeh.	Soothag.	Esneh.	Esneh.

Each of these provinces has a governor called a *Mudeer*; and they are subdivided again into districts, each under a *Nazir*, or deputy-governor. The towns of Alexandria, Cairo, Suez, Port Said, Ismailia, Rosetta, and Damietta have their own governing body, independent of the provinces in which they are situated.

The following are some of the common Arab appellations of towns, &c.:—The large, or market, towns have the title of *Bender*. *Medeeneh* is a “capital,” and is applied to Cairo, and the capital of the Fyoom. *Bellet*, or *Beled*, is the usual appellation of a “town;” whence *Ebn beled*, “son of a town,” or “townsman.” *Kafr* is a village; *Nezleh*, or *Nezle*, a village founded by the people of another place, as *Nezlet el Fent*. *Minieh* (corrupted into Mit, particularly in the Delta) is also applied to villages colonised from other places. *Beni*, “the sons,” is given to those founded by a tribe, or family, as *Beni Amran*, “the sons of Amran,” and then many villages in the district are often included under the same name. *Zow'ye*h is a hamlet having a mosk. *Kasr*, or *Kusr*, is a “palace,” or any large building. *Boorg* is a “tower” (like the Greek *Πύργος*); and it is even applied to the pigeon-houses built in that form. *Sáhil*, a level spot, or opening in the bank, where the river is accessible from the plain. *Merseh*, an anchoring-place, or harbour. *Dayr* is a “convent,” and frequently points out a Christian village. *Kom* is a “mound,” and indicates the site of an ancient town, and *Tel* is commonly used in the Delta in the same sense. *Kharáb* and *Kooffree* are applied to “ruins.” *Beerbeh*, or *Birbeh* (which is taken from the Coptic), signifies a “temple.” *Wády* is a “valley;” *Gébel*, a “mountain;” and *Birkeh*, a “lake,” or a “reach” in the Nile. The W. bank of the river is called *ghárbee* and the E. bank *shúrgee*, and the common expressions for N. and S. are *báhree*, “seawards,” and *gúbee*, “mountainwards.”

The principal products of Middle and Upper Egypt are: wheat, maize, and doorah, of which these provinces supply three-fourths of the total yearly crop; sugar, of which they supply the whole crop; beans and lentils, two-thirds the yearly crop; barley, one-half the yearly crop; and cotton, one-sixth the yearly crop. The remaining portions of these crops are from the Delta. Among the many other products may be mentioned indigo, hemp, flax, opium, clover, coffee, tobacco, &c. The wheat harvest in Upper Egypt takes place in March. In some parts which are carefully irrigated, 3 and even 4 crops of different kinds are obtained off the soil during the year.

The trees indigenous to the valley of the Nile are few. Pre-eminent among them is the palm-tree, alike for the value of its fruit, trunk, and branches, and the revenue which the tax on it yields to the Government. This last is calculated at 150,000*l.* yearly. The dried date is a great article of food among the common people; and of the fibres of the trunk and branches are manufactured baskets, beds, chairs, cord, and various other things. The other principal trees are the *lebbekh* acacia, a thick-foliaged tree with broad pods; the *sont* acacia, a thorny small-leaved tree with a small yellow flower, its wood is largely used in the construction of the Nile boats; the sycamore-fig, the finest tree in Egypt, its fruit is small and insipid; the tamarisk, and the dom-palm. Various fruit-trees are cultivated, principally in gardens; such as the orange-tree, of which there are fine groves near Benha; the lemon; the olive; and some others; and a variety of new trees and plants are being tried in many of the Khedive's gardens.

The wild animals have been already mentioned. The principal domestic

ones are the camel, the horse, the buffalo, the ox, the ass, the sheep, the goat, the pig, and the dog; and of the feathered tribe, turkeys, geese, chickens, and pigeons. Of these it is curious to remark that neither the camel, the buffalo, the sheep, nor the chicken are found among the old sculptures, consequently we must suppose that they were unknown to the ancient Egyptians; and the horse does not appear till after the return of Thothmes III. from his conquests in Asia. The camel and the ass are the most characteristic animals of Egypt, and they may certainly be said to bear the burden and heat of the day in the way of work. The heavy baggage camel is the one most commonly seen. The ass is of many kinds, from the magnificent animal of 14 hands, worth from 100*l.* to 200*l.*, down to the wretched little drudge whose miserable carcase seems only fit for the vultures and the jackals. Horses are comparatively not numerous, and the possession of them is confined principally to rich people and Europeans. The old native Egyptian breed is nearly extinct, but the Khedive is endeavouring to renew the stock. The buffalo is a most useful animal, and has to a great extent taken the place of the ox since the last two or three outbreaks of murrain. Pigs are kept only by the Copts and by Europeans. The native, or pariah, dog is generally considered unclean, and a wretched miserable beast he is to look at, but he performs, with the hawks, the useful duty of a scavenger; and when taken care of as a puppy, grows up a fine handsome-looking animal. There is a breed of big, rough-haired, black dogs to be found at Erment, and one or two villages near Thebes, that are celebrated for their fierceness and courage. The turkeys of Upper Egypt are famed for their large size; and the chickens are equally remarkable for their smallness.

h. INHABITANTS.

The population of Egypt Proper is estimated at about 5,000,000. It may be divided roughly into Muslim Egyptians, Christian Egyptians or Copts, Turks, and Europeans.

The *Muslim Egyptians* are of 3 kinds: the inhabitants of the towns, the country population (*Fellahéen*), and the wandering tribes (*Bedaween*). Of these the most numerous, and the most important, amounting to more than three-fourths of the whole population, are the *Fellahéen*. The *Felláh* (fem. *Felláhah*) is the representative of the conquering Arabs who came with Amer; but these have so mingled and intermarried with the original inhabitants, and with Abyssinians, Nubians, and others, that they present but very slight resemblance to the original stock. Indeed in many parts of Egypt the peasantry exhibit more likeness to the old Egyptians, as depicted on the monuments, than to the true descendants of their Arab ancestors, the *Bedaween*. They are, as a rule, a handsome well-formed race, with fine oval faces, bright deep-set black eyes, straight thick noses, large well-formed mouths, full lips, beautiful teeth, broad shoulders, and good-shaped limbs. It is astonishing that such well-shaped, perfectly-proportioned men and women should grow out of such pot-bellied, shrunken-limbed things as the children are. The colour of the skin varies considerably,—light and tawny in the north of Egypt, and gradually getting darker in the south. The most beautiful tint is the deep bronze one of Upper Egypt.

The *Copts* are considered to be the descendants of the ancient Egyptians; but they are by no means an unmixed race. Their name in Arabic, *Kubtee*, or *Gubtee*, singular, *Kubt*, or *Gubt*, plural, may be derived from Coptos in Upper Egypt, now *Kuft*, the head-quarters of the Christians till the Mohammedan conquest; but it has probably some analogy with the Greek *Αἰγύπτιος*. Much stress has been laid upon their resemblance to the sculptured portraits of the ancient Egyptians, but it is difficult to trace the likeness much more in

them than in their Muslim fellow-countrymen, except perhaps in the eyes, which are exceptionally large and almond-shaped, and slope slightly upwards from the nose. The Copts, too, are slightly under the middle size, as were, to judge from the mummies, the ancient Egyptians. Their dress is the same as the Muslims, except that they often wear a black or blue turban, which the latter never do. It should be remembered, however, that there are Muslim Copts as well as Christian Copts, though the name is generally applied exclusively to the native Christians of Egypt. The number of Copts has been variously estimated from 150,000 to 500,000. In Upper Egypt there are whole villages composed of them, and they are numerous at Cairo and in the Fyóúm; there are but few in the Delta. They are in general better educated than the rest of their countrymen, and are extensively employed in all the public offices as clerks, accountants, &c.

The tenets of the Coptic Church are those of the sect called Jacobites, Eutyrians, Monophysites, and Monothelites, pronounced heretical by the Council of Chalcedon in the year 581 A.D. Their secession from the orthodox Oriental Church was the occasion of bitter enmity between them and the Greeks, and they gladly welcomed the Arabs, and helped to drive out their hated fellow Christians. The orders in the Coptic Church are the Patriarch (*Batrak*), Metropolitan of the Abyssinians (*Mitrán*), Bishop (*Uskuf*), Arch Priest (*Kummoos*), Priest (*Kasees*), Deacon (*Shemmás*), and Monk (*Ráhíb*). The convents and churches are very numerous; the most interesting are those of Old Cairo. A full account of them, and of the various objects connected with them, is given in Sect. II., DESCRIPT. OF CAIRO, Exc. v.

The language of the Copts of the present day is that of the rest of the country, the Egyptian dialect of Arabic. Coptic is only used in some of the Church prayers, and then they are repeated in Arabic for the benefit of the hearers; indeed the priests who use them have merely learnt them by heart, and know nothing of the language. The Coptic language began to fall into disuse after the Mohammedan conquest, and by the 15th or 16th century was quite replaced by the Arabic. It is undoubtedly one of the oldest used by mankind, and in its original purity was that of the old Egyptians. It underwent a great change after the conquest of Alexander, and the spread of the Greek language, and especially after the introduction of Christianity into Egypt. It then began to be written from left to right, contrary to the ancient and Oriental manner, and in a character mostly adapted from the Greek, from which the Copts also borrowed many words and expressions. But notwithstanding the modification it has undergone, it is still the language written on the monumental walls of old Egypt, and to it the world is indebted for the key by which the hieroglyphics have been interpreted.

The *Turks* were formerly much more numerous than they are now, and occupied a position of greater importance in the country. Though many of the higher functionaries are still Turks, they no longer fill all the important civil and military posts.

The remaining classes of the population, Levantines, Armenians, Syrians, Jews, &c., are nearly all found in Cairo and Alexandria and the towns of the Delta. As also are the Europeans, whose number may be reckoned at about 85,000 in all.

i. ANTIQUITIES, RUINS, &c.

The various interesting ruins of the country are fully described in their proper place, but a few general remarks on the history and archæology may help the traveller to a better understanding of what he is about to see.

The monumental remains of Egypt consist entirely of temples and tombs.

The Egyptian temple was not a place of public worship like a Greek or Roman temple, or a Christian church. It was an edifice erected by a king in honour of some divinity, or rather triad of divinities, to whom he wished to pay special homage, either in return for benefits conferred, or in the hope of future favours. This is shown by the sculptures on the walls, in all of which the king is the principal subject. He wages war with the enemies of Egypt and brings them home captive; or he offers, in times of peace, gifts and sacrifices. The prayers are all recited in his name, and he leads the processions in which are carried the statues and emblems of the divinities. The temples are always built of stone, and surrounded by a high and massive crude-brick enclosure, which shut out from the vulgar gaze all that took place inside. Near every temple was a lake. The following diagrams will show the various plans and arrangements usual in Egyptian temples:—

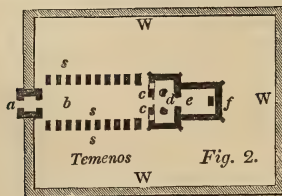
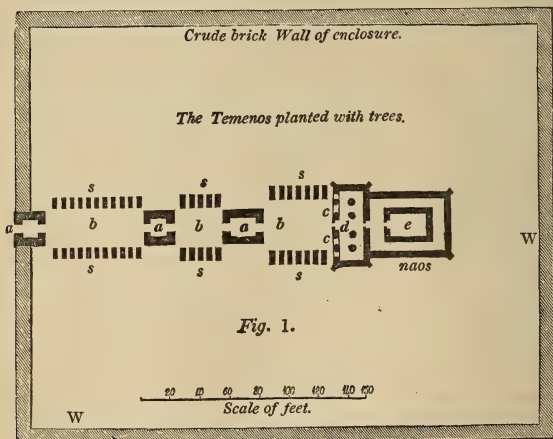
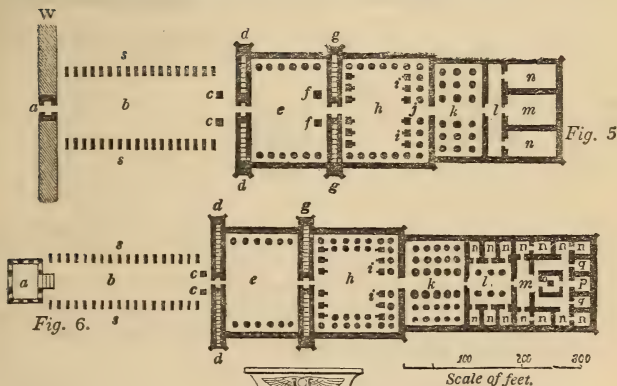
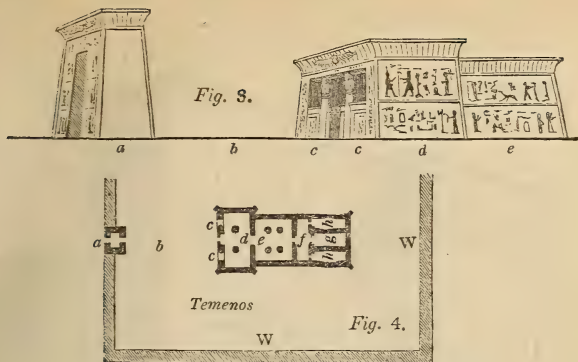


Fig. 1 is a simple form of a temple, consisting of (b b b) the Dromos of sphinxes, s s s; three propylons or pylons, a a a; the pronaos or portico, d; and the adytum (sēkos) or sanctuary, e, which was either isolated, or occupied the whole of the naos, as in fig. 2. c c are screens, reaching half-way up the columns, as seen in fig. 3. In the adytum (e, fig. 2) is an altar, f. W W, the crude-brick wall of the temenos, "grove," or sacred enclosure. Fig. 4, a, the pylon or pylonē; b, the dromos without sphinxes; c c, screens; d, pronaos or portico; e, the hall of assembly; f, transverse ante-room, or prosekos, a sort of transept; g, the central adytum, or sekos; h h, side adyta. Fig. 5, a, pylon or pylonē; b, dromos of sphinxes; c c, obelisks; d d, propyla or pyramidal towers of the propylæum; e, propylæum, area, or vestibulum; f f, statues of the king; g g, inner towers with staircases leading to the top, as in d d; h, inner vestibulum; i i, screens from pillar to pillar, forming a sort of ante-room (j) to the hall of assembly (k): this ante-room



(j) may be considered the portico. l, transept; m, central *adytum* or *sékos*; n n, side *adyta*. Fig. 6, a raised hypaethral building of columns and connecting screens, with steps leading to it from within the *dromos* (b). The rest as fig. 5 to the inner hall (l), which has several small chambers at the side. o, an isolated *adytum*, with a pedestal in the middle for holding the sacred ark of the deity. p, q q, n n n, three *adyta* and other chambers. All behind the *pronoos*, or portico, is called the *naos*, which includes the *sékos* within it, and answers to the *cella* of Greek temples.

Fig. 7, a, pylon or pylonê. Fig. 8 shows the pyramidal towers (b), with the pylon (a) between them, and the lines d d (*κατεπινευούσας γραμμάς*) curving over towards each other, with the colossal figures commonly sculptured on them. These d d are seen better in fig. 9; but their position is not, as Strabo says, on either side of the portico or *pronoos*, but of the pylon, being as far apart at the bottom as the breadth of the pylon; h h, the colossal figures; g g, the flag-staffs; f, a torus that runs up the wall, and under the cornice; c, fillet of the cornice.

Fig. 10, a peripteral temple. a, the pylon; b, dromos; c, *adytum*, surrounded by a peristyle



Fig. 8.



Fig. 10.

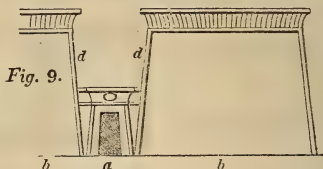


Fig. 9.

of seven square pillars at each side, and two round columns at either end; the whole standing on a raised platform. One of these temples stood at Elephantine, and another at Eileithyas, both of the early time of the XVIIIth dynasty.

With regard to the use of the word propylon, it may be observed, that propylon, pylon, and pylônê, are all properly applied to the gateway (*fig. 7, or a, figs. 4 and 5*); but the first of these was also used to designate the pylon with its towers: to prevent confusion, therefore, and to avoid the long expression "towers of the propylæum," the word *pylon* has been adopted for the gateway, and *propyla* for the towers.

The *tombs* of the old Egyptians were always situated either in the desert or in the side of a mountain. For a full description of them, and a plan of their method of construction, the reader is referred to Sect. II., DESCRIPT. OF CAIRO, Exc. vii., *h*. The principal exception to the account there given is found in the Tombs of the Kings at Thebes, which are constructed and decorated on a different principle.

The materials for a knowledge of the history, and the manners and customs of the old Egyptians, have been almost entirely derived from these two sources. Their public annals are written on the walls of the temples—their private history on the walls of the tombs. It is from the temples and tombs too that have been taken the greater part of the various objects in the different museums, which help to throw such light on this subject.

First among these is the *Rosetta Stone* in the British Museum, by means of which the hieroglyphics were first deciphered. It was part of a stone tablet found at Rosetta, in 1798, by the French, containing three inscriptions; two were in the old Egyptian language, one written in the hieroglyphic characters used by the priests, and the other with the cursive letters understood by the people generally; the third was in Greek. In the Greek inscrip-

tion were several proper names, *e.g.* Ptolemy, and it was observed that in the corresponding place in the Egyptian text were several signs with a line drawn round them, so as to form a kind of oval. This led to the conclusion that royal names were always written in the Egyptian writing on this kind of shield, to which Champollion gave the name of cartouche, and that the signs on this particular one must represent, letter for letter, the name of Ptolemy. The gradual following up of this discovery revealed in time more or less of the Egyptian alphabet; and it was further found that the words thus deciphered were Coptic—a language which, though much changed and altogether fallen into disuse, was not lost to science. From that time the hieroglyphics ceased to be mere signs without a meaning.

The mutilated *Tablet of Abydos* in the British Museum served as an excellent guide towards the chronological arrangement of a certain number of the kings of Egypt; but the perfectly complete tablet, from which the other was copied, found, and still remaining, on a wall of another temple at Abydos, is of course a much more valuable monument. It contains the names of 76 kings—a comparison of whose names with the lists of Manetho has much helped towards the work of reconstructing portions of Egyptian history.

Of the same character are the *Tablet of Sakkarah*, containing the names of 55 kings; the *Hall of Ancestors*, a small chamber at Karnak, on whose walls was a tablet, now in Paris, containing the names of 60 kings; and the *Papyrus of Turin*, containing also a list of kings, but so mutilated as to be of comparatively less value than the others.

The *Ritual*, or *Book of the Dead*, is a papyrus found buried with the mummies. It consists of chapters describing the adventures of the soul after death, and the prayers offered to the gods. The largest and most complete specimen is in the Turin Museum. From this book is learnt the ideas held by the old Egyptians as to a future state.

It would be impossible to enumerate all the other almost equally important objects, existing either in museums or *in situ*, which help to a knowledge of the public and private life of the old Egyptians. There is hardly any one of them indeed which does not contribute its share.

The first who attempted to write a history of Egypt was Manetho, an Egyptian priest who lived in the reign of Ptolemy Philadelphus, *cir.* 263 B.C. His history was written in Greek, and contained a list of the kings who had reigned in Egypt from the earliest times to the conquest of Alexander. The history is lost; but the lists are preserved in the *Chronology* of George the Syncellus, a Byzantine monk who lived at the beginning of the 9th century. He had collected them, not from the original work, which had long been lost, but from copies made by Julius Africanus in the 3rd century, and Eusebius in the 4th. To what extent credence can be given to these lists, which, supposing them originally correct, had probably been altered and manipulated by the Christian writers above mentioned, is a point much disputed by modern Egyptologists. Many are now disposed to consider that recent discoveries have rather confirmed their title to be looked upon as to a certain extent trustworthy guides.

What the classic historians have to say about Egypt may be read in the 2nd book of Herodotus, the 1st book of Diodorus, the 17th book of Strabo, and the treatise *de Iside et Osiride* of Plutarch.

Mention has already been made of the group of signs, enclosed in an elliptical frame with a base, which mark a royal name, called by Champollion cartouches, and by others ovals or shields. When it is a king's name that is signified there are always two cartouches side by side, one containing the prenomén, and the other the nomen. The prenomén is generally preceded by the title "King of Upper and Lower Egypt," the nomen by that of "Son of the Sun." Sometimes these are exchanged for other titles. It is from these cartouches that the epoch of the monument on which they appear may gene-

rally be known. They are very numerous, but the eye will soon get accustomed to recognise those that occur the oftenest and are the most important. The following list will show the places at which the names of the kings of the different dynasties are to be looked for.

No names of any kings of the first three dynasties are found anywhere, except perhaps that of Ouenephes at the Pyramid of Sakkarah.

Those of the IVth dynasty, such as Cheops, Chephren, Mycerinus, &c., are found at the Pyramids and at Sakkarah.

Those of the Vth, at Sakkarah and Abooseer.

Those of the VIth, at Memphis, Sân, Zowyet el Myïteen near Minieh, at Kasr es Syad, and some other unimportant places.

Those of the VIIth, VIIIth, IXth, and Xth, are found nowhere.

Those of the XIth, at Drah Aboo 'l Neggah, at Thebes.

Those of the XIIth, the Osirtasens and Amenemhas, at Heliopolis, the Fyoom, Beni Hassan, Asyoot, and Semneh above Wady Halfah.

Those of the XIIIth and XIVth, at Asyoot, and on the rocks at Assooân and the Island of Sehayl.

Those of the XVth and XVIth, nowhere.

Those of the XVIIth, the Shepherds, at Sân.

Those of the XVIIIth, the Amunophs and Thothmes', at Tel el Amarna, El Kab, both sides of the river at Thebes, Silsilis, Kom Ombos, Amada, Wady Halfah, &c.

Those of the XIXth, the Rameses', at Sân, Memphis, Abydos, both sides of the river at Thebes, Bayt Wely, Derr, Aboo Simbel.

Those of the XXth, at Thebes.

Those of the XXIst, at Sân.

Those of the XXIInd, the Sheshonks, &c., at Karnak.

Those of the XXIIIrd and XXIVth, nowhere.

Those of the XXVth, at Karnak.

Those of the XXVIth, Psammetichus and others, at Sân, Sakkarah, Karnak, Luxor.

Those of the XXVIIth, on the rocks at Hamamat.

Those of the XXVIIIth, XXIXth, and XXXth, Nectanebo and others, at Sakkarah, Medeenet Haboo, Karnak, Philæ.

Those of the XXXIst, nowhere.

Those of the XXXIInd, Alexanders, at Karnak.

Those of the XXXIIIrd, the Ptolemies, at Alexandria, Sakkarah, Denderah, Thebes, Erment, Esneh, Edfoo, Kom Ombos, Philæ, Kalabsheh, and various other places in Nubia.

Those of the XXXIVth, the Roman Emperors, at Denderah, Thebes, Erment, Esneh, Edfoo, Philæ, and in Nubia.

The substance of some of the above matter has been culled from an excellent little work by M. Mariette, published at Alexandria, entitled *Itinéraire de la Haute Egypte*. It should be bought by all who are interested in the antiquities of Egypt, and will be found a most useful little companion.

Some further information on the subject of Egyptian antiquities is given in the account of the Museum at Cairo (Sect. II., DESCRIPTION OF CAIRO, § 17). Those who intend to make this subject their study will find the names of some of the best works in the list of books given in the *Introduction*, d.

The interest attaching to the remains of old Egypt, and the importance of preserving those pages of its history which cover every wall of the ruined temples and tombs, ought to be sufficient to prevent visitors from civilised Europe and the West from indulging in the childish pastime of scribbling their names upon them and destroying them. But the Tomb of Tih, at Sakkarah, the Tomb of Seti I., at Thebes, and indeed every sculptured ruin in the country, furnish lamentable instances to the contrary. No words can condemn too strongly this mischievous habit. There are plenty of rocks and

unsculptured stones where the practice may be indulged in harmlessly enough, but to disfigure in any way paintings, sculptures, or statues, is an act of ignorant barbarism, the authors of which it is to be regretted should be allowed to escape unpunished. The following judgment may be severe, but it is deserved. "The first thing that strikes you on approaching the monument (Pompey's Pillar), are the proper names written in gigantic characters by travellers, who have thus insolently engraved a record of their obscurity on a column centuries old. Nothing can be more silly than this mania, derived from the Greeks, which disfigures where it does not destroy. Many hours of patience have been expended in cutting on granite the large letters which dishonour it. How can people give themselves the trouble to inform the world that a perfectly unknown person has visited a monument, and that that unknown person has mutilated it?"—*J. Ampère*.

All excavating among the ruins is now forbidden. The so-called antiquities offered to the traveller for sale are generally false, more especially at Thebes, where there are several manufactories of them; and the imitations are sometimes so good that it requires a practised eye and hand to detect the difference.

ROUTE 18.

CAIRO TO THEBES.

	Miles.
Cairo (Boolák), to Bedre-shayn (for Sakkarah) ..	15
Zowveh	40
Benisoóf	18
Feshun	19
Maghágha	14
Aboo Girgeh	15½
Golosaneh	12½
Minieh	22½
	— 156½
Benihassan	14½
Rhoda	11
Mellawee	6
Hadji Kandeel (for Tel el Amarna)	7
Gebel Aboo Faydah	17
Manfaloot	11½
Asyoot	26
	— 93
Abooteeg	15
Gow el Kebeer	14½
Tahtah	12½
Soohágh	26
Mensheeyah	11
Girgeh	13
Belliane (for Abydos)	8
Farshoot	18½
How and Kasres Syad	8
Keneh (for Denderah)	29½
Neggadeh	22½
Luxor (Thebes)	22
	— 200½
	450

After passing the palaces of Kašr en Nil and Kašr el Anee, the island of Rhoda, and Old Cairo, to the l., and the palaces of Gezeereh and Geezeh, and the village of the latter name on the rt., you may be said to enter the Sæed. About 1½ m. beyond the old capital and the mounds of the still older Babylon is the picturesque mosk of Attar en Nebbee, situated on a projecting point of the eastern bank, at the end of an avenue of fine trees. Its name is derived from an impression of "the prophet's footsteps," said to be preserved there. Some, however, derive *Attar* from *Athor*, the Egyptian Venus. A short distance inland, to the eastward, is a ruin of late time, at the southern extremity of a low ridge of hills, which has received the not uncommon name of Stabl Antar. Here is a powder-magazine; and on the low ground beyond it to the E. are the remains of an aqueduct of Arab construction. A long reach of the Nile extends from Attar en Nebbee to the village of ed Dayr, "the convent," inhabited by Copt Christians; and inland to the E. is the village of Bussateen once famed for its "gardens," whence its name. Near it is the burial-ground of the Jews, in the sandy plain below the limestone hills of the Mokattam. That range is here rent assunder by a broad valley called Bahr-bela-me, "the River without Water," which comes down from the eastward, and measures to its head

about 8 m. It separates that part called Gebel ej Jooshee from the rest of the Mokattam range.

The name Bahr-bela-me (or -ma) is applied to several broad deep valleys, both in the eastern and western deserts, the most noted of which lies beyond the Natron lakes.

One of the Suez roads, called Derbet Tarabéen, passes over this part of the Mokattam, and comes down to the Nile by this valley to the village of Bussateen; and immediately above the brow of the cliff on its N. side is the plain of petrified wood already mentioned, as well as an ancient road that led from Heliopolis over the hills to this part of the country. (See Sect. ii. DESCRIPT. OF CAIRO, Excursion iii.)

On the rt. the majestic pyramids seem to watch the departure of the traveller when he quits the capital, as they welcomed his approach from the Delta: and those of Abooseer, Sakkarah and Dashóor, in succession, present themselves to his view, and mark the progress of his journey.

(E.) A little below Toora, on the E. bank, are some low mounds of earth, probably ancient walls of decayed crude bricks, belonging to an enclosure, once square, but now partly carried away by the river; and to the E. of it is another long mound, through which a passage led to the plain behind. The name of Toora signifies "a canal," but it is more likely to have been originally derived from that of the ancient village that once stood near this spot, called Troja, or Troicus pagus; the conversion of an old name into one of similar sound in Arabic being of common occurrence in modern Egypt.

(E.) The wall stretching across the plain to the hills, and the fort above, were built by Ismáíl Bey, whose name they bear. On the recovery of Egypt by the Turks under Hassan Pasha, in 1837, Ismáíl Bey was appointed Sheykh-Beled of Cairo; and Murad, with the other Memlook Beys, being confined to Upper Egypt, this wall was erected to prevent their approach to the capital. But Ismáíl Bey dying

of the plague in 1790, Ibrahim and Murad shared Upper and Lower Egypt between them till the French invasion.

A short distance to the S. of the fort, on the top of the same range of hills, are the ruins of an old convent, called Dayr el Bughleh, which is mentioned by Arab writers, and was discovered by Linant-Bey.

(E.) *El Māsarah*, or *Toora Māsara*, about $1\frac{3}{4}$ m. further to the S., claims, with Toora, the honour of marking the real site of the Troicus pagus, which, according to Strabo, stood near to the river and the quarries. Strabo and Diodorus both report that it was built and named after the Trojan captives of Menelaus, with what probability it is difficult now to decide; and some ancient Egyptian name of similar sound is as likely to have been changed by the Greeks and Romans into Troja, as by the modern Arabs into Toora. The mountain to the eastward is evidently the Troici lapidis mons, or Τρωικὸν ὄρος of Ptolemy and Strabo, and from it was taken the stone used in the casing of the pyramids. It is to the same mountain that Herodotus and Diodorus allude when they say the stone for building the great pyramid came "from Aralia," or the eastern side of the Nile.

The quarries are of great extent; and that they were worked from a very remote period is evident from the hieroglyphic tables, and the names of kings inscribed within them. Those to the N., to which a railway has been laid down, are sometimes distinguished by the name of the quarries of Toora; those to the S., of Māsarah. At the former are tablets bearing the names of Amun-m-he, of Amunoph II. and III., and of Neco; at the latter are those of Ames, Amytæus, Acoris (Hakori), and Ptolemy Philadelphus, with Arsinoë; and other tablets have the figures of deities, as Athor and Thoth, and the triad of Thebes—Amun, Maut, and Khonso—without royal ovals. In one of those at the quarries of Māsarah, sculptured in the 22nd year of Ames or Amosis, the leader of the XVIIIth dynasty, is the representation of a

sledge bearing a block of stone drawn by 6 oxen. The hieroglyphic inscription on above it is much defaced; but in the legible portion, besides the titles of the king and queen, "beloved of Phtah and Atmoo" (Atum), we find that in his 22nd year Ames took stones from these quarries both for the temple of Phtah at Memphis, and for the temple of Amun at Thebes; showing that he ruled both Upper and Lower Egypt. In another quarry towards the S. is a large tablet, representing king Amyrtæus (or, as some suppose him to be, Nectanebo) offering to the triad of the place, Thoth, the goddess Nehimeou, and Horus (Nofre-Hor, "the lord of the land of Bahet"), and below the king stands a small figure in the act of cutting the stone with a chisel and mallet. Besides the hieroglyphic ovals of the kings, are numerous inscriptions enchorial, particularly in the southern quarries, with numbers and quarry-marks; and here and there the enchorial inscriptions begin with the year and month of the king's reign in which that part of the quarry was commenced.

The quarries are not only interesting from their extent and antiquity, but from their showing how the Egyptian masons cut the stone. They first began by a trench or groove round a square space on the smooth perpendicular face of the rock; and having pierced a horizontal shaft to a certain distance, by cutting away the centre of the square, they made a succession of similar shafts on the same level; after which they extended the work downwards in the form of steps, removing each tier of stones as they went on till they reached the lowest part or intended floor of the quarry. Sometimes they began by an oblong shaft, which they cut downwards to the depth of one stone's length; and they then continued horizontally in steps, each of these forming as usual a standing-place while they cut away the row above it. A similar process was adopted on the opposite side of the quarry, till at length two perpendicular walls were left, which constituted its extent; and here again new openings were made, and another chamber, connected with

the first one, was formed in the same manner; pillars of rock being left here and there to support the roof. These communications of one quarry, or chamber of a quarry, with the other, are frequently observable in the mountains of Māsarāh, where they follow in uninterrupted succession for a considerable distance; and in no part of Egypt is the method of quarrying more clearly shown. The lines traced on the roof, marking the size and division of each set of blocks, were probably intended to show the number hewn by particular workmen. Instances of this occur in other places, from which we may infer that, in cases where the masons worked for hire, this account of the number of stones they had cut served to prove their claims for payment; and when condemned as a punishment to the quarries, it was in like manner a record of the progress of their task—criminals being frequently obliged to hew a fixed number of stones according to their offence. The mountain of Māsarāh still continues to supply stone for the use of the metropolis, as it once did for Memphis and its vicinity; and the floors of the houses of Cairo continue to be paved with flags of the same magnesian limestone which the Egyptian masons employed 4000 years ago.

The occasional views over the plain, the Nile, and the several pyramids on the low Libyan hills beyond the river, which appear between openings in the quarries as you wander through them, have a curious and pleasing effect: and on looking towards the village of Māsarāh, you perceive on the left a causeway or inclined road, leading towards the river, by which the stones were probably conveyed to the Nile.

(E.) *Helwān*, a village on the E. bank, is known as having been the first place where the Arabs made a Nilometer, under the Caliphate of Abd el Melek, about the year 700 A.D. It was built by Abd el Azeez, the brother of the caliph; but being found not to answer there, a new one was made by El Weleed, his successor, about 10 years afterwards, at the Isle of Roda,

where it has continued ever since. Part of the pillar of this Helwán Nilometer was found near the village. Aboolfeda speaks of Helwán as a very delightful village, and it was perhaps from this that it obtained its name, *helwa* signifying "sweet;" though, as Norden observes, it possesses nothing more to recommend it on this score than its opposite neighbour. It has, however, some remarkable sulphur-springs, which, though known to the peasantry, were not brought into general notice till a few years ago, since which time they have been visited both by Europeans and Turks, and a bath-house with a plunging-bath has been built at one of the springs for the accommodation of those who frequent them. They are a little distance from the village, in the desert plain between it and the hills, and near one of them are low mounds abounding in fragments of a common greenish glass, which appears to have been made there of old, and is frequently found amidst the mounds of Memphis. The water is clear with a slightly salt and sulphurous taste, and issues from the spring at a temperature of 110° Fahr. In its composition it resembles that of Aix in Savoy, and is said to be very efficacious in all cases in which sulphurous waters are usually employed. These sulphur-springs are probably the very place to which king Amenophis sent "the leprous and other cureless persons, in order to separate them from the rest of the Egyptians," as related by Manetho. It was said to be at the quarries on the E. side of the Nile; and the king may have had the double motive of curing them, and of profiting by the labour of those who were able to work; or Josephus may have misinterpreted the statement of Manetho, and suggested their labours in the quarries, from being unacquainted with the springs that were to effect their cure.

(W.) *Bedreshayn* (15 m., Railway Stat.) is nearly opposite Helwán. The village is a little way from the bank; and a short distance further inland may be seen the mounds of Mitrahenny

marking the site of Memphis, with the pyramids of Abooseer, Sakkarah, and Dashóor, in the distance. This is the best point on the river from which to make the excursion to Sakkarah (see Sect. II., DESCRIPT. OF CAIRO, EXCUR. vii.). About 4 m. farther up the stream you pass Shobuk, with the pyramids of Dashóor 4 m. inland to the rt.; and Masghóon, 2 m. to the westward of which is El Kafr, a small village, from which one of the principal roads leads to the Fyóom across the desert. The scenery here on the W. bank is very lovely in the winter; glades of young bright-green corn run up into groves of beautiful palms, with here and there a splendid sycamore-fig filling up the open spaces in the landscape. The sandbanks in this part of the river, beginning indeed from a little way S. of Cairo, will be found covered with wild-fowl and large flocks of pelicans in the early winter.

(W.) In this neighbourhood, probably near Dashóor, were "the city of Acanthus, the temple of Osiris, and the grove of Thebaic gum-producing Acanthus," mentioned by Strabo; which last may be traced in the many groves of that tree (the sount, or *Acaia Nilotica*) which still grow there at the edge of the cultivated land. The town of Acanthus was, according to Diodorus, 120 stadia, or 15 m. P., from Memphis, equal to 13½ or nearly 14 Eng. m., which, if correct, would place it much further S., to the westward of Kafr el Iyát, though it is generally supposed to have stood near Dashóor.

(W.) In the hills near El Kafr are some small tombs not worth visiting.

(W.) On the same bank, and near Kafr el Iyát (Aiát), at the extremity of a large bend of the river, is the supposed site of Menes' Dyke (see Sect. II., DESCRIPT. OF CAIRO, EXCUR. vii., c).

(W.) At Táhaneh, about 1¼ m. from Kafr el Iyát, and near the edge of the desert, are mounds, but no remains except small fragments of stone; and the same at Babayt, about 1 m. N.N.W. from Kafr el Iyát.

Already, before reaching Kafr el Iyát, are described the two ruined

pyramids of Lisht, built of small blocks of limestone, which were probably once covered with an exterior coating of larger stones.

(W.) 3 m. to the N.W. is a conical hill resembling a pyramid. It is, however, merely a rock, with no traces of masonry; and in this part of the low Libyan chain are a great abundance of fossils, particularly oyster-shells, with which some of the rocks are densely filled, in some instances retaining their glossy mother-of-pearl surface.

(E.) Wady Ghomyer (or El Ghomair) opens upon the Nile at Es Suf on the E. bank. By this valley runs the southernmost of the roads across the desert to Suez.

(W.) About 4 m. inland from *Rigga* is the pyramid of Maydoom, near the village of that name. It is called by the Arabs *Haram el Kedâb*, or "the False Pyramid," from the idea that the nucleus is of rock built round so as to give the shape of a pyramid. Whether this is so or not it is impossible to say, as the pyramid has never been opened; but there is enough evidence to show that it was the most carefully constructed pyramid in Egypt. It is built in stories or degrees, the triangular spaces being afterwards filled in with a triangular mass of masonry to complete the external slope of the pyramid: but it is remarkable that the parts against which this was placed are smooth, not left rough, nor in steps; and the stones of the triangular part are placed very irregularly, except towards the outer face, where the masonry is beautiful, the stones being fitted together with great precision. Some of them in the triangular part lie nearly at the complement of the exterior angle, and not horizontally, as in other monuments. It has been conjectured that this pyramid was built by Senefroo, the predecessor of Cheops. All round it are the remains of a necropolis belonging principally to that period. In the most southern *mastabah* two statues, now in the Cairo Museum, were discovered in 1872. At the village of Maydoom near the False

Pyramid are the mounds of an ancient town; and also at Sufi, about 1 m. to the N. The canal, which runs close by, will often be found in the late winter and early spring covered with wild-duck, which can easily be got at from the banks.

(E.) At Atfeeyah are the mounds of Aphroditopolis, or the city of Athor, the Egyptian Venus. It presents no monuments; but a stone with the name of Ramesis II. has been found in a ruined mosk: it may be well to remind those who are *particularly interested* in the discovery of monuments, that an occasional visit to the sites of old cities, even when reputed to have no remains, may be repaid by some monument accidentally laid open by the peasants while removing the nitre for their lands. The Coptic name of Aphroditopolis is Tpêh, or Petphieh, easily converted into the modern Arabic Atfeeyah. It was the capital of the Aphroditopolite nome, and noted, as Strabo tells us, for the worship of a white cow, the emblem of the goddess.

(E.) Opposite Zow'yeh, at the N. corner of the low hills overlooking the Nile, is Broombel, where mounds mark the site of an old town, probably Ancyronpolis. That city is supposed to have owed its name to the stone anchors said to have been cut in the neighbouring quarries.

(W.) Zow'yeh (40 m.) appears to be Iseum, in the Coptic Naësi, the city of Isis, which stood near the canal leading to Pousiri, or Nilopolis, and thence to the Crocodilopolite nome. This canal on the N., with part of the predecessor of the Bahr Yoosef on the W., and the Nile on the E., formed the island of the Heracleopolite nome; and the city of Hercules was, according to Strabo, towards the southern extremity of the province, of which it was the capital. And this agrees with the position of Anásieh, or Om el Keemán, "the Mother of the Mounds," as it is often called by the Arabs, from the lofty mounds of the old city, which are seen inland about 12 m. to the westward of Benisoóef.

(E.) *Wasta* (Railway Stat.) close to Zow'yeh. This is the junction station for the Fyoom. There is one train a day each way, leaving Medeenet el Fyoom at 9.40 A.M., and Wasta on its return at 2.10 P.M. This last departure however is very uncertain, as the train from up the river has to be waited for. It takes $1\frac{1}{4}$ hr. to go from Wasta by train to Medeeneh, the distance being 25 miles, and there being one station on the way, El Edwah, near to which at the proper season is some excellent shooting. (See Rte. 15).

Nothing of interest is met with on the Nile between Zow'yeh and Benisooef.

(W.) Inland, about 9 m. to the S.W. of the former, is Abooseer, the site of Busiris or Nilopolis, in Coptic Pousiri, upon the canal already mentioned, bounding the Heracleopolite nome to the W. The position of the city of the Nile, at a distance from the river, was evidently chosen in order to oblige the people to keep the canal in proper repair, that the water of the sacred stream might pass freely into the interior, and reach the town, where the god Nilus was the object of particular veneration; a motive which M. de Pauw very judiciously assigns to the worship of the crocodile in towns situated far from the river.

(W.) Zaytoon has succeeded to an ancient town called in the Coptic Phanigôit. It was in the district of Poushin, the modern Boosh, which is distant about 3 m. to the S., and is marked by lofty mounds. It is remarkable that Zaytoon, signifying "olives," is an Arabic translation of the old name Pha-ni-gôit, "the Place of Olives," probably given it to show a quality of the land which differed from the rest of the Heracleopolite nome.

(W.) Dallas, about a mile to the S.W. of Zaytoon, appears to be the Tgol (or Tlog) of the Copts; and at Shenoweeyah, close to Boosh, are mounds of an ancient town whose name is unknown.

(E.) El Marazee, a picturesque village shortly before reaching Boosh. Two miles from it is a Coptic convent.

(W.) *Boosh* is a large village with about 600 inhabitants, half of whom are Copts; and it has a large depôt of monks, which keeps up a constant communication with the convents of St. Anthony and St. Paul, in the eastern desert, supplying them with all they require, furnishing them occasionally with fresh monastic recruits, and superintending the regulations of the whole corps of ascetics.

(W.) *Benisooef* (18 m. Railway Stat., 4 hrs. by train from Cairo, and $4\frac{1}{2}$ foom Minieh), a large and important town, 73 m. from Cairo. It is the capital of the province of the same name, and the residence of the Mudéer or governor. Population about 5000. At the railway station are a telegraph office and a post office. The bazaar is tolerably well supplied, and there is a weekly market. The chief industry is the manufacture of woollen carpets and coarse linen stuffs for the fellahen. In the time of Leo Africanus it was famous for its linen fabrics, and supplied the whole of Egypt with flax, and exported great quantities to Tunis and other parts of Barbary. This industry was revived by Mohammed Ali, who built a manufactory here in 1526. The view of Benisooef from the river is rather pretty: the banks being well covered with trees and presenting an animating appearance.

Here may be watched the ordinary scenes common to all the large towns on the Nile; among which are numerous boats tied to the shore—buffaloes standing or lying in the water—women at their usual morning and evening occupation of filling water-jars and washing clothes—dogs lying in holes they have scratched in the cool earth—and beggars importuning each newly-arrived European stranger with the odious word "backsheesh."

Though the idle occupation of lying in the water gives no very exalted notion of the utility of the buffalo, it is justly prized for many very useful qualities. Being hardier and stronger than the ox, it is employed in its place for many agricultural purposes: its milk, too, is excellent, and makes very

good butter, and the best *kishteh*, a sort of Devonshire cream, which may be made very well on a Nile boat.

From Benisooëf is one of the principal routes to the Fyoom (see Sect. II., Rte. 15); and the brick pyramid of Illahoön, at its N.E. entrance, may be seen from the town. On the opposite bank is the Wady Byád, by which the road leads to the monasteries of St. Antony and St. Paul, situated in the desert near the Red Sea. (See Rte. 17.)

(E.) The village of Dayr Byád, in an island opposite Benisooëf, so called from a neighbouring convent, is inhabited by people originally of the tribe of Beni-Wásel Arabs.

(E.) Some small mounds, called Tel en Nassára and Tel et Teen, inland on the S. of the island, mark the site of ancient villages; and on the opposite bank are many mounds of larger towns, whose ancient names are unknown.

(W.) Isment, between 2 and 3 m. S. of Benisooëf, on the river-side, has mounds, but no vestiges of ruins, nor, indeed, any relic of antiquity, except the margin of a well. It is called Isment el Bahr ("of the River"), to distinguish it from Isment (miscalled Sidment) eg Gebel ("of the Mountain"), which stands at the foot of the hills separating the Fyoom from the valley of the Nile. This name cannot fail to call to mind Ismendes, and may, perhaps, be the Shbent of the Coptic list of towns in this district.

(W.) Anasieh, or Um el Kéemán, "the Mother of the Mounds," the ancient city of Hercules, lies 9 m. inland from Isment. It marks the site of the ancient city of Hercules, Heracleopolis. The Coptic name of that town, Ehnes or Hnes, is readily traced in the modern Anásieh, as its position by the lofty mounds on which it stands. That this is the site of Heracleopolis there is no question, though the Arabic and Coptic names bear no resemblance to that of the deity, Sem or Gom, the Egyptian Hercules. It was here that the ich-neumon, the enemy of the crocodile,

was particularly worshipped; and the respect paid to that animal by the Heracleopolites, the immediate neighbours of the Arsinoite or Crocodilopolite nome, led, in late times, during the rule of the Romans, to serious disputes, which terminated in bloodshed, and made the contending parties forget the respect due to the sacred monuments of their adversaries. And judging from what Pliny says respecting the injuries done to the famous Labyrinth, there is more reason to attribute the destruction of that building to the superstitious prejudices of the Heracleopolites than to the ordinary ravages of time.

(W.) At Tanséh, Brangéh, Bibbeh, Sits, and other places, are the mounds of old towns, with whose names we are unacquainted. Pococke supposes Brangéh (or, as he calls it, Berangieh) to be Cynopolis; but the position of that town was farther to the S.

Bibbeh (Rly. Stat.), a rising village which has succeeded to an ancient town, is noted for a Copt convent, and for an imaginary Moslem santón, thence called El Bibbáwee. This holy individual is the offspring of a clever artifice of the Christians; who, to secure their church from outrage during the disturbances that formerly took place in Egypt, gave out that a Moslem sheykh presided over and dwelt in its precincts; and the priests to this day, as they show the picture of St. George, tell them a heterodox story of his exploits, and his wars against the *infidels*. The name of infidel is indefinite; it may satisfy the Moslem or the Christian, according to his peculiar application of the word; and the "*pious fraud*" is at all events as true as the scene represented by the picture. So well indeed has it succeeded, that visits are frequently paid by the passing Moslem to the sanctuary of this revered personage; he reads the *Fut'ha* before the likeness of a man (though so strictly forbidden by his religion), and that too within the walls of a Christian church; and he gladly contributes a few paras for the lamps burnt before it, with the full

persuasion that his voyage will be prosperous, through the good offices of the saint. But while the priest who receives the boon tells the plausible tale of the power of the "sheykh," the indifferent spectator, who recognises the usual representation of St. George and the Dragon, may smile at the credulity and the ignorance of the donor. The conversion of St. George into a Moslem saint may appear strange to an Englishman; but it is found to be far less difficult to deceive an Egyptian by this clumsy imposition, than to persuade a Copt Christian that his guard an saint, with the same white horse, green dragon, and other accessories, holds a similar tutelary post in England. The most credulous, as well as the most reasonable Copt, immediately rejects this statement as a glaring impossibility; and the question, "What can our St. George have to do with England?" might perplex the most plausible, or the most pious, of the Crusaders.

(E.) Nearly opposite Bibbeh is Shekh Abou Noor, the site of an ancient village; and beyond Bibbeh the positions of some old towns are marked by the mounds of Sits, Miniet eg Geer, and Feshun.

(W.) *Feshun* (19 m. Rly. Stat.) The country near the river-bank is very well cultivated, and there are several nicely-kept gardens with pomegranate trees, palms, tobacco, and a variety of shrubs and vegetables.

A little higher up the river, on the E. bank, behind the island that lies half-way between Feshun and el Fent, is el Háýbee, or Medeenet eg Gahil, where some remains mark the site of a small town of considerable antiquity, whose name as found in the hieroglyphics was Isembheb. They consist of crude-brick walls and remains of houses. On the N. side is a large mass of building of some height, founded on the rock. It is the strongest part of the defences of this fortified place, and one end runs out upon the rocks to the N.W., following the irregular direction of the river. It is built of smaller brick, and between every 4th

course are layers of reeds, serving as binders. Inland, a very short distance out of the town, is an isolated square enclosure surrounded by a crude-brick wall; and in the centre of the open space it encloses is a grotto or cavern cut in the rock, probably sepulchral, a tomb being also found between this and the wall of the town. The tombs are probably of a later time than the buildings themselves. Near the water's edge are the remains of a stone quay; and some fragments of unsculptured blocks are met with in different places. This place affords an interesting illustration of the old Egyptian mode of fortification; though from the irregularity of the ground it does not possess all the usual peculiarities of their system of defence. Another remarkable feature in the ruins at el Háýbee is the style of the bricks in its outer walls, which have 2 hieroglyphic legends stamped upon them, sometimes one containing the ovals of a king, sometimes another, with the name of "the high-priest of Amun, Pisham, deceased." Pisham was one of the military pontiffs, recorded at Thebes, who held the sceptre immediately before the Sheshonks of the 21st dynasty; and who were probably from Tanis. Indeed this town seems to be mentioned in the same legend. Herr Brugsch has discovered among the inscriptions the name of Thothmes III.

(W.) At Malateeah are other mounds, and at the S.W. corner of Gebel Sheykh Embárah is an old ruined town, long since deserted, which affords one of many proofs that the Egyptians availed themselves of similar situations, with the double view of saving as much arable land as possible, when a town could be placed on an unproductive though equally convenient spot, and of establishing a commanding post at the passes between the mountains and the Nile.

(E.) Gebel Sheykh Embárah is a lofty table mountain, approaching very close to the river, and detached from the main chain of the Gebel el Báham, which stretches far inland to the S.E.

(W.) *Maghágla*, (14 m. Rly. Stat.).

2 hrs. by train from Benisooéf, and $2\frac{1}{2}$ from Minieh. This is one of the most important sugar-factory stations of the Khedive, and an immense extent of ground in the neighbourhood is devoted to the cultivation of the sugar-cane. A branch line for the purpose of bringing the cane to the mills extends inland to Abn-el-Wakf and Beni Mazar, but it is only used during the cane-harvest season. The sandbanks above Maghága are a favourite resort of various kinds of water-birds. A little above Maghága is the Hágar es Salám, or "Stone of Welfare," a rock in the stream near the shore, so called from the idea of the boatmen, "that a journey down the Nile cannot be accounted prosperous until after they have passed it." The mountains here recede from the Nile to the eastward; and at Sharóna are the mounds of an ancient town, perhaps Pseneros or Shenero. Pococke supposes it to be Musa or Muson. The sites of other towns may also be seen on the opposite side of the river, as at Aba, 3 or 4 m. inland, and at Abou-Girgeh some distance to the S. A few miles above Sharóna, on the E. bank, is Kom Ahmar, "the Red Mound," with the remains of brick and masonry, perhaps of Muson, and a few rude grottoes. To the E. of this are several dog-mummy pits, and the vestiges of an ancient village, in the vicinity of Hamátha.

(W.) *Abou Girgeh* ($15\frac{1}{2}$ m.), a large village with extensive mounds, situated in a rich plain about 2 m. from the Nile.

About 7 m. further inland is *Béhnesa*, the ancient Oxyrhynchus, in Coptic Pemge. The peculiar worship of the Oxyrhynchus fish gave rise to the Greek name of this city; and, from the form of its "pointed nose," this fish was perhaps the *Mizze* or *Mizdeh* of the present day, which may be traced in the Coptic *emge*. The modern name of the place is Bahnasa or Béhna, in which some have endeavoured to trace that of the *Benni*, one of the many fish of the Nile, conveniently transformed into the oxyrhynchus for

an etymological purpose, and, it is needless to say, without the least shadow of reason.

The position of Béhnesa is far from being advantageous; the Libyan desert having made greater encroachments there than in any part of the valley. Downs of sand overgrown with bushes extend along the edge of its cultivated land; to the W. of which is a sandy plain of great extent, with a gentle ascent, towards the hills of the Libyan chain; and behind these is a dreary desert. On the S. side are some mounds covered with sand, on which stand several sheykhs' tombs; and others, consisting of broken pottery and bricks, sufficiently mark the site of a large town, whose importance is proved by the many granite columns, fragments of cornices, mouldings, and altars that lie scattered about. Little, however, remains of its early monuments; and if the size of its mounds proclaims its former extent, the appearance of its modern houses and the limited number of three mosks show its fallen condition.

Like other towns, Béhnesa boasts a patron saint. He is called et Takrory, and is known in Arab songs and legendary tales. He is even believed to appear occasionally to the elect, outside his tomb, accompanied by a numerous retinue of horsemen, but without any ostensible object.

There are said to be some caverns on the N.W. side of the town filled with water, and round one of them a row of columns.

Béhnesa in the time of the Memlooks enjoyed considerable importance, being one of the principal towns of modern Egypt. The Bahr Yoosef once passed through the centre; but the eastern portion of the city of Oxyrhynchus is no longer part of Béhnesa, and, being now called Sándofeh, may be considered a distinct village. At the period of the Arab conquest Béhnesa was a place of great importance, and of such strength that, of the 16,000 men who besieged it, 5000 are said to have perished in the assault. The account of this conquest and of the previous history of the city,

given by the Arab historian Abou Abdillahi ben Mohammed el Mukkari, is more like fable than a real history.

(W.) Above Abou-Girgeh are el Kays, Abou-Azees, and other places, whose mounds mark the positions of old towns. El Kays (or Gays), the Kais of the Copts, which is laid down in Coptic MSS. between Nikafar and Oxyrhinchus, is the ancient Cynopolis, the "City of the Dogs;" and it is worthy of remark, that one of the principal repositories of dog-mummies is found on the opposite bank, in the vicinity of Sheykh Fodl. It was not unusual for a city to bury its dead, as well as its sacred animals, on the opposite side of the Nile; provided the mountains were near the river, or a more convenient spot offered itself for the construction of catacombs than in its own vicinity; and such appears to have been the case in this instance. There is reason to believe that one branch of the Nile has been stopped in this spot, which once flowed to the W. of el Kays; and this would accord with the position of Cynopolis, in an island, according to Ptolemy, and account for the statement of el Mukkari that el Kays was on the E. bank. Co, which Ptolemy places opposite Cynopolis, should be some miles inland to the W. Beni-Mohammed-el-Kofoor has succeeded to the old Nikafar mentioned in the Coptic MSS. It was above Kais; but another town, called Tamma, is placed by them between Cynopolis and Oxyrhinchus.

(E.) At Sheykh Fodl, on the E. bank, nearly opposite el Kays, are the sites of two small temples. In the low hills to the S.E., and about 2 m. from the river, are several tombs containing dog-mummies; from which it is evident that more than one breed was common in Egypt, as the sculptures also show. Most of the large tombs belonged to individuals: one of them with 8 square pillars is called el Keneéseh, "the Church." Some of the many mummy-caves are only small square holes, or coffins in the rock. On the way to them from the village you pass over an open space, purposely levelled for a considerable distance;

and here and there are oblong coffins cut in the surface of this rocky plain. There are also some large tombs, to one of which you descend by 8 steps; and as the Nile water percolates, and rises in it during the inundation to the height of at least $1\frac{1}{2}$ ft., it has obtained the name of Beer Mareéa (or Ber Sitti Mariam), "Mary's Well." It consists of a large central chamber, 7 paces by $4\frac{1}{2}$, with 4 recesses on each side and 2 at the end, each containing a coffin cut like the rest of it in the rock. It is much respected by the Christians, who still bury their dead in a mound in the vicinity.

(E.) In the hills behind Sheykh Hassan, on the E. bank, are extensive limestone-quarries. Near them are some crude-brick remains, with broken pottery; and in a chapel or niche in the rock is a Christian inscription. A singular isolated rock stands in the plain behind Nazlet es Sheykh Hassan; and similar solitary masses of rock, left by the stone-cutters, are met with to the S., with other quarries, and a few small tombs. About $2\frac{1}{2}$ m. to the S. of Nezet es Sheykh Hassan are the vestiges of an ancient village; and in the plain within the mouth of the Wády es Serareeyah are an old station, or fort, built of crude brick, and another village. The river makes a considerable bend to the W., just before reaching

(W.) *Golósaneh* ($12\frac{1}{2}$ m., Rly. Stat.), a large village, standing on mounds high above the Nile. The river has eaten into the bank here very considerably, and stones have been placed to check its encroachments.

(E.) At the edge of the low rocky hills, just beyond the village of el Serareeyah, are the remains of two ancient towns or villages; and a little farther to the S. these hills recede to the S.E., and form the northern side of the Wády ed Dayr. On the N.W. of its mouth are some large limestone quarries, in which were two painted grotto temples dedicated to Athor, and bearing the name of Menephtah, the son of Rameses II.

The custom of placing quarries and other localities under the peculiar

protection of some god was observed by the Egyptians from the earliest to the latest periods; the quarries of Toora-Masarah, and the hills of the pyramids, were under their tutelary deity; and the Latin inscription of Caracalla at Assouán speaks of "Jupiter-Ammon, Cenubis, and Juno, under whose guardianship the hill was placed," where new quarries had been opened.

Round the corner of the rock, outside these grottos, king Rameses III., is represented with the crocodile-headed god Savak and Athor, receiving the honourable distinction of "president of the assemblies;" and at the side are two large ovals of the same Pharaoh. In the low rocks just below to the westward is a tomb, consisting of 3 small chambers, without sculptures.

At the extreme end of the hills, on the S. side of Wády ed Dayr, are vestiges of a small town, and near it some tombs and quarried rocks.

A ruined wall of crude brick ascends the low northern extremity of the Gebel et Tayr; and some distance further up to the E., near the spot where the mountain road descends into the Wády ed Dayr, about E.S.E. from the convent, is a bed of trap rock, rarely met with in the valley of the Nile. The wall appears again at the ravine called Wády el Agoós, 4 or 5 m. further S.

(W.) *Semalóot* lies a short distance inland, about 5 miles S. of Golósaneh. It is rather a large village, remarkable at a distance for a tall and graceful minaret rising from amidst a thick grove of palm-trees.

(E.) We now approach the lofty and precipitous cliffs of *Gebel et Tayr*, which rise abruptly from the river to a height of several hundred feet. On its flat summit stands the convent of Sittéh (Sittina) Mariam el Adra, "Our Lady Mary the Virgin," hence called Dayr el Adra, and by some Dayr el Bukkar, "of the Pulley." It is inhabited by Copts, who frequently descend the face of the rocks to the river, and, swimming off to a passing boat, beg for charity from

the traveller, not without being sometimes roughly handled by the Arab boatmen. The importunity of land beggars every one has experienced: but these water mendicants will be found not inferior to any of the fraternity; and long before an European's boat comes abreast of the convent, the cry of "*ana Christián ya Hawágha*," "I am a Christian, O Hawágha," from the water announces their approach.

The easiest way of reaching the convent is to land at the bank close to the N. end of the cliffs, and walk up; it is only a short distance, and is worth doing, if time is not valuable, for the sake of the view from the platform outside the convent, which is one of the most striking to be obtained on the Nile. The convent itself offers no great objects of interest. Like all the Coptic "*Dayrs*" in Egypt, it is a walled village with a church, a few monks, and a few lay inhabitants, men, women, and children. The church, which is under ground, is curious. There is an interesting account given of a visit to this convent in '*Monasteries of the Levant*.'

Gebel et Tayr, "the Mountain of the Bird," has a strange legendary tale attached to it. All the birds of the country are reported to assemble annually at this mountain; and, after having selected one of their number to remain there till the following year, they fly away into Africa, and only return to release their comrade, and substitute another in his place. The story is probably another version of that mentioned by Ælian, who speaks of two hawks being deputed by the rest of the winged community to go to certain desert islands near Líbya, for no very definite purpose.

(E.) Between 3 and 4 m. S. of the convent is the *G'isr* (or *Hayt*) *el Agoos*, "the Dyke (wall) of the Old Man," or rather "Old Woman," already noticed. It is built across the ravine, which is called after it Wády el Agoos, and is evidently intended to prevent any approach from the desert into the valley of the Nile. It is reported to have been built by an ancient Egyptian

queen, whose name was Deloôka, and to have extended from the sea to As-sooân, at the edge of the cultivated land on either bank, and many vestiges of it may be seen in various places. That this wall was raised to check the incursions of those robbers *par excellence*, the Arabs (for the deserts were formerly, as now, inhabited by similar wandering tribes), is highly probable; and the object of it was evidently to prevent an ingress from that quarter, since it extends along the opening of the ravines, and is not carried over those cliffs whose faces being precipitous and impassable obviated the necessity of its continuation. Diodorus says that Sesostris "erected a wall along the eastern side of Egypt, to guard against the incursions of the Syrians and Arabs, which extended from Pelusium, by the desert, to Heliopolis, being in length 1500 stadia" (about 173½ English m.); and it is not improbable that the Gisir el Agoos may be a continuation of the one he mentions. But the observation of Voltaire, "s'il construisit ce mur pour n'être point volé, c'est une grande présomption qu'il n'alla pas lui-même voler les autres nations," is by no means just, unless the fortified stations built by the Romans in the desert for the same purpose are proofs of the weakness of that people. The Arabs might plunder the peasant without its being in the power of any one to foresee or prevent their approach; and every one acquainted with the habits of those wanderers is aware of the inutility of pursuing them in an arid desert with an armed force. Besides, a precaution of this kind obliged them to resort to the towns to purchase corn; and thus the construction of a wall had the double advantage of preventing the plunder of the peasant, and of rendering the Arabs dependent upon Egypt for the supplies necessity forced them to purchase; nor did the Government incur the expense of paying their chiefs, as at the present day, to deter them from hostility.

(E.) At the Gisir el Agoos are the remains of an ancient village, and a

few grottoes; and above the town of Gebel et Tayr are other grottoes.

(E.) Two m. beyond this is the site of an ancient town, now called *Téhneh*, or *Tehneh oo Mehneh*. Its lofty and extensive mounds lie at the mouth of Wady Téhneh, $\frac{3}{4}$ m. from the river, under an isolated rocky eminence of the eastern chain of hills, whose precipitous limestone cliffs overhang the arable land that separates them from the Nile.

Above a rough grotto in the lower part of the rock, about $\frac{1}{4}$ m. to the S. of the ancient town, is a Greek inscription of the time of Ptolemy Epiphanes; which, from the word Acôris in the third line, appears to indicate the position of the city of that name. This, however, is not certain. Acôris, the individual who put up the dedication, may have had the same name without its proving anything respecting the site of the city; and the position of Tehneh does not sufficiently agree with that of Acôris.

The inscription is

ΥΠΕΡΒΑΣΙΑΕΩΣΗΠΤΟΔΕΜΑΙΟΥ
ΘΕΟΥΕΠΙΦΑΝΟΥΣΜΕΤΑΔΟΥΛΥΧΑΡΙΣ-
ΤΟΥ
ΑΚΩΡΙΣΕΡΓΕΤΕΩΣΙΣΙΑΙΜΟΧΙΑΔΙΣΩΤΕΙ-
ΡΑΙ

"For the welfare of King Ptolemy, the God Epiphanes, the Great Eucharistes, Acôris the Son of Ergens, to Isis Mochias, Soteira (the Saviour Goddess)."

On one side, below the inscription, is the figure of a goddess; on the other that of a god, probably Osiris; and it was perhaps intended that the king should be introduced in the centre, offering to the two seated deities.

Above this is a flight of steps cut in the rock, leading to a grotto, which has a niche, but no sculptures. Following the path to the S., along the western face of the cliffs, you come to a tablet of Rameses III. receiving the falchion from the hand of the crocodile-headed god Savak, or Savak-Re, in the presence of Amun; and beyond this is a large oval, the *nomen* of the same Pharaoh.

Returning thence to the S. side of the isolated rock that stands above the town, you perceive at the upper part of it two figures in high relief, each holding a horse. They represent two Roman emperors (rather than Castor and Pollux, as some have imagined), and between them appears to have been another figure, perhaps of a god.

The base of this hill is perforated with tombs, some of which have Greek inscriptions, with the names of their owners. At the door of one is a Roman figure standing before an altar, who holds in one hand some twigs, and apparently presents incense with the other. Within is the same person and his son before four gods, but without hieroglyphics; and the architecture of the grotto is more Roman than Egyptian. It was closed as usual with folding-doors, secured by a bolt. There is also a figure of the god Nilus bringing offerings and a bull for sacrifice.

In one of these tombs is an enchorial inscription much defaced; and some have mouldings and ornamental devices of Roman time.

Near the above-mentioned grotto, and below the isolated rock overhanging the town, is a niche of Roman time, with the remains of a mutilated figure in relief within it; and on either side of it is this Greek inscription,—

ΓΡΑΜΜΑΤΑ ΑΧΡΗΜΑΤΙΣΤΟΣ ΕΣΣΗ,

—which shows that people made mistakes in orthography in those times as at the present day. About 760 ft. to the S. of this isolated rock are other grottoes; then a small quarry at the point of the hill; turning round which to the rt., you enter a ravine, and on reaching the mountain summit to the S.W. you come to some curious trenches and workings in stone. During the ascent you pass some crevices in the rock, incrustated with a thin deposit of crystallised carbonate of lime, here and there assuming a stalactitic form; numerous fossils may also be observed.

The trenches at the top of the hill

are curious, from their showing a peculiar mode of opening a quarry, and of hewing square blocks of stone; another instance of which is met with near the N.W. angle of the second pyramid of Geezeh. They began by levelling the surface of the rock to the extent admitted by the nature of the ground, or the intended size of the quarry, and this space they surrounded by a deep trench, forming a parallelogram; with one of its sides open, to facilitate the removal of the stones. They then cut other parallel trenches along its entire length, about 7 or 8 ft. apart, and others at right angles to them, until the whole was divided into squares. The blocks were then cut off according to their required thickness. One of the quarries of Téhneh has been divided in this manner, and the outer trenches of two others have been traced, even to the depth of 21 ft. in parts, though their direction is less regular than in the former. In this the trenches are about $1\frac{1}{2}$ and 2 ft. broad, and the squares measure from $6\frac{1}{2}$ to 7 ft. 1 in. each way; the whole length of the quarry being 126 ft. by 32 ft. in breadth; and so conveniently is it placed, that the stones, when separated from the rock, were rolled down to the valley beneath, without the trouble of carriage. The division into squares enabled them to take off a succession of blocks of the same dimensions; and layer after layer was removed, according to the depth of the quarry, which continued to be worked downwards as long as the rock remained good. Where circular blocks were required for the drums, bases, or capitals, of columns, they had only to round off the corners; and this was evidently done in some instances at the quarry of Téhneh.

On the summit of the hills, about 500 ft. to the S. of these trenches, the stone has been quarried to a great extent; and about 100 ft. from the edge of the cliffs overhanging the cultivated land are some chambers sunk in the rock, two of which are coated with red stucco. One of these is round, and measures 17 ft. in dia-

meter. It has a doorway leading into it, from a staircase communicating with some small rooms; and on one side is a ledge or hollow, as if intended for a water-wheel. The other is square: it has a flight of 7 steps leading down into it from the top, and appears to have been a reservoir to hold water for the use of the workmen. It was doubtless filled by buckets lowered from the brow of the cliff to the water below, which accounts for it being made in this spot, close to the precipitous face of the hills, which rise abruptly to the height of 400 or 500 feet above the plain. Indeed it is evident that the Nile formerly ran immediately below them, and even now, during the inundation, it rises to the height of 5 ft. 4 in. at their base, covering the narrow strip of alluvial soil it has deposited between them and its retiring channel.

On the S. of the reservoir is another square chamber, like all the others, cut in the rock. In the centre of it is a four-sided isolated mass, having an arched door or opening on each face, which probably once supported the centre of the roof; for they were doubtless all covered over; and on the S. side of this chamber are two niches, and another on the E. Adjoining its S.W. corner is a square pit.

The story of the 300 ravens that assemble over this spot every year, in the month of Rebeeah-el-owel, and, after soaring above it with repeated cries, fly away to the desert, is evidently another version of the tale of Gebel et Tayr, already mentioned.

(W.) Inland, on the opposite bank, is Táha, or Táha el Amoodayn, in Coptic Touhô, once said to have been a large place, equal in size to Minieh. Its mounds still mark it as the successor of an ancient town, as well as the epithet "*el amoodayn*," "of the two columns." It is supposed to occupy the site of Theodôsion, and appears from some Coptic and Arabic MSS. to have been distinguished from a village of the same name beyond Oshmoonayn, by the additional title of *Medeéneh*, signifying "city."

There is nothing worth noticing between Téhneh and Minieh; but in the desert behind Dowadeeyah on the E. bank is an alabaster-quarry.

(W.) *Minieh* (22½ m., Rly. Stat.), a large and important town, capital of the province of the same name, and residence of the Mudéer, prettily situated on the l. bank of the river. It is about 160 m. from Cairo by water, and 150 by rail. There is a post and telegraph office in the town. A market is held every Sunday. The first sugar-factory established in Egypt was built at Minieh, and it still exists, greatly enlarged and improved. During the cane-harvest, and when the mills are in full activity, the town presents a busy and animated appearance. On the river-bank to the N. of the factory is a palace of the Khedive.

Minieh is generally styled *Miniet ebn Khaseéb*, which is the name given it by Ebn Saïd. It was also called *Monieh*, and, according to some, *Miniet ebn Füsseel*; and they pretend that tradition mentions a Greek king of the place, with the (Arabic) name of Kasim. In Coptic it is called *Mooné*, or *Tmôné*, and in the Memphitic dialect *Thmôné*, signifying "the Abode." It is from the *Moué*, "Mansion," as Champollion observes, that the Arabic *Minieh* or *Miniet* (by abbreviation *Mit*), so frequently applied to Egyptian villages, has been derived.

Leo Africanus says, "Minieh, on the W. bank of the Nile, is a very neat town, built in the time of the Moslems, by Khaseeb, who was appointed governor under the caliphate of Bagdad. It abounds in every kind of fruit, which, though sent to Cairo, cannot, on account of the distance, arrive fresh in that city, being 170 m. off. It boasts many handsome buildings, and the remains of ancient Egyptian monuments. The inhabitants are wealthy, and commercial speculation induces them to travel even as far as the kingdom of Soodan."

Over the doorway of a mosque, near the river, are a few fragments of Roman-Greek architecture. Within are several granite and marble columns,

some with Corinthian capitals; and the devout believe that water flows spontaneously every Friday from one of their shafts, for the benefit of the faithful. A sheykh's tomb, overshadowed by a sycamore-tree, on the N. side of the town, near the spot where boats generally moor, has a picturesque effect, and the numerous figures on the bank, and boats on the river, make up a pretty and very typical picture of Nile river-bank scenery. Numerous wild-fowl and other aquatic birds frequent the sandbanks near Minieh.

(E.) At the projecting corner of the mountain behind El Howárte, on the E. bank, are the remains of an old town, which stands on either side of a ravine. Above it are tombs, which, like the houses, are built of crude brick. Judging from their appearance, and the Coptic characters now and then met with on the stones, they are of Christian time. But the town, though inhabited at a later period by Christians, succeeded, like most of those in Egypt, to one of earlier date; and the discovery of a stone, bearing part of the name and figure of an ancient king, would have removed all doubts on this head, if any had really existed. Mr. Harris also found the name of Amunoph III. on a stone in these ruins.

The Egyptians invariably built a small town, or fort, on the ascent of the mountains on the E. bank, wherever the accessible slope of the hills approached the cultivated plain, and left a narrow passage between it and the Nile; as may be seen at Sheykh Embárák, Gebel et Tayr, Téhnéh, Kom-Ahmar, Isbáyda, and several other places; having the twofold object of guarding these passes from the Arabs of the desert, and of substituting the barren rock, as a foundation to their houses, for the more useful soil of the arable land.

(E.) Near Sooádee are several extensive sugar-plantations. The village has probably succeeded to the site of an ancient town. It has mounds, and a few stones of old buildings; and

above, at the corner of the mountain, are some grottoes, or tombs, in the rock.

(E.) Between Sooádee and Zowyet el Myiteén, is the small village of Neslet ez Zowyeh, and to the S. of it are vestiges of an ancient village, with a small fortress of rectangular shape on the N. side of the ancient village. To the N. and N.E. of Neslet ez Zowyeh are extensive quarries, extending also between two hills, on on each side of the ravine that separates them. In one are remains of mouldings painted over a niche of Christian time, the pilasters having rude capitals. The rock is nummulate.

(E.) The modern cemetery of Minieh is at *Zowyet el Myiteén*, on the eastern bank, between Sooádee and Kom-Ahmar. Thrice every year they pay a visit of ceremony to the tombs, in the months of Showál ('Eed es Sog-heiyer), of Zulhág ('Eed el Kebeér), and Regeb. The visit lasts 7 days; the 15th of the month, or the full moon, being the principal day. The mode of ferrying over the bodies of the dead, accompanied by the ululations of women, and the choice of a cemetery on the opposite side of the river, cannot fail to call to mind the customs of the ancient Egyptians; and it is remarkable that they have not selected a spot immediately in front of the town, but have preferred one near the tombs of their pagan predecessors. It was the old Egyptian custom of ferrying over the dead that gave rise to the fable of Charon and the Styx, which Diodorus very consistently traces from the funeral ceremonies of Egypt.

(E.) About 2 m. beyond Sooádee are some old limestone-quarries; and at *Kom-Ahmar* are the mounds of an ancient town. Its name signifies the "Red Mound," which it has received from the quantity of pottery that lies scattered over it, and the burnt walls of its crude-brick houses. It is uncertain of what place it occupies the site. Some have supposed it to be Muson; but it is possible that Alabastron may have stood here.

(E.) A short distance beyond Kom

Alhmar is *Metáhara*; and in the hills near it are some curious sepulchral grottoes with names of old kings, and a singular instance of columns surmounted by capitals in the form of the full-blown lotus. And here it may be well to observe that the usual bell-formed capitals, frequently said to represent the lotus, are taken from the papyrus.

(E.) The caves to the E. of Nesleh *Metáhara* are very old; and from the form of their round lintels appear to be of the IVth or VIth dynasty. They have been occupied by the early Christians, who have painted the Egyptian *Tau*, or sign of life, in lieu of the cross, accompanied by the words ΕΙC ΘΕΟC. Others have vestiges of Coptic inscriptions.

(W.) At Sharára, on the W. Bank, are the mounds of an ancient town. About 1 m. beyond Welad Noayr, on the E. bank, are some grottoes, without sculpture; and 2 m. further, the celebrated grottoes of *Beni Hassan*.

(E.) *Beni Hassan* (14½ m.).—The grottoes or, as they are indiscriminately called, tombs, catacombs, or caves) of *Beni Hassan* are excavated in the rock, at the side of the hills that overhang the valley of the Nile. The bank below, a detritus of sand and gravel, has been cut through by the river, which formerly encroached on this side, but which has again retired to the westward, to the great inconvenience of travellers, who, when the water is low, are obliged to walk nearly two miles from the nearest point their dahabeah can approach.

The *Speos Artemidos*, called by the Arabs *Stabl Antar*, is about 3 m. to the S. of the grottoes, near the village of *Beni Hassan*, and the best way in coming down the river is to stop at the village, visit the *Speos* first, and then walk to the grottoes, the boat being sent on to the nearest point to the last-named. This will be an excursion of 6 or 7 hours. The *Speos* may, however, without any great loss be omitted from the programme, and a long and wearisome walk saved. It may be well

to repeat here the advice already given to those travellers who are intending to do the voyage up and down the Nile within a certain time, that they should not stop on the way up to see anything, unless an unfavourable wind prevents the boat making any progress, and then of course the delay, if it occurs near anything worth seeing, may be utilised, and so much time will be saved on the way down. As a rule, the north wind blows merrily in the neighbourhood of *Beni Hassan*, and the traveller, sitting on the deck of his boat as it breasts the stream on its way south, will content himself with a view through his glass of the terrace of tombs in the wall-like limestone range.

The ancient approach to the grottoes of *Beni Hassan* was evidently from the westward; roads of considerable breadth lead to them, up the slope of the hill from the bank, which are readily distinguished by the stones ranging on either side, as in the roads made by the ancients across the desert, and before some of the tombs of Thebes. These stones consist in a great measure of the large rounded boulders which abound here; and which are not met with, in such numbers at least, in any other part of the valley. They are calcareous, and full of shells, containing much silex, very heavy and hard, and externally of a dark-brown colour.

The grottoes are cut in one of the strata, which was found to be best suited for such excavations; and, from the subjects and hieroglyphics on the walls, they were evidently intended for sepulchral purposes. The variety of the scenes represented in them is particularly interesting; and if the style and proportions of the figures are not equal to those in the catacombs of Thebes, they are not less curious from the light they throw on the manners and customs of the Egyptians. They have also the merit of being of an earlier date than those of Thebes; and in the elegant chaste style of their architecture these tombs may vie with any in the valley of the Nile.

The northern differ considerably

from the southern grottoes, though so close together and of nearly the same date, and may, perhaps, be thought to excell them in the beauty of their plan, as in the simplicity of their columns, which seem to be the prototype of the Doric shaft. They are polygons, of sixteen sides, each slightly fluted, except the inner face, which was left flat for the purpose of introducing a line of hieroglyphics. Each flute is 8 in. broad. It has no fillet; and the deepest part of the groove is barely half an inch. The shaft is 16 ft. 8½ in. in height, and of 5 ft. diameter, with a very trifling decrease of thickness at the upper end, which is crowned by an abacus scarcely exceeding in diameter the summit of the column. The ceiling between each architrave, cut in imitation of a vault, has the form of a segment of a circle; and has once been ornamented with various devices; the four pillars being so arranged as to divide the chamber into a central nave and two lateral aisles.

In these, as in all the excavated temples and grottoes of Egypt, we have decided proofs of their having been imitations of buildings; which is contrary to the opinion of some persons, who conclude that the earliest were excavations in the rock, and that constructed monuments were of later date in Egypt. But independent of our finding stone buildings existing in the country, as about the pyramids, of the same early date as the oldest excavated monuments, we have a proof of these last having imitated in their style the details of constructive architecture. Thus, an architrave runs from column to column; the abacus (originally a separate member) is placed between the shaft and the architrave, neither of which would be necessary, or have been thought of, in mere excavations; and so obviously unnecessary were they, that in later times the Egyptians frequently omitted both the abacus and the architrave in their excavated monuments, as in the tombs of the kings, and several grottoes, at Thebes. But this was an after-thought, and the oldest excavated monuments have the imi-

tated features of constructive architecture. And following out the same train of reasoning, is it not allowable to suppose that the vaulted form of the ceilings of these grottoes of Beni Hassan were an imitation of the arch? It was used, if not in temples, at least in the houses and tombs of the Egyptians; for, whatever may be the date of stone arches, crude-brick ones have been found of a very early period.

The columns in the southern grottoes of Beni Hassan are also of the earliest Egyptian style, though very different from those already mentioned. They represent the stalks of four water-plants bound together, and surmounted by a capital in form of a lotus or a papyrus-bud, which is divided, as the shaft itself, into four projecting lobes. The transverse section of these grottoes is very elegant, and the architrave resembles a depressed pediment extending over the columns, and resting at either end on a narrow pilaster.

All the caves of Beni Hassan are ornamented with coloured figures, or other ornamental devices: and the columns, with the lower part of the walls in the northern grottoes, are stained of a red colour to resemble granite, in order to give them an appearance of greater solidity and splendour of material. These imitations of hard stone and rare wood were very commonly practised by the Egyptians, though it is a singular fact that granite, and other stone used in their monuments, are very often coloured, and could not then be distinguished. But when the real surface of the granite was seen, and it was not painted, the hieroglyphics were of one uniform green, or blue, colour. The walls in the grottoes at Beni Hassan have been prepared as usual for receiving the subjects represented upon them by overlaying them with a thin coating of lime, the parts where the rock was defective having been filled up with mortar. The principal part of the figures and the hieroglyphics were merely painted; and some of the latter, in a long series of perpendicular lines round the lower part of the walls

of the second tomb, are merely of one uniform green colour, as on granite.

The date of these grotto-tombs is the beginning of the XIIIth dynasty, the names of Osirtasen I. and II. being found in them; and the personages buried in them were state functionaries, belonging to the town whose necropolis was situated in these mountains. The principle of their construction and decoration is the same as those at the Pyramids and Sakkarah, —1. an exterior chamber, which, built inside a *mastabah* there, is here hollowed out of the rock; 2. a well, opening from the centre or corner of the chamber; and 3. the subterranean tomb at the bottom of the well, containing the sarcophagus and mummy. The paintings represent scenes in the life of the deceased; they are in fact a sort of pictorial biography, and the mystic signs and divinities common to a later epoch are absent here as at the Pyramids and Sakkarah. (See further on this subject, Sect. II., DESCRIPT. OF CAIRO, EXCUR. vii., *h.*)

The most interesting tombs are the two northernmost with the polygonal fluted columns. The first to the north is that of Améni-Amenemha, who, according to the inscription on the two sides of the entrance door, was an infantry commander in the reign of Osirtasen I., with whose son he made a campaign against the *Apoos*, and another against Ethiopia: he was afterwards made governor of *Sah*, and by his skilful administration of the province merited and obtained the approbation and favour of his sovereign.

It would be impossible to give a detailed description of the scenes depicted in this and the other tombs; and indeed the visitor would have some trouble, without lights and a ladder, in making out any of those above the line of sight. It will be sufficient to indicate some of the principal incidents.

In the tomb of Améni-Amenemha are represented various trades: watering the flax, and its employment for the manufacture of linen cloth; agri-

cultural and hunting scenes; wrestling: attacking a fort under cover of the testudo; dancing; and the presentation of offerings to the deceased, whose life and occupations are also alluded to. In one place scribes register their accounts; in another the bastinado is inflicted unsparingly on delinquent servants; nor is it confined to men and boys, but extended to the other sex, the difference being in the mode of administering the stripes. The former were thrown prostrate on the ground, and held while punished; the latter sat, and were beaten on the shoulders. Here *chasseurs* transfix, with stone-tipped arrows, the wild animals of the desert, and the mountains are represented by the waved line that forms the base of the picture. Some are engaged in dragging a net full of fish to the shore, others in catching geese and wild-fowl in large clapnets; in another part women play the harp; and some are employed in kneading paste and in making bread.

The next tomb is that of Noom-hotep, governor, like Améni-Amenemha, of the province of *Sah* in the reign of Amenemha II. of the XIIIth dynasty. In the inscription which runs round the bottom of the tomb Noom-hotep recounts the history of his life, and tells us that his father, mother, and ancestors lived in the town of *Menat-Khoofoo* (perhaps Minieh). The style of the paintings in the tomb is very superior and more highly-finished than in the other, but they have suffered sadly from the hand of time and the idiotic barbarity of travellers, who seem to think that the more valuable the monument the better adapted it is for writing their names on. It is worthy of notice that the feeding of the oryx on the north corner, and particularly the figure, *in perspective*, holding one of the animals by the horns, are divested of the formality of an Egyptian drawing; and the fish on the wall opposite the entrance are admirably executed. It is remarkable that the *phagrus*, or eel, is there introduced, and apparently the two other

sacred fish, the oxyrinchus and lepidotus.

On the upper part of the N. wall is a very curious scene, unfortunately fast disappearing. Noom-hotep is depicted standing with his favourite dogs beside him, and towards him is advancing a procession which was at one time supposed to represent the arrival of Joseph's brethren in Egypt; but the date at which the tombs were excavated, several centuries before the age of Joseph, and the name and number written over the people, show the incorrectness of this idea.

The first figure is an Egyptian scribe, who presents an account of the arrival of the strangers to his master Noom-hotep. The next, also an Egyptian, ushers them into his presence; and two advance, bringing presents, consisting of an ibex or wild-goat, and a gazelle,—the productions of their country, or caught on the way. Four men, carrying bows and clubs, follow, leading an ass, on which two children are placed in panniers, accompanied by a boy and four women; and last of all, another ass laden, and two men, one holding a bow and club, the other a lyre, which he plays with the plectrum. All the men have aquiline noses, and pointed black beards. The wearing a beard was contrary to the custom of the Egyptians, but very general in the East at that period, and noticed as a peculiarity of foreign uncivilised nations throughout their sculptures. The men have sandals, the women a sort of boot reaching to the ankle, both which were worn by many Asiatic people, as well as by the Greeks and the people of Etruria.

The number of these strangers is 37, and their name *Amoo*. The interest of this picture lies in the fact that it represents the most ancient known immigration of Asiatic tribes into Egypt. According to M. Mariette, *Amoo* signifies "shepherd," or "cow-herd," and was the generic name of the Syro-Aramaic races, who subsequently peopled the eastern part of the Delta, and perhaps were, with the

Israelites, the Shepherds, or Hyksos of Manetho.

Two of the southern grottoes are particularly worthy of mention. The first of them contains the usual hunting scene; but here the name of each animal is written above it in hieroglyphics; and below are the birds of the country, distinguished in like manner by their Egyptian name. In one part women are performing feats of agility: and various modes of playing at ball, throwing up and catching 3 in succession, and other diversifications of the game, are represented amongst their favourite amusements. In another part is a subject representing a barber shaving a customer; Their numerous occupations are here pointed out by the introduction of the most common trades; among which the most remarkable are glassblowers, goldsmiths, statuaries, painters, workers in flax, and potters; and the circumstance of the cattle being tended by decrepit herdsmen serves to show in what low estimation this class of people was held by the Egyptians. On the eastern wall are wrestlers in various attitudes; and to distinguish more readily the action of each combatant, the artist has availed himself of a dark and a light colour; one being painted red, the other black: and indeed, in the figures throughout these tombs, the direction of the arms when crossing the body is in like manner denoted by a different colour, or by a lighter outline. On the southern wall some peasants are sentenced to the bastinado, and a woman is subjected to the same mode of correction. In these the figures are smaller than in the northern grottoes, and their style and proportions are very inferior.

The next tomb but one is a copy of that just mentioned; but the figures are very badly executed. In addition to the other subjects common to them both, we find men playing chess (or rather draughts), some curious bird-traps, and on the S. wall a square of magazines with circular roofs, which appear to point out the existence of

the crude-brick vault in the time of these early Pharaohs. It is in these tombs that we find the greatest variety of games, trades, and illustrations of the manners and customs of the Egyptians, which have been so useful in the insight they have afforded into the habits of that ancient people, and which have been copied and described in Sir G. Wilkinson's book, 'The Ancient Egyptians.' In looking at these pictures, we are struck with the singular custom of writing over each subject or object the name of whatever the artist intended to represent, even the animals and most ordinary figures: which may have been the remnant of an old custom when they began drawing, these highly *conservative* people continuing to the latest times to adopt the early usages of their ancestors. And this calls to mind a remark of Ælian, that, "when painting was in its infancy, they drew so rudely, that artists wrote over the pictures, 'this is an ox,' 'that a horse,' 'this a tree.'"

The tombs beyond to the S. present defaced paintings not worthy of notice. Among other singular customs with which the grottoes of Beni Hassan have made us acquainted, is that of admitting dwarfs and deformed persons into the suite of the grandees; and these, as well as buffoons, were introduced at a later time into different countries of Europe, in imitation of an usage common from the earliest ages in the East. Dwarfs were employed at Rome even before the time of the empire. Marc Antony had them; and subsequently Tiberius and Domitian. The latter kept a band of dwarf gladiators. Alexander Severus banished this custom. It was revived in the middle ages.

On the wall of one of the tombs is a Greek alphabet, with the letters transposed in various ways, evidently by a person teaching Greek, who appears to have found these cool recesses a comfortable resort for himself and his pupils.

In observing the number of animals, and the various customs, represented

in the tombs of Beni Hassan, and in those about the pyramids, every one must be surprised at the omission of the horse: and it has been supposed that the use of the horse and the chariot was introduced into Egypt by the Shepherds, or by Thothmes III. on his return from Asia. The first notice of it is on the monuments of the XVIIIth dynasty.

The villages of Beni Hassan were destroyed many years ago by Ibrahim Pasha, the inhabitants being incorrigible thieves; and even now it is as well to keep a good watch at night, while anchored near this spot. Indeed the inhabitants of all the villages from Beni Hassan to the vicinity of Manfaloot are addicted to thieving, and additional precautions are necessary throughout the whole of that district. The present village of Beni Hassan stands 2 m. to the S. of the grottoes, and nearly 1 m. to the S.E. of it is the *Speos Artemidos*, to which the common name of Stabl Antar has been applied by the modern Egyptians. It is situated in a small rocky valley, or ravine, about $\frac{1}{4}$ m. from its mouth.

To the rt., on entering the ravine, are several pits and tombs cut in the rock. Some of these last have had well-shaped doorways with the usual Egyptian cornice, and round one are still some traces of coloured hieroglyphics. Three are larger than the rest. In the first of these (going from the valley of the Nile) the paintings have been blackened with smoke, and few of them can be distinctly traced. Near its S.E. corner are some water-plants, and here and there some Greek inscriptions scratched on the stucco. Beyond this, to the E., is another with a cornice over the door, bearing the names of Alexander, the son of Alexander the Great, Ptolemy Lagus being at that time governor of Egypt in his name. In the centre are the globe and asps; and on the architrave below the king is kneeling to present the figure of Truth to the lioness-headed goddess of the place, Pasht or Bubastis. Be-

hind him stands Athor, the Egyptian Venus. On one side of the two centre compartments the king is standing in the presence of Amun and Horus, on the other of Thoth and Moui (Gem, Gom, Sem, or Hercules).

The next large grotto to the E. is the *Speos Artemidos* ("the Cave of Diana") itself. Like the others, it is wholly excavated in the rock. It was begun by Thothmes III., and other sculptures were added by Sethi, or Osirei, the father of Remeses the Great; but it was never completed. It consists of a portico with two rows of square pillars, four in each, of which the outer one alone remains; and though rough on one side and unfinished, they each bear the name of those two kings, and of the goddess Pasht, the Egyptian Diana, whose legend is followed by a *lioness* (*not a cat*); as throughout the sculptures of this grotto. A door, or passage, leads thence into the *naos*, which measures $8\frac{1}{4}$ by 9 paces, and at the end wall is a niche about 6 ft. deep, and raised 8 ft. from the floor, intended no doubt for the statue of the goddess, or of the sacred animal dedicated to her. It is also unfinished; but on one of the jambs is a figure of Pasht. In the doorway or passage leading to the *naos* are two recesses, cut in the side wall, which, if not of later date, may have been intended as burying-places for the sacred animals. There are others in the portico.

Animal worship was probably of African origin; and the lion, cynocephalus, and others were not natives of Egypt.

The only finished sculptures are on the inner wall of the portico. They are of the early time already mentioned, and therefore of a good period of Egyptian art; but they vary in style, some being in relief, others in intaglio. On one side Thothmes III. is making offerings to Pasht and Thoth; on the other Sethi, or Osirei, is kneeling before Amun, attended by Pasht; and, in a line of hieroglyphics behind him, mention is made of the sculptures added by him in honour of

"his mother Pasht, the beautiful lady of the Speos." In the portico, one of those singular changes appears, so common in ancient Egyptian monuments. The name Amun has been introduced instead of other hieroglyphics; and that this has *here* been done *in the time* of king Sethi is evident from the fact of its being in intaglio like his name, which has been substituted for that of Thothmes. Changes have also been made in the legends over some of the twelve deities seated on the l. of the picture, which have been altered by Sethi in intaglio.

Pasht occurs again twice over the door, and once in the doorway of the *naos*. She has always the head of a lioness, and the title, "Lady of the Excavation" or "Speos."

On the face of the rock, over the façade of the portico, are some lines of hieroglyphics. There are several pits and smaller grottoes on this and on the opposite side of the valley, where lions and cats, the animals particularly sacred to Pasht, were probably buried. In some of them the bones of cats, and even dogs, are said to have been discovered.

(E.) At *Sheykh Timay* are some catacombs and limestone-quarries, and traces of the crude-brick wall of *Gisir el Agoos* are seen on the low hills near the river. The story of it here is, that a queen built it to protect her son from the crocodiles—a fair specimen of Arab tradition.

There are no sculptures in the excavated tombs of *Sheykh Timay*, but the curious mummulitic rocks, and large rounded boulders full of fossils, are worth the trouble of a walk to the hills if there is time to spare.

(E.) The river here has, except at high Nile, almost deserted its ancient course beneath the mountains, and takes a considerable bend to the W. Near the S. end of the old channel is the site of *Antinoë*, or Antinoöpolis, the few ruins of which still existing lie among the magnificent palm-groves of the modern village of *Sheykh Abâdeh*. It was built by Adrian, and

called after his favourite, Antinoüs; who, having accompanied him to Egypt, drowned himself in the Nile, with the idea of securing the happiness of the Emperor (which an oracle had declared could only be obtained by the sacrifice of what was most dear to him); in commemoration of which Adrian founded this city near the spot, and instituted games and sacrifices in his honour.

The modern name of Antinoë was given it, according to Wansleb, from a Moslem who was converted to Christianity, and afterwards, under the name of Ammonius *el abed* ("the Devout"), suffered martyrdom there. It is also called Ansina or Insina, and Medéenet Ontholae, in Coptic Antnôou; and the old town of Arsinoë itself succeeded to one of earlier time, which some suppose to have been the ancient Besa, famed for its oracle. Ammianus Marcellinus places Besa in the vicinity of Abydus, though the combined name of Besantinoöpolis, given to the former, seems conclusive evidence of its real position; and some suppose that a village called Abydus stood here.

Abolfeyda describes Antinoë under the name of Ansina, as having "extensive remains of ancient monuments, and much arable land:" and he adds, "that the Nubian geographer, Edrisi, speaks of it as an ancient city remarkable for the fertility of its land, and said by common report to be the city of the magicians, who were sent for thence by Pharaoh."

Enough could be seen of its remains at the beginning of the present century to show that it was a large and important city, filled with public buildings worthy of the magnificence and taste of its founder. The usefulness of the limestone, of which they were constructed, for modern building purposes has been the cause of these comparatively modern ruins having disappeared, while others of far more ancient date, whose material was granite or other hard stone, are still in existence.

Antinoë was the capital of a nome, called after it the Antinoïte, to which Ptolemy says the two Oases were at-

tached. This was one of the new provinces or departments of Egypt, added at a late period, when Egypt was under the rule of the Romans, and Heptanomis was then condemned to signify, or at least to contain, 8 nomes.

(W.) At Rhoda (11 miles), opposite the remains of Antinoë, is one of the largest sugar-factories on the Nile, well worthy a visit. Close to them is a new palace of the Khedive.

The river again makes a great bend, and reaches on the same bank Byadeeah, a village inhabited by Copts.

(E.) A short distance to the southward of Antinoë are some crude-brick ruins called Medeeneh, "the City;" probably from the village having succeeded to, or being peopled from, Antinoë. The modern peasants believe them to be ancient. They appear to be wholly of Christian time; and though now deserted, the houses in many parts are nearly entire. Beyond these again is a modern Christian village called Ed Dayr, or Dayr Abou Honnes, "the Convent of Father John;" and near the summit of the hill behind it, and to the N. of the ravine, is a very ancient church or chapel, in one of the extensive quarries with which it is honeycombed. It was first noticed by Mr. Harris a few years ago. On the walls are painted several subjects from the New Testament, as Herod (HΡΑΤΗC) ordering the slaughter of the Innocents, the Flight into Egypt. Elizabeth ("Elissa") and Zacharias, and on the side wall numerous saints, with their names written over them. In an adjoining chapel in the same quarry are the marriage in Cana (in which the Saviour uses a wand while turning the water into wine); the raising of Lazarus: treated in the same way as on a tomb of one of the exarchs at Ravenna); the meeting of Mary and Elizabeth; and other subjects. They are of a better hand than those of the other chapel, though of the same date. At the entrance is an inscription in Coptic, which (like others lower down the hill) appears to have the date of one of the Indictions. Some

of the saints here represented are (like "St. Damianus") of the 6th century, but the chapels were probably made long before. From not having been altered by later occupants, they have an interest which the underground church at Abou Honnes itself has ceased to have, though it has the reputation of dating from the time of Helena. These, like other rock-chapels, had no stone altar. The Copts indeed have always had a table.

On the same hill are the remains of a tablet, apparently of the XVIIIth dynasty, and report speaks of another with the name of Amunoph III. Little more than a mile farther is another convent, or Christian village, called *Ed Dayr en Nakhl*, "*of the Palm-tree*," close to which is the burial-ground, with a church called *Ed Dayr*.

(E.) In one of the grottoes on the hills immediately behind the last-mentioned village is one of the most interesting subjects found in any of the Egyptian tombs. It represents a *colossus on a sledge*, which a number of men are dragging with ropes; and is one of the few paintings that throw any light on the method employed by the Egyptians for moving weights.

Though it is the statue of the person of the tomb, it does not follow that it was hewn in this hill; and it merely commemorates an event that happened during his lifetime, like the fowling scenes and other subjects connected with his amusements. But the consequence of this individual, *Thoth-ôtp*, is fully shown, not only by the fact of his having the honour of a colossal statue, but by the employment of so many foreign captives in moving it; and an important proof is obtained by the last-mentioned circumstance of the conquests of the Egyptians over an Asiatic people at the early period of *Amenemha II.* and *Osirtasen II.*, in whose reigns he lived. He was a person of distinction in the military caste: he is styled in the hieroglyphics "*the king's friend*;" and one of his children was named *Osirtasen*, after the king. One hundred and seventy-two men, in 4 rows of 43 each, pull

[*Egypt.*]

the ropes attached to a ring in front of the sledge; and a liquid, perhaps grease, or water, is poured from a vase by a person standing on the pedestal of the statue, in order to facilitate its progress as it slides on the ground, which was probably covered with a bed of planks, though they are not indicated in the picture.

Some of the persons engaged in this laborious duty appear to be Egyptians; others are foreign slaves, who are clad in the costume of their country; and behind the statue are 4 rows of men, in all 12 in number, representing either the architects and masons, or those who had an employment about the place where the statue was to be conveyed. Below are others, carrying vases, apparently of water, and some machinery connected with the transport of the statue, followed by task-masters with their wands of office. On the knee of the figure stands a man who claps his hands to the measured cadence of a song, to mark the time and ensure their simultaneous draught; for it is evident that, in order that the whole power might be applied at the same instant, a sign of this kind was necessary; and the custom of singing at their work was common to every occupation in Egypt, as it now is in that country, in India, and many other places.

The height of the statue appears to have been about 24 ft., including the pedestal; and it is stated, in the line of hieroglyphics behind the picture, to be "13 cubits," or 22·370 ft. It was bound to the sledge by double ropes, tightened by means of long pegs inserted between them and twisted round until they were completely braced; and, to prevent injury from the friction of the ropes, a compress of leather, lead, or other substance was introduced between them and the stone. Before the figure a priestly scribe is presenting incense in honour of the person it represents; and at the top of the picture are seven companies of men marching in an opposite direction. They are probably the reliefs for dragging the statue. Beyond are men slaying an ox and bringing the

joints of meat before the door of the building to which the statue was to be conveyed; and below this the person of the tomb is seated under a canopy. Boats, and other subjects, are figured under the compartment of the colo-sus; and on the opposite wall are an agricultural scene, potters, a garden with a vineyard, and women working in thread. The last subject is remarkable for a new kind of loom, and the mode of reeling off thread from balls turning in a case. On the end wall, to the left of the niche, are some fish well drawn, with the colours in a good state of preservation.

Among other subjects in this tomb are the ceremony of pouring a liquid from a vase (probably ointment) over the deceased; sprinkling the ground before him as he walks; the bearing of offerings; fishing and fowling scenes; and on the outside a chase, and other spirited sculptures. Unfortunately a great portion of the roof and walls has fallen in, and the paintings have been much injured, besides being defaced in many places by the mistaken piety of the Copts, who have drawn numerous dark-red crosses on the bodies of the figures, and over various parts of these interesting subjects. This grotto is at the left hand of the ravine, behind the convent and village of Dayr en Nakhl, near the top of the hill, and a little way to the right of a sort of road, which is seen from below running upon the upper part of the hill-side. The following are the bearings, by compass, of the principal objects from its entrance:—Antinoë $332\frac{1}{2}^{\circ}$; Reramoon 276° (or 6° N. of W.); Dayr en Nakl 288° , $\frac{3}{4}$ of a mile; and El Bersheh 236° , 2 miles.

Remains of sculpture may be found in a neighbouring tomb, and in a quarry beyond (on the same side of the ravine or valley) is a tablet in the rock, bearing the date of the 33rd year of Thothmes III.

There are also some tombs along the face of the hill on the other side of the ravine, though they are of little consequence. But they are very old; and in one is the name of Papi.

(E.) In the ravine, about $\frac{1}{2}$ a mile from the mouth, on the right-hand side, are some large limestone-quarries, with a few royal ovals and inscriptions in enchorial written with red ochre, like those in the quarries of Toora-Masarah.

(W.) Nearly opposite Ed Dayr en Nakhl is *Raramoon*, some distance inland from which is Oshmoonayn, which occupies the site of Hermopolis Magna. The modern name is derived from the Coptic Shmoun B, or the "two eights," and the prefix O or E is added for euphony, from the hostility of Arabic against all words beginning with an S or Sh, followed by a consonant. The Arabs pretend that it was called after Oshmoon, the son of Misr, or Misraim.

Hermopolis was a city of great antiquity, and it was the capital of one of the early nomes of Egypt. Its original Egyptian name was evidently Shmoun, Hermopolis being a Greek appellation derived from the worship of Thoth, the god who presided there, and who was supposed to answer to Hermes, or Mercury. He was the patron of letters, the scribe of Heaven, and the same as the Moon: his office was not less important in imparting intellectual gifts from the Deity to man, than in superintending the final judgment of the soul, and in recording the virtuous actions of the dead when admitted to the regions of eternal happiness. The modern town stands on the southern extremity of the mounds, which are of great extent; and objects of antiquity are occasionally found by the peasants while removing the nitre.

(W.) The tombs of the ancient city lie at the base of the Libyan hills to the westward, where numerous ibis-mummies have been buried, many of which are found deposited in small cases, and perfectly preserved. The cynocephalus ape is also met with, embalmed and buried in the same consecrated spot. It is here that Ibeum, or the Nhup (of the Copts), probably stood; for it is evident that the position given it in the Itinerary of Anto-

ninus is incorrect; and Ibeum, the burying-place of the sacred birds of Hermopolis, could not have been 24 m. distant to the N. of that city. Not far from these tombs is a curious sculptured stela, on the nummulite rock of Gebel Toóna, representing the king Amunoph IV. or Khoo-en-Aten, with his queen, worshipping the Sun, which darts forth rays terminating in human hands; a subject similar to those in the grottoes of Tel el Amarna. They are accompanied by two of their daughters, holding *sistra*. Below the figures are between 20 and 30 lines of hieroglyphics much defaced; and near it are 2 headless statues supporting a sort of tablet, with 3 daughters of the king on the side in intaglio. Beyond are 2 other statues, and at the side of this, as of the other group, are 2 small mutilated figures.

Several years ago a peasant discovered a large sum of money buried in the ground near this spot, which had been concealed there by one of the Memlooks, in their retreat, after being defeated by Mohammed Ali, the year before the massacre in the citadel. Linant-Bey had been told of it some years before, by a person who was present on the occasion, who even described the spot, and the stone that covered it, the accidental removal of which led to the discovery. Treating it, however, as one of the many idle tales told in Egypt, he thought no more about the matter, until the good fortune of the peasant recalled it to his recollection. This discovery became the talk of the whole neighbourhood, and confirmed the popular belief in the existence of the *kens*, or "treasures," supposed to be buried near ancient ruins. But the good fortune of the finder was soon converted into a misfortune. The Turkish governor of the district arrested him, took from him all he had found, and bastinadoed him (their usual custom), to make him confess if any portion had been concealed. Such is the Turkish mode of claiming the rights of a lord of the manor.

(W.) From Byadeeyah to this part of

the mountain is a ride of about $3\frac{1}{2}$ hrs. on donkeys, at a quick walk; and Oshmoonáyn is a little more than half-way from Byadeeyah to the Bahr Yoosef, which in March has very little water, the deepest part then reaching very little above the knee. There is a town not far off, called Toona, or Toona eg Gebel ("of the Mountain"): in Coptic, Thôni. Another, called Daróot-Oshmóon, is the Terót Shmoun of the Copts.

(W.) Aboosir, the Pousiri of the Coptic MSS., was on the W. of the Bahr Yoosef, near the Libyan hills.

(W.) Daróot-Oshmóon, or, as it is sometimes called, Daroot en Nakhl ("of the Palms") has the usual mounds of old towns, but no remains in stone. It stands on the E. bank of the Bahr Yoosef, and from its name and position probably occupies the site of the Hermopolitana Phylace (Φυλακη), as Daroot esh Shereéf does that of the Theban castle.

(W.) Mellawee (6 m.) claims the rank of a town (*bender*), and has a market, held every Sunday. Its mounds probably mark the site of an ancient town.

(E.) A little higher up the river, at the projecting corner of the eastern mountains, is a place called *Isbáyda*, or *Sebáyda*, behind and to the northward of which are several grottoes and modern quarries. Some have the usual agricultural and other scenes, and the various subjects common to tombs. In 2 of them is the name of Papi in a square; and another has 2 ovals together, one of Shoofoo (Suphis, or Cheops), the other of As-ses-kef. In others are specimens of the false doors and architectural ornaments found at the tombs near the pyramids, and some figures in relief. Osiris is here frequently styled "Lord of the land of Tat," or "Tot," which is expressed by the emblem of stability.

Before several of the grottoes are crude-brick walls, built when inhabited by the Christians, who converted one of them into a church, cutting a circu-

lar niche into the rock opposite the entrance. At Isbáyda there is another portion of the Gisir el Agoós, and a ruined town, which commanded the mountain-pass up the ravine behind Gebel esh Sheykh Saïd. This road passed by a stone quarry at the top of the hills, and then descended into a valley coming from the eastward, and opening upon the level plain. Here it joined an old road of considerable breadth, which ran in a southerly direction behind the town, whose extensive mounds lie to the S. of the modern village of *Tel el Amárna*.

On the summit of the same hills is a large limestone-quarry, in which is a bed of oriental alabaster, from 3 to 6 ft. thick, which, like the quarry, was long worked by the ancients. A road 10 paces broad, cut in the rock, leads into the quarry, and on the rt. side are small niches, once apparently holding tablets or inscriptions. The best way to this quarry is up the valley, or ravine, just to the N. of Isbáyda. It is on the hill at the end of it, about $1\frac{1}{2}$ m. from its mouth.

(E.) *Hadji Kandeel* (7 m.). This is the best place to disembark at for paying a visit to the grottoes of *Tel el Amárna*, about $4\frac{1}{2}$ m. distant from the river. These grottoes belong to a very obscure period of the XVIIIth dynasty, when, as M. Mariette conjectures, the Egyptian religion under the influence of a piously mad king went through a curious stage of schism. They are the burial-places of functionaries of the court of Amunoph IV. and his immediate successors. This Amunoph IV., according to M. Mariette, substituted for Ammon, or Amun, the god of Thebes, a Semitic deity called *Aten* (the radiating disk), and changed his own name to Khoo-en-Aten, as found here in these grottoes. He also built the town, whose extensive ruins are still seen on the plain, and made it the capital of his kingdom. These changes may perhaps be attributed to the influence of his mother, who was not an Egyptian, and whose name appears constantly on the walls of these grottoes. It is noticeable too that the

features of the people represented in these sculptures are not Egyptian.

The subjects are various and highly interesting. In one place the king and queen, frequently attended by their children, are praying to Aten, represented under the form of the Sun with rays terminating in human hands. In another the monarch is borne on a rich throne towards a temple; in another he is mounted in his car, the queen following in "the second chariot that he had." In some are military processions, the troops marching with the banners belonging to their respective corps, and divided into light and heavy armed infantry, as was customary with the Egyptian army. Each soldier bows down before the monarch, whose tyranny seems to be hinted at by their more than usual submissiveness. The chariot corps and others also attend; and the officers of infantry are distinguished by their post at the head of their men, and by the wand they carry in their hand. In others are the plans of houses, gardens, courts of temples, cattle, and various subjects, among which may be mentioned some large boats, fastened to the bank of the Nile by ropes and pegs, as at the present day.

Some of the sculptures have been left unfinished. The royal names, as at Gebel Toonah, have been invariably defaced. There are usually 5 ovals—2 containing the prenomen and nomen of the king; another the name of the queen-mother; and 2 others, which are of larger size, the titles of the god.

Several Greek inscriptions show that the catacombs of *Tel el Amárna* were sufficiently admired by ancient travellers to be considered worthy of a visit, like those at Thebes; and one of the writers expresses his surprise at the "skill of the sacred masons," *τεχνην θαυμάζων των ιερων λαοτομων.*

To the S. of the central tombs is a natural grotto or fissure in the rock, and several workings in a softer vein, apparently in search of a yellow stone which crosses it here and there; but it is difficult to say for what use it was required. Several small houses, or

huts of rough stone are built here, as well as before the catacombs themselves, probably the abodes of workmen. In one of the tombs is a large niche cut by the Christians, and in another the figures of saints painted on the walls; showing that these, like other secluded spots, were once occupied by anchorites and other devout cynics, or served as places of refuge from the persecutions exercised at different times against the monks of Egypt.

(E.) The extensive ruins of the old city are seen in the plain near the river. The temples were of sandstone, each surrounded by a crude-brick enclosure, like many of those at Thebes and other places; but fragments of masonry are all that now remain, the stone edifices having been purposely destroyed, and so completely as to leave no vestige of their original plans. Several of the crude-brick houses are better preserved, and from their structures the form and distribution of many of the rooms may be easily traced. Indeed they are calculated to give a more correct idea of the ground-plans of Egyptian houses than any in the valley of the Nile; and the extent of the city is unequalled by any whose ruins remain, except Thebes, being about 2 m. in length, though of a comparatively inconsiderable breadth.

(E.) Some distance to the southward, and nearly in a line with the village of Howârte, is a ravine in the hills, where a large stela bearing a long hieroglyphic inscription was found by Mr. Harris; and to the S. of this, near the road leading over the mountains in rear of Gebel Aboofayda, are other catacombs, containing similar sculptures, and some ancient roads communicating with the town.

(W.) Nearly opposite El Howârte, inland on the W. bank, is Tanoôf, whose lofty mounds mark the site of Tanis-Superior, in Coptic Thôni. It has no ruins. A short distance to the W. of it runs the *Bahr Yoosef*, or *Menhi*, which conveys the water of the Nile

to the interior of the western plain, passing by Behnesa, and thence by a lateral branch into the Fyoom.

(W.) About 2 m. to the S. of Tanoôf is Daroot esh Shereéf, in Coptic Terôt, which probably occupies the site of the Thebaïca Phylace (φυλαχη), or Theban castle; a fortified place at the frontier of the Thebaïd, where duties were levied on goods exported from that part of the country to Lower Egypt. Strabo tells us the canal to Tanis passed by that castle; and we may trace in the name Daroot the word *ourit*, a "garrison" or "guard."

(W.) At Daroot are a few mounds and some fragments of stone, but no ruins. A few miles higher up the Nile is the mouth of the *Bahr Yoosef*.

(E.) On the eastern bank are the first *Dôm-trees*, called also Theban palms, from being confined to the Thebaïd. They are not found in Lower Egypt, except in gardens, as at Minieh and a few other places. Their dry fibrous fruit, when ripe, exactly resembles our ginger-bread in flavour, and is eaten by the peasants. It contains an extremely hard nut, which has been used by the carpenters of ancient and modern Egypt for the socket of their drills; but which, before the fruit ripens, is a horn-like substance, and is eaten by the people of Ethiopia. The growth of the tree has this peculiarity, that the lower part of the stem is single, and invariably divides at a certain height into two branches, each of these again being bifurcated, always in two sets. The head is covered with large fan-shaped leaves, at the base of which the fruit grows.

(E.) In the rocks above are some quarries and small grottoes, and just beyond is Ed Dayr el Kossayr, inhabited by Christians. This, perhaps, marks the site of Pescla, or Pesla, of the Itinerary, which was 24 Roman m. to the S. of Antinoë.

(W.) Opposite El Kossayr is the village of Jephsehan. The river now makes a considerable bend, and ap-

proaches a fine precipitous range of cliffs, which rise up sheer from the water's edge.

(E.) *Gebel Aboofayda* (17 m.) is the name of these bluffs which bound the east bank of the river for some 10 or 12 miles. Sudden gusts of wind from the mountain often render great precaution necessary in sailing beneath them, and many accidents have happened in this part of the river. The recesses in the rocks are the resort of numerous cormorants and wild ducks: but, being generally very timid, they are not easily approached, and a single shot disturbs them for a great distance.

The small mud-banks, and the caverns just at the water's edge are a favourite resort of the few crocodiles which may still be met with so far north. Few travellers are fortunate enough to see them here; but in 1871 a very large one, more than 14 ft. long, was killed, after several hours' patient watching in a cleft of the cliff a few feet above the water, by the Earl of Ducie, and his body recovered and skinned.

(E.) About a mile above *El Kossayr* on the E. bank is a small ancient town in the mountain-pass; half-way between which and *El Hareïb* (*Haryib*) is *Ebrás*, a retired recess in the mountain, with a piece of cultivated land, having palms and dô-m-trees.

(E.) A short distance beyond are some grottoes, and about 2 m. further the ancient town called *El Hareïb* ("the Ruins"), with grottoes and tombs containing dog and cat mummies. The town stood at the mouth of a ravine, which after heavy rain pours a stream of water through its centre. Many of the walls are still standing, and some of the arches within the houses are well preserved. It is, however, probable that they are not of very ancient date, and many may be of a late Roman or Christian time. But the bricks are mostly ancient, and the Christians may have succeeded to the old town, vestiges of which still remain amidst the later buildings. On the S. side of the ravine is a large

crude-brick enclosure, perhaps a fort; and near the river are remains of masonry, apparently part of an old quay. In some of the walls the bricks, instead of being in horizontal courses, are in curved lines, like the enclosure of a temple at Thebes, called *Dayr el Medeeneh*. Many of them are of considerable height, and in some places the arched windows remain, even of the upper stories. In several of the grottoes up the ravine to the N.E. are found human bones, and the mummied bodies of dogs, jackals, cats, and apparently of the wild cat, or *felis chaus*. One of them has the Egyptian cornice, and in another are some enchorial inscriptions. The ancient name of *El Hareïb* is uncertain. The Itinerary mentions no place between *Pesla* and *Hieracon*.

(W.) About $1\frac{1}{2}$ m. inland on the western side of the Nile is *Kossayah*, the ancient *Cusæ*, *Chusæ*, or *Chusis*; in Coptic *Kôs-koô*. According to the Greeks, *Venus Urania* was the deity of the place; and *Ælian* reports that a sacred cow was there worshipped, which is perfectly consistent with the character of the Egyptian *Venus*, of whom that animal was an emblem. His words are, "it is a small but elegant town in the *Hermopolite* nome, where they worship *Venus*, called *Urania* (the heavenly), and also a cow."

The difference between the low and high Nile in this part of Egypt is 21 ft. 3 in., judging from the highest mark made by the water on the cliffs of *Gebel Aboofayda*, which rise abruptly from the river.

(E.) About 3 m. above *El Hareïb*, and beyond where the river turns away from beneath the cliffs, is an old convent called *Dayr el Bukkara*. The name is common to many of these monastic retreats, being derived from the custom of barricading the doors and raising everything they required by a "pulley," as at *Dayr Antonios* and *Dayr Bolos* in the eastern desert. Near the convent are the ruins of another old town, and some sepulchral

grottoes. A portion of the Gisir el Agoós appears near this old town, which may possibly lay claim to the site of Hieracon, though the distances in the Itinerary do not quite agree with its position.

The Nile formerly ran beneath the cliffs for some distance further S., but it has now left them and bends away considerably to the W.

(W.) Between Daroot esh Shereéf and Manfaloot, on the W. bank, is the site of an old town, called in Coptic Mañlau, whose Arabic name, according to the MSS., is *Mowda-el Ashea*; and between this last and Mankabát mention is made of Mañtout, the successor of a town of the same name, in Coptic Mañthoot. This last may signify the "place of Thoth."

(W.) *Manfaloot* (11½ m.), in Coptic Manbalot, is a *bender* or market-town, and the residence of a local governor. It is of considerable size, with the usual bazaar, and a market-day every Sunday, at which meat and other things can be more easily obtained than at other times. It has a governor's palace, and outside the walls are several gardens.

There is reason to believe that an old Egyptian town stood here in former times, and Leo Africanus speaks of its sculptured remains, and the ruins of a building, apparently a temple, near the river.

It is singular that no notice is taken of it by Greek and Latin writers, and we might suppose that the Arab geographer was incorrect in his statement, did not its mounds, and the mention of its name in the list of places cited in the Coptic MSS., prove it to have been one of the cities of ancient Egypt. Its modern name is evidently taken from the Coptic, which M. Champollion supposes to signify the "place of wild asses;" but the modern Egyptians, with their usual disposition to connect everything with persons mentioned in the Korán, have decided it to be the "place of exile of Lot." Aboolfeda describes Manfaloot "on the bank of the Nile," but in Pococke's time it stood a mile from the river, which then

ran nearer the hills of Gebel Aboofayda. Since that period the Nile has gradually encroached on the western shore, and every year threatens to wash the town away. It had also then a "bishop and about 200 Christians, whose church was at Narach, some distance off, in a spot where the common people pretended that the Holy Family lived until the death of Herod."

(E.) On the summit of the rocks of Gebel Aboofayda, near their southern end, are the caverns of *Maabdeh*, commonly called the *crocodile-mummy pits*. The entrance to them is through a natural fissure in the rock at the top. Besides the thousands of crocodile mummies which fill the interior, there are several human mummies, some gilded from head to foot, and others less richly decorated. These caverns have never been thoroughly explored, and much, no doubt, yet remains to be found in them. Here Mr. Harris met with his interesting fragments of Homer on papyrus. Candles, matches, rope, and water should be taken, if it is intended to penetrate into the caverns. There is no danger attending the attempt; but it is fatiguing, and the confined space, and close, stifling atmosphere may produce unpleasant effects. The best place to go from, coming down the river, is a village called Shalaghéel.

(W.) Beni Adee or Beni Ali, at the edge of the Libyan desert, is well known as having been the headquarters of the Nizám, or disciplined troops of Mohammed Ali, previous to their march for the Morea; and as the usual point of departure for the Oasis of Dakhleh.

(E.) In Wadee Booa, at the southern corner of Gebel Aboofayda, on the E. bank, are some old grottoes. Here the road from Tel el Amárna over Gebel Aboofayda rejoins the valley of the Nile, and those travelling by land avoid a great detour by following this mountain-pass. The grottoes in the corner of the hill behind Beni-Mohammed-el-Kofoor have some interesting paintings of agricultural and other scenes of the

early time of Papi and Nofer-Kéré of the VIth dynasty. Among the many subjects, in one of them are some curious boats; in the others also are trades and various subjects; and the occupants of these tombs appear all to have lived about the time of Nofer-Kéré (Nephercheres), and to have been governors of the nome. At the convent in the plain below, Mr. Harris found a Greek inscription. The convent is called Dayr eg Gibráwee, or Maria Boktee. The inscription is curious, being of the time of Diocletian and Maximian, and mentioning the dedication of the camp of the 1st Prætorian cohort of Lusitanians to Jupiter, Hercules, and Victory. On the desert plain between the convent and the hills (which are here called Gebel Marág) is an ancient square crude-brick fortress, which appears from the coins found there to have been used by the Romans, though probably of earlier time; and at the convent are some old mounds of a town called Medeenet Sinsíni. The paintings in the caves of Gebel Marág are better preserved than those about $\frac{1}{2}$ a mile to the N. of it. Some distance to the S. is Tabbaneh. Near Beni-Mohammed-el-Kofoór may be the site of Passalon.

(E.) About 6 m. beyond, near the edge of the cultivated land, behind Benóob el Hamam, are vestiges of the Gísr-el Agoós. In the tract of land on the border of the desert, near the road going towards El Wasta, is a crude-brick ruin and the mounds of other small towns, but without any stone remains. Isium stood somewhere in this direction, at one of the ruined towns just mentioned.

(W.) The Nile makes several large bends between Manfaloot and Asyoot, which often cause considerable delay. At the end of one of them, and at a short distance from the bank, is Man-kabát, or Mungabat, the successor of an old town called in Coptic Mankapôt, "the place (manufactory?) of pòts," probably from its manufactory of earthenware; though, from the great quantity made in every part of Egypt,

it seems unreasonable to apply this name to any particular town. Like Keneh and Ballas at the present day, it may have been noted for a particular kind.

(W.) Asyoot (26 m.). The capital of the province of the same name and residence of the governor of Upper Egypt, 247 $\frac{1}{2}$ m. from Cairo. It stands at some distance from the river, and a small village on the bank, called El Hamra, claims the honour of being its port. A large canal conducts the water from the river during the inundation, and a magnificent embankment studded with trees leads from the landing-place to the town, the entrance into which, through an old gateway and a large courtyard, which forms part of the governor's palace, is very picturesque. Asyoot is of considerable extent, with several bazaars, baths, and some handsome mosks, one of which is remarkable for its lofty minaret. It is certainly the largest and best built town of the Sâeed; and its position, with several gardens in the vicinity, is greatly in its favour. It may contain about 25,000 inhabitants, of whom about 1000 are Christians. In the town are a few good houses belonging to the *ebni-beled*, or townspeople, but the generality are mere hovels. The streets are narrow and unpaved, as is the case in all the towns of Egypt.

Some of the bazaars are little inferior to those of the metropolis, and are well supplied; and the town is divided into quarters, each closed by a gate, as at Cairo. On Sunday a market is held, which is frequented by the people of the neighbouring villages; and in the bazaars a great supply of stuffs and various commodities are always kept for sale, brought from Cairo and other parts of Egypt, as well as from Arabia and the upper country. The best pipe-bowls are manufactured here, which are highly prized, and sent in great numbers to Cairo: some are also made at Keneh and As-sooán, but far inferior to those of Asyoot.

Formerly the town was much frequented by caravans from the interior of Africa, especially from Darfoor, but

only a few arrive now in the course of the year. The principal native industries are the manufacture of articles in clay, indigo dying, opium and cotton picking, &c. In the town is a telegraph office, an European medical man, and an English and American consular agent. The American mission schools have a branch establishment which has met with some success.

Asyoot has succeeded to the ancient Lycopolis, "the City of the Wolves," so-called from the worship of that animal, or of the deity to whom it was sacred.

The Coptic name of the city, Siôout, is the same it bore in ancient times, as is shown by the hieroglyphics in the catacombs, where it is written Ssout, the initial *S* being doubled, as in Ssa the Egyptian name of Saïs. Aboolfeda says it should be called in Arabic Osyoot; but this is from the repugnance of that language (in common with Spanish, French, and many others) to an *S* followed by another consonant, unless preceded by a vowel. The jackal-headed god is said to be lord of the place, but instead of the name of Anubis (Anepo) he has the legend with horns, and is probably another character of the same deity, who included under his patronage and in his emblems the jackal, the wolf, and the dog.

Little now remains of the old town except extensive mounds and a few stone substructions, which are found in digging for the foundations of houses, or in cutting trenches on its site.

The Libyan chain advances considerably towards the E. in this part; and in the projecting corner of the mountain above Asyoot are several grottoes cut in the limestone-rock, the burial-places of the inhabitants of Lycopolis. Though not containing a great profusion of sculpture, they are of considerable interest from their antiquity, and some have the names of very old kings. The principal tomb is called by the common appellation of *Stabl Antar*. It is of great size, and has an entrance-chamber or porch,

open to the air, cut like the rest in the limestone-rock. On the right side of the entrance is a long hieroglyphic inscription, which has not yet been copied. The ceiling of this catacomb is vaulted, and ornamented with very elegant devices which might be taken for Greek patterns, if one did not know that the ceiling was older than Greek art. In an inner room are sculptures representing men bringing an ibex and various offerings; and at the end a large figure of a man, and others of women rather smaller, smelling the lotus-flower, as was usual at the festive meetings of the Egyptians. It has several chambers, which once served as dwelling-places for the peasants, who have not improved their appearance by blackening them with smoke. In the smaller caves and excavated recesses of the rock in various parts of this mountain the remains of wolf-mummies are frequently met with, which is perfectly consistent with the fact of the wolf having been the sacred animal of the place, and with the name given to the town by the Greeks. The coins of the Lycopolite nome have also the wolf on their reverse, with the word "Lycos."

The tombs are arranged in successive tiers at different elevations. They may be visited according to their position, and a road about 4 paces broad leads up the hill. They are very numerous, but many are without sculpture, and some containing burnt bones appear to have been occupied by the Romans at a late period. Near the middle of the ascent is some crude-brick building; and a square pit lined with burnt brick, very unusual, except in Roman times, with a tablet or stela above on the rock, much defaced. Some of the small pits are very narrow, scarcely broad enough for a man, and they slope gradually, as if to allow the coffins to slide down into them. Sometimes a tomb consists of a large chamber with small niches or repositories for the dead, and in the floor are the usual mummy-pits.

In a tomb about half-way up the hill is the name of a very old king, and some soldiers carrying shields of

enormous size, differing both in this respect and a little in their shape from the common shield, but remarkable as being similar to those mentioned by Xenophon in speaking of the Egyptian troops in the army of Croesus. He says they amounted to 120,000 men, "carrying bucklers, which covered them from head to foot, very long spears, and swords called *κοπίδες*" (*shopsh*), and each phalanx was "formed of 10,000 men, 100 each way." It was from the protection given them by these large shields, supported as they were by a thong over the shoulder, and from their compact order of battle, that the Persians were unable to break them when they had routed the rest of the Lydian army. They therefore obtained honourable terms from Cyrus, and an abode in the cities of Larissa and Cyllene, in the neighbourhood of Cuma, near the sea; which were still called the Egyptian cities, and inhabited by their descendants, in the time of Xenophon.

The tombs on this mountain, like most others in Egypt, were once the abode of the Christians, who retired thither, either from persecution, or for the sake of that solitude which suited their austere habits; and it was perhaps from one of them that John of Lycopolis gave his oracular answer to the embassy of Theodosius. The story is thus related by Gibbon: "Before he performed any decisive resolution, the pious emperor was anxious to discover the will of Heaven; and as the progress of Christianity had silenced the oracles of Delphi and Dodona, he consulted an Egyptian monk who possessed, in the opinion of the age, the gift of miracles and the knowledge of futurity. Eutropius, one of the favourite eunuchs of the palace of Constantinople, embarked for Alexandria, from whence he sailed up the Nile as far as the city of Lycopolis, or of Wolves, in the remote province of Thebais. In the neighbourhood of the city, and on the summit (side?) of a lofty mountain, the holy John had constructed with his own hand a humble

cell, in which he had dwelt above 50 years, without opening his door, without seeing the face of a woman, and without tasting any food that had been prepared by fire or any human art. Five days of the week he spent in prayer and meditation, but on Saturdays and Sundays he regularly opened a small window, and gave audience to the crowd of suppliants who successively flowed from every part of the Christian world. The eunuch of Theodosius approached the window with respectful steps, proposed his questions concerning the event of the civil war, and soon returned with a favourable oracle, which animated the courage of the emperor by the assurance of a bloody but infallible victory."

On the N. side of the projecting corner of the mountain are some limestone-quarries, and a few uninteresting grottoes.

The view from these hills over the town of Asyoot and the green plain in the early part of the year is very pretty, the prettiest perhaps to be seen in Egypt. The brightness of the green is perfectly dazzling, and of a tint such as probably can be seen nowhere else in the world: it stretches away too for miles on either side, "unbroken," as Dean Stanley so graphically says, "save by the mud villages which here and there lie in the midst of the verdure, like the marks of a soiled foot on a rich carpet."

Immediately below the hills on the S. side is the modern cemetery. The tombs are arranged with considerable taste, and have a neat and pleasing appearance. On going to them from the town you pass along a raised dyke, with a bridge over a canal that skirts the cultivated land. The latter answers the same purpose as the Bahr Yoosef in central Egypt in carrying the water of the inundation to the portion of the plain most distant from the river; and in one of the ponds between the river and the town, fed by a lateral canal, the "very convenient" spring mentioned by Michaelis is to be looked for, the credit of

which newly-married brides may often be greatly interested in maintaining.

On the southern corner of the mountain, immediately above the village of Dronka, is a large bed of alabaster lying upon the limestone-rock, but not sufficiently compact to admit of its being quarried for use.

There are also some grottoes behind the village of Reefa, about a mile to the S. of Dronka.

Pliny seems to think that these hills formed the northern boundary of the Thebaid, since he says, "in Libyco Lycon, ubi montes finiunt Thebaidem." But this could not be so, as it extended much farther N. to the Thebaïca Phylace.

(W.) At Shodb are the mounds and crude-brick remains of Hypsele, in Coptic Shôtp, which gave its name to one of the nomes of Egypt. Near to Lycopolis was a fort called in Coptic Tgeli, and the village of Paphor, in the district of Shôtp, the sites of which are now unknown.

(E.) El Wasta, on the E. bank, is probably the successor of Contra Lycopolis, but it has no remains. At the bend of the river between Esh Shug-gub and El Guttéa, on the E. bank is a sheykh's tomb, and some distance from it, under the hills, is a ruin apparently of Christian time. Guttéa (Kutiah), on the W. bank, abounds in *Sont* or acacia-trees; and it is a good place for purchasing charcoal, with which it supplies Asyoot. At El Múdmur (or Motmar) are the mounds of an old town, by some supposed to be Mouthis, a small place to the N. of Antæopolis. But the distance of Múdmur from Gow is too much, and the position of Mouthis given in the Itinerary requires it to have been near Raâineh. Much *Sont* or Acacia Nilotica, grows near Múdmur, which, like that on the road to Abydus, may be the remnant of one of the old groves of Acanthus. At the N. of the projecting corner of the mountain, behind Múdmur, is a road called Derb Imow, which crosses this part of the eastern chain of hills, and rejoins the valley of the Nile by a

ravine near the grottoes of Gow; and another, called Nuḵḵ el Hossayn, leads from a little above Dayr Ṭassa, and descends at the corner of the same mountain a short way to the W. of the same grottoes. To the E. of Múdmur are quarries of the same Oriental alabaster that abounds in these hills, from which columns have been cut.

(E.) A little beyond Múdmur is Sherg Selin. It has no ruins, but, from its name, it seems to lay claim to the site of Selinon, though the Itinerary places Selinon half-way between Antæopolis and Panopolis. Perhaps in this place we should read Passalon for Selinon. At El Khowâbid are some mounds, but no ruins; and in the hills to the N.E. are some limestone-quarries. About a mile further to the S.E. are some grottoes, at the projecting corner of the hills, and others behind the Dayr Ṭassa.

(W.) *Abootéeg* (15 miles) stands on the site of an ancient town on the W. bank; and Wansleb mentions Sidfeh (or Sitfeh) as the successor of another, about 5 m. to the S. of it. *Abootéeg* is the Abutis of Latin writers, the Apothykê or Tapothykê of the Copts: which, as M. Champollion suggests, is very probably a Greek word signifying "granary," adopted by the Copts. Aboolfeda says that in his time the poppy was much cultivated in the vicinity, and it still continues to be grown there. From *Abootéeg* the course of the river northwards formerly lay more inland to the W. This is consistent with the position of Selinon, on the opposite bank, to which a canal is said to have led from the Nile.

(W.) *Koos-kam*, or *Kos-kam* (in Coptic *Kos-kam*), stands on the W. bank, between *Abootéeg* and Gow el Ghârbeeyah. It was called Apollinis Minor Civitas, to distinguish it from Apollinopolis Magna and Parva, now Edfoo and Koos.

(E.) Behind El Bedâreh, on the E. bank, are some unsculptured caves of early time with round lintels; and behind Kom-Abmar, a little farther N., are others with slight remains of rude

painting; and one to the N. of these has a few hieroglyphics over the entrance. The rest are without sculpture, including those behind the Dayr Tassa already mentioned.

(E.) Raáineh, a pretty-looking village with groves of palm-trees, and many pigeon-towers. In the hill behind, and close to Nesleh Raáineh, are some very old tombs hewn in the rock, of the same age as those about the pyramids: they have the same kind of subjects, and the same round lintels; the boats have the old double mast; and the capitals, in the form of a full-blown lotus, are represented in the house as in the tomb of trades behind the Great Pyramid. In the largest tomb, which is about 40 ft. in length, are several statues in high relief, and the roof is cut to represent palm-tree beams. Farther to the S., between these and the projecting corner of the mountain below Gow, is a large quarry, and at its mouth are the mounds of an old town, the bricks of which bear the name of Amunoph III. Here or at Raáineh was the site of Muthis. Round the mountain-point, which then curves inwards to the E., are some old, and some later, grottoes, the former of the same date as those of Asyoot, the others of the age of the Romans, and perhaps painted by them, being ornamented with arabesques and devices of that time. The subjects, however, are Egyptian, and funereal. Near them are some crude-brick remains. In another large quarry, some distance beyond these to the eastward, are two singular representations of the giant-god Antæus, accompanied by Nephthys, holding in his left hand a spear and an oryx. In one of these he has rays round his head like the Sun, and before him is a priest making offerings to him. Over the other altar is an enchorial inscription. These paintings are of the same late time as the Roman-Egyptian tombs just mentioned.

(E.) Gow, or Kow, el Kebeér (14½ m.), in Coptic Tkôou, the ancient *Antæopolis*,

stands on the E. bank. The remains of the temple of Antæus are now confined to a confused mass of stones near the water's edge, one of which bears the hieroglyphic names of Ptolemy Philopator and his queen Arsinoë. The last remaining column of the temple, mentioned by Dr. Richardson, was carried away by the river in 1821, which Mr. Legh, says, as early as 1813, threatened "to wash the whole away." At the time he visited it the portico was still standing, and much in the same state as when seen by Norden and Pococke in 1737. Mr. Hamilton found the Greek inscription on the frieze of the portico in a very imperfect state, the stones having been broken into six separate pieces; but sufficient remained to show that "King Ptolemy, the son of Ptolemy and Cleopatra, gods Epiphanes, Eucharistes, and queen Cleopatra, the sister of the king, gods Philometores, erected the (Pro)naos to Antæus and the contemplar gods;" and that "the emperors, the Cæsars, Aurellii, Antoninus (and Varus) repaired the roof."

The columns had palm-tree capitals, like the building that contained the tomb of Amasis, in the sacred enclosure of Saïs, mentioned by Herodotus. These seem to have been more common in temples of the Delta than in those of Upper Egypt. Nothing remains at Gow in its original position, excepting some small stones; and of the columns, little can be traced but broken fragments, with mutilated hieroglyphics.

Inland from Gow el Kebeér is a large lake, where capital goose and duck shooting may be had in the early part of the year; but the birds are very difficult of approach, and if the traveller has a small English boat with him, he should have it carried to the lake.

(W.) Gow el Gharbeeyah, on the opposite bank, has no ruins. It was the centre of an insurrection in March, 1865, which however was promptly quelled, the rebels being shot and hanged, and several villages destroyed.

(E.) Near Antæopolis the fabulous

battle between Horus and Typhon was reputed to have taken place, which ended in the defeat of the latter, who had assumed the form of a crocodile; and here Antæus is said to have been killed by Hercules in the time of Osiris. Of these two fables we may in vain endeavour to discover the origin or the meaning; but it is probable that the story of Antæus is a Greek perversion of some legend, as his name is corrupted from that of one of the ancient gods of the Egyptian Pantheon. He was probably a foreign deity; as were the bearded god of battles of early times, and Anta (Anaitis?) the goddess of battles whose name so nearly resembles that of Antæus. Antæopolis was in later times a bishop's see.

(W.) At Mishte, Shabeka, and Sheykh Shenedeen, on the W. bank, are the mounds of old towns; and inland, opposite Gebel Sheykh Herédee, is Tahtah, distinguished from afar by its extensive mounds, which probably mark the site of the ancient Hesopis.

(W.) *Tahtah* ($12\frac{1}{2}$ miles) is a large town of 3000 inhabitants, with several mosks, and its landing-place, or *Sahel*, is at the bend of the river, opposite Sheykh Herédee. The land hereabouts produces abundant crops of corn, owing to the lowness of the level, and the consequent length of time that the water of the inundation remains upon its surface: and an important cattle-market is held outside the town.

(E.) *Gebel Sheykh Herédee* is a projecting part of the eastern chain of hills, well known for the superstitious belief attached to a serpent, reputed to have lived there for ages, and to have the power of removing every kind of complaint; and many miraculous cures, that might have offended Jupiter, are attributed to this worthy successor of the emblem of Æsculapius. It is, perhaps, to the asp, the symbol of Kneph, or of the good genius, that this serpent has succeeded.

Here, as in all parts of the Nile where the mountains come close to the river,

it is necessary to be very careful in sailing up-stream if the wind is at all strong, as very violent gusts come down from the hills; and what with the huge lateen sail, little or no ballast, and no great readiness in answering the helm, a dahabeeah is very apt to be most unpleasantly unsteady.

(E.) Towards the southern end of the mountain, and on its western face, are some caves, one of which has a tablet of a late king offering to Khem, Horus, and Isis (?), and in the face of the rock to the S. of this are remains of an old tomb of the Pyramid period. Farther to the S. are other quarries; and beyond them, towards the S. end of this face of it, is another quarry, before which are some brick ruins of Christian time. In this quarry are some tablets; one of which has the name of a Ptolemy (probably Auletes), and beneath it a long enchorial inscription. On the road which runs at the base of the mountain is a mutilated statue of a man clad in the Roman toga.

(E.) Passalon or Passalus is supposed to have stood here. It is placed by Ptolemy in the nome of Antæopolis; and the boundary of the provinces of Gow and Elkhmeem, which is still at Raáineh, may mark that of the old Antæopolite and Panopolite nomes. This Raáineh is remarkable for its lofty pigeon-houses, which have the appearance, as well as the name, of "towers" (*boorg*), a style of building commonly met with in Upper Egypt.

(E.) During the inundation the Nile rises to the narrow path at the base of the mountain, so as to render it scarcely passable for camels near the southern extremity. Round this projecting point to the eastward are a few grottoes without sculpture.

(W.) At Benoweét, on the opposite bank, to the W. of Marágha, are remains of a temple, with the name of Ptolemy Alexander; and at Basóna, about $1\frac{1}{2}$ m. S. of Marágha, are some limestone blocks, one with the name of a Ptolemy or of a Cæsar; another of larger dimensions with the figure of

a king (apparently a Ptolemy) offering to Khem, Isis, and other deities. The chief deity here and at Benoweét was probably Khem.

(E.) At Fow, in Coptic Phbôou-Tgeli, are the mounds of an ancient town. It was distinguished from another Fow, beyond Chénoboscion, which the Greeks called Bopos, by the adjunct Tgeli, signifying a "fort." It was by its position in the level plain between the mountains and the Nile that it commanded the road from Antæopolis to Chemmis.

(E.) In the mountains behind Ket-kátee are one large, and numerous small grottoes (without sculpture), and the bodies appear to be preserved without bitumen. There are others again behind Fow; and at the corner of the mountain, to the N. of Ekhmeem are some of Roman time.

(W.) *Itfoo* lies inland, on the W. bank. It was the ancient Aphroditopolis, in Coptic Atbô or Thbô. About $\frac{3}{4}$ m. to the S.W. of Itfoo is the Red Monastery; and $2\frac{1}{4}$ m. to the S.S.E. is the White Monastery, so called from the stone, as the other is from the brick, of which it is built. These names are, however, of late date, as both buildings were originally covered with stucco. The White Monastery is better known by the name of Amba Shenóodeh, or St. Senóde, and the other by that of Amba Bishoi. The founder of the latter, according to Wansleb, was a penitent robber, whose club was kept by the monks as a memorial of his wicked course of life, and of his subsequent reformation. The best road to them is from Soohág, which stands near the end of the reach of the river below Ekhmeem.

(W.) *Soohág* (26 miles), the capital of the province of Girgeh, is a well-built and important town, with some good houses and mosks, and a well-supplied bazaar. Its mounds show it to have succeeded to an old town, but there are no stone remains.

Soohág has given its name to a large canal called "Toora." "Khaléeg," or "Moie-t-Soohág," that takes

the water of the Nile into the interior during the inundation, and is similar in size and purport to the Bahr Yoosef. It is this canal which irrigates the plain about Asyoot, and the lands to the S. of Daroot esh Shereef, assisted here and there by lateral canals from the river. Its entrance is well constructed, being lined with hewn stone. A *gisr*, or raised dyke, forms the usual communication, during the high Nile, with the villages in the interior; and here and there, on the way to Itfoo and the two monasteries, you pass other smaller canals, all which, as well as the Moie-t-Soohág, are without water in summer. Several small ponds, also dry at this season, are passed on the way; and at the edge of the cultivated land the peasants sink wells for artificial irrigation; the water of the Nile filtering through the soil to any distance from the banks, and affording a constant supply at the then level of the river. In the winter, when the water still remains in the ponds, very good duck-shooting may be had on the way to the monasteries.

(W.) The *White Monastery* or *White Convent* (*Dayr el ábiad*) stands on the edge of the desert, and its inmates cultivate a small portion of land about it, in the capacity of *fellaheen*. The monastery is in fact only a Christian village, being inhabited by women as well as men, with their families. In former times the monks probably lodged in rooms over the colonnade, as the holes for rafters in the walls appear to show; but these people now live in the lower part, which once formed the aisles of the church. They have adopted the same precaution as their brethren at Bibbeh, in order to secure the building in turbulent times against the assaults of the Moslems; and their Christian patron, like St. George of Bibbeh, is converted into a Moslem sheykh, who commands the respect of the credulous under the mysterious name of Sheykh Aboo Shenóodeh. The monastery is built of hewn stones, measuring about 3 ft. 3 in. by 1 ft. 3 in., many of which belonged to

ancient buildings of the neighbouring town of Athribis. The summit of the walls is crowned throughout by a stone cornice, like that of Egyptian temples, though without the torus, which in Egyptian architecture separates the cornice from the architrave, or from the face of the wall. On the exterior of the S. side are square niches, once stuccoed, as was all the building; and on the N. are small windows, built up within the old square niches, which are placed at intervals along all the walls, except on that side nearest the mountain, which has been added at a later time.

Six doors formerly led into the interior, five of which have been closed with masonry, leaving that alone on the S. side, which is now the only entrance. Over all the doors a projecting wall of brickwork has been built in order to strengthen them; doubtless at a time when they were threatened by an attack from the Arabs or the Memlooks, on which occasion even the solitary door now open was closed, and protected in the same manner. Near the S. door are the fragments of red granite columns and statues. From the walls project blocks not unlike the gurgoyles or water-spouts of Egyptian temples, as at Dendera and other places, though there is no reason to suppose this was ever a temple, even of late time. It may, however, have derived the form of its exterior from those edifices, which the builders had been accustomed to see in the country, while the architectural details are Byzantine; and judging from the number of columns and the style of the interior, it seems to have been erected at a time when Christianity was under the special protection of the imperial government. Pococke supposes it to be of the time of the Empress Helena; and the tradition among the monks dates its foundation about 150 years after her death. Over the door on the desert side is a cornice ornamented with Corinthian foliage, above which is a stone with square dentils, both of red granite; and over the door, at the end of the entrance passage, is another block of red granite with Doric tri-

glyphs and guttæ. The area within, like our churches and the old basilicas, consists of a nave and side-aisles, separated from each other by a row of about 14 columns, mostly of red granite, with various capitals of a late time. One of the Corinthian, and another of the Ionic order, appear to be of a better age. The total breadth of the building inside is 78 ft.

At the E. end is the choir, consisting of 3 semicircular apses, and before the central one is a screen with some miserable representations of St. George. Here are several Coptic inscriptions, in one of which may be read the words "Athanasius the Patriarch," the rest being much defaced.

The half-domes of the apses are painted with frescoes; the centre one representing a large figure of the Saviour seated on his throne, with the emblems of the 4 Evangelists at the side of a sort of *vesica* that surrounds him. The date of these subjects is uncertain; but they are evidently later than the building, its ornaments being covered by the stucco on which they are painted. There are several Coptic inscriptions in the church, and one in uncial Greek characters upon a column to the l. as you face the central apse.

On three sides of this building, and at a short distance from it, are the remains of brickwork, of which the outer wall was built; and perhaps the present building was only the church of a monastery formerly attached to it.

Tradition reports that this convent stands on the site of an Egyptian city called Medeenet Atreeb, and the ruins in its vicinity may be the remains of an old town; but the remains of the old Athribis, or Crocodilopolis stand about half an hour's ride to the southward, where a ruined temple and extensive mounds still mark its site.

In the midst of mounds of pottery lie large blocks of limestone, 14 to 15 ft. long, by 3, and 5 ft. thick, the remains of a temple 200 ft. by 175, facing the S., and dedicated to the lion-headed goddess Thriphis. Over the door is a king offering to Thriphis,

Khem, and other deities, over whom is the name of Ptolemy the Elder, son of Auletes; and it is probable that the foundation of the building is even of a still earlier date. On a stone, at the southern extremity of the ruins, which covered the centre doorway or entrance of the portico, are names arranged on either side of a head of Athor, surmounted by a globe containing the mysterious eye, with two asps, wearing the crowns of Upper and Lower Egypt, the whole group being completed by two sitting deities. Such are the ornamental devices of cornices and architraves on temples of the time of the empire, as at Dendera and other places. On the soffit of the same were the ovals of Tiberius Claudius Kaisaros (Cæsar) Germanicus (?); and on the other side a Greek inscription accompanied by the ovals of Claudius Cæsar Germanicus.

These ruins have also the name of Medeenet Ashaysh.

On the face of the mountain about half a mile W.S.W. $\frac{1}{4}$ S. of the White Convent are some rock-tombs, having passages sloping in at an angle of 35° for lowering coffins. They have scarcely any remains of hieroglyphics, but are of very early date. The rock here bears curious marks of running water, and stalagmitic deposits. About half a mile beyond the ruins of Athribis are the quarries from which the stone of the temple was taken; and below are several small grottoes that have served for tombs, and were once furnished with doors, secured, as usual, by a bolt or lock. On the lintel of one of them is a Greek inscription, saying that it was "the sepulchre of Ermius, the son of Archibius." It has the Egyptian cornice and torus. In the interior are cells, and it contains the scattered residue of burnt bones. Through one of its side walls an entrance has been forced into the adjoining tomb. The mountain appears to have had the name in Coptic of *Ptoou-n-atrêpe*, from the neighbouring city.

The Red Convent (*Dayr el Aḥmar*), which lies to the N.N.W. is rather

older than the White Convent; but they are probably both of a later date than the Empress Helena. The *Dayr el Aḥmar* is built in the same style as the other convent; its long flat walls surmounted by the Egyptian cornice, which is also of stone. Its small brick windows are pointed and slightly stilted, and are in their construction very like those in the convent of Old Cairo, added by the early Christians, and in the mosk of Amer. The northern entrance (long since closed) is ornamented with devices and capitals of Byzantine time, elaborately sculptured. What is now the church was perhaps originally only the E. end of it, the outer part then forming the nave and aisles of this basilica-shaped building. The church consists of a transverse corridor, and a central and two side apses; and on each half-dome is painted a fresco, as at the White Convent. Like other early Christian churches, it does not stand E. and W., but 67° E. of N., and that of the White Convent 59° E. of N., by compass.

In the face of the hill, $1\frac{1}{4}$ m. S.W. $\frac{1}{4}$ W. from the Red Convent, is a rock-tomb, with a few vestiges of sculptures. It is called Magharat Kafes. An ancient road leads towards it from near the convent.

(E.) *Ekhmeem* stands at a short distance from the river-bank, 2 or 3 m. above Soohag. It is a large town, with a bazaar, and a market-day every Wednesday. Here are made the check cotton shawls with silk fringes, so often worn by the Nile boatmen. Ekhmeem occupies the site of Chemmis or Panoopolis, in Coptic Chmim or Shmim, formerly one of the most considerable cities of the Thebaid.

On the side of the town farthest from the river, beyond the present walls, are the remains of some of its ancient buildings.

A long inscription, bearing the date of the 12th year of the Emperor Trajanus Germanicus Dacicus, points out the site of the Temple of Pan; who, as we learn from the dedication, shares with Thriphis the honours of the

sanctuary. We also ascertain another very important fact from this inscription, that the deity, who has been called Priapus and Mendes, is in reality the Pan of Egypt, his figure being represented on the same face of the stone with the dedication: which accords very well with the description of the deity of Panopolis, given by Stephanus of Byzantium. On the soffit is a circle divided into 12 compartments, probably astronomical; but these, as well as the figures on the neighbouring block, are nearly all defaced.

These are, doubtless, the remains of the fine temple mentioned by Aboulfeda, which he reckons among the most remarkable in Egypt, as well for the size of the stones used in its construction, as for the profusion of subjects sculptured upon them.

Vestiges of other ruins are met with some distance beyond, which may probably have belonged to the temple of Perseus; but a few imperfect sculptures are all that now remain, and it is with difficulty we can trace on its scattered fragments the name of Ptolemy, the son of Auletes, and that of the Emperor Domitian. There are also the names of Thothmes III. and of a queen, probably of one of the late Pharaohs.

According to Strabo, Panopolis was a very ancient city, and the inhabitants were famous as linen manufacturers and workers in stone; nor were they, if we may believe Herodotus, so much prejudiced against the manners of the Greeks as the rest of the Egyptians. The people of Chemmis, says the historian of Halicarnassus, are the only Egyptians who are not remarkable "for their abhorrence of Greek customs. Chemmis is a large city of the Thebaid, near Neapolis, where there is a temple of Perseus, the son of Danaë. This temple is of a square form, and surrounded by palm-trees. It has stone propyla of considerable size, upon which are two large statues; and within the sacred circuit stands the sanctuary, having in it an image of Perseus. For the Chemmites say that Perseus has often appeared in their

country, and even within the temple, and his sandal was once found there, 2 cubits in length. They also state that his appearance was always looked upon as a great blessing, being followed by the prosperous condition of the whole of Egypt. They celebrate gymnastic games in his honour, in the manner of the Greeks, at which they contend for prizes, consisting of cattle, cloake, and skins.

"On inquiring why Perseus was in the habit of appearing to them alone, and why they differed from the rest of the Egyptians in having gymnastic games, they replied that Perseus was a native of their city, and that Danaus and Lynceus being Chemmites, emigrated into Greece. They then showed me the genealogy of those two persons, bringing it down to Perseus; and stated that the latter, having come to Egypt for the same reason given by the Greeks, to carry off the head of the Gorgon from Libya, visited their country and recognised all his relations. They added that when he came to Egypt he knew the name of Chemmis from his mother; and the games were celebrated in compliance with his wishes."

This tale doubtless originated in the credulity of the Greeks, and in their endeavour to trace resemblances in other religions with the deities or personages of their own mythology: or, if a similar story were really told to the historian by the Egyptians themselves, it could only have been fabricated by that crafty people, to flatter the vanity of Greek strangers, whose inquiries alone would suffice to show the readiest mode of practising such a deception. Perseus was no more an Egyptian deity than Macedo; and it is still a matter of doubt to what deities in the Egyptian Pantheon these two names are to be referred.

The notion of the great antiquity of Panopolis seems to have been traditionally maintained even to the time of the Moslems; and Leo Africanus considers it "the oldest city of all Egypt," having, as he supposes, "been founded by Ekhmeem, the son of Misraim, the offspring of Cush, the son of Ham."

It seems to have suffered much at the period of the Arab conquest; and to such an extent was the fury of the invaders carried against this devoted city, that "nothing was left of its buildings but their foundations and ruined walls;" and all the columns and stones of any size were carried to the other side of the river, and used in the embellishment of Mensheeyah.

In Pococke's time Ekhmeem was the residence of a powerful chief, who took from it the title of *eméer* or prince of Ekhmeem. His family, which was originally from Barbary, established itself here three or four generations before, and obtained from the Sultan the government of this part of the country, upon condition of paying an annual tribute. But their name and influence have now ceased, and, like the Hawára Arabs, once so well known in these districts, the princes of Ekhmim are only known from the accounts of old travellers, and the traditions of the people. They show their tombs, with those of their slaves; and in the cemetery, near the ruins, is the tomb of the patron of the town, Sheykh Abool Kásim. Boats, ostrich-eggs, and inscriptions are hung up within it as ex-votos to the saint; and a tree within the holy precincts is studded with nails, driven into it by persons suffering from illness, in the hopes of a cure. Near this is the tomb of Bir el 'Abbad, above mentioned. It was at Ekhmeem that Nestorius, after 16 years' exile, ended his days and was buried, in the middle of the 5th centy.

(E.) Pococke speaks of some convents near Ekhmeem, one called "of the Martyrs," mentioned by the Arab historian Macrizi, and another about two miles further in a wild valley, which is composed of grottoes in the rock, and a brick chapel covered with Coptic inscriptions. Near this is a rude beaten path, leading to what appears to have been the abode of a hermit. This valley is doubtless the Wády el Ain ("Valley of the Spring"), between 3 and 4 m. to the N.E. of Ekhmeem, in which are a spring of water and grottoes, and on the S.

of its mouth an old road leading over the mountains. Close to this is a modern pass called Nukb el Kólee, which crosses the mountains, and descends again into the valley, in the district of Sherg Weled Yáhia, nearly opposite Bardées.

(E.) Behind the village of Howa-weesh are other grottoes, of very ancient date; in which Mr. Harris found the hieroglyphic name of the nome of Panopolis; and 3 m. above Ekhmeem are the vestiges of an ancient town, probably Thomu. The remains there consist of mounds and crude brick.

Thomu should be the place called in Coptic Thmoui in Panehéou; but M. Champollion endeavours to show from a Copt MS. that it was an island on the western side of the Nile, opposite Ekhmeem; and its name, "the Island of the place of Cattle," argues that it was not on the mainland, if even it could be to the E. of Panopolis. Thomu, however, is placed by the Itinerary on the E. bank, 4 m. above Panopolis, and therefore agrees with the position of these mounds.

Some other places are mentioned in the Coptic MSS. as having existed in the vicinity of Ekhmeem; but of their exact position nothing is satisfactorily known. These are Pleuit, Shenalolét, and Tsmine, the first of which appears to have been an ancient town of some consequence; the second, from its name, a village with many vineyards in its neighbourhood; and in the last was a monastery founded by St. Pachomius.

(W.) *Mensheeyah* (11 m.) has extensive mounds, but the only vestiges of masonry consist in a stone quay on the E. side of the town. It stands on a small branch of the Nile, which was probably once the main stream. By the Copts it is called Psoi, and sometimes in Arabic MSS. El Monshat, as well as Mensheeyah. It is supposed to occupy the site of Ptolemaïs Hermii; which, according to Strabo, was the largest town in the Thebaïd, and not inferior to Memphis. But neither its original extent, nor that of any city in Upper Egypt, except Thebes itself,

can justify this assertion of the geographer. He even gives it a political system, on the Greek model; which, if true, may refer to some change in its government, after it had been rebuilt and had received the name of Ptolemais; for it doubtless succeeded to a more ancient city, and Ptolemy calls it the capital of the Thinite nome. Leo Africanus says it was "badly built, with narrow streets, and so dusty in summer that no one could walk out on a windy day. The neighbourhood, however, was famous for abundance of corn and cattle. It was once possessed by a certain African prince from the Barbary coast, called Howára, whose predecessors obtained the principality of that name, of which they were deprived by Soliman, the 9th sultan of the Turks."

From Mensheeyah to Girgeh the eastern chain of hills comes down close to the river, and is known by the name of Gebel Tookh. At its northern extremity are the ruins of an old town, about a mile above Laháíwa.

(W.) Ayserat on the W. bank is still noted, like Girgeh and Kasr es Syád, for its numerous turkeys.

(E.) *Geergeh*, or *Girgeh* (13 m.), formerly the capital of the province of the same name, but now much sunk in importance. It has not succeeded to any ancient town of note, and from its name it is easy to perceive that it is of Christian origin. When visited by Pococke and Norden, it was a quarter of a mile from the river; but it is now on the bank, and part of it has already been washed away by the stream. This is one of many proofs of the great changes that have taken place in the course of the Nile within a few years, and fully accounts for certain towns, now on the river, being laid down by ancient geographers in an inland position.

At Girgeh there is a Latin convent or monastery, the superior of which is an European. It is the oldest Roman Catholic establishment now in Egypt, those of Ekhmeem, Farshoot, and Tahta, being the next in order of antiquity. Some consider that of Ne-

gádeh the most ancient. It was not from a Latin but from a Copt convent that Girgeh received its name, and Girgis, or George, as is well known, is the patron saint of the Egyptian Christians. Leo Africanus tells us that "Girgeh was formerly the largest and most opulent monastery of Christians, called after St. George, and inhabited by upwards of 200 monks, who possessed much land in the neighbourhood. They supplied food to all travellers; and so great was the amount of their revenues, that they annually sent a large sum to the patriarch of Cairo, to be distributed among the poor of their own persuasion. About 100 years ago a dreadful plague afflicted Egypt, and carried off all the monks of this convent, wherefore the prince of Mensheeyah surrounded the building with a strong wall and erected houses within, for the abode of various workmen and shopkeepers. In process of time, however, the patriarch of the Jacobites (or Copts) having made a representation to the sultan, he gave orders that another monastery should be built on the spot, where an ancient city formerly stood, and assigned to it only a sufficient revenue to enable it to maintain 30 monks."

Abydus may be visited from Girgeh, but it is a long weary ride of 12 miles, and it is far better to go from Bellianeh. The only place of importance between Girgeh and Abydus is

Bardées, well known in the time of the Memlooks, who gave the title El Bardésee to one of the principal beys, hence called Osman-Bey-el-Bardésee. Further to the S.W. is a town with old mounds, called *El Beerbeh*—a name taken from the Coptic *Perpe*, "the temple," and commonly applied to ancient buildings.

EXCURSION TO ABYDUS.

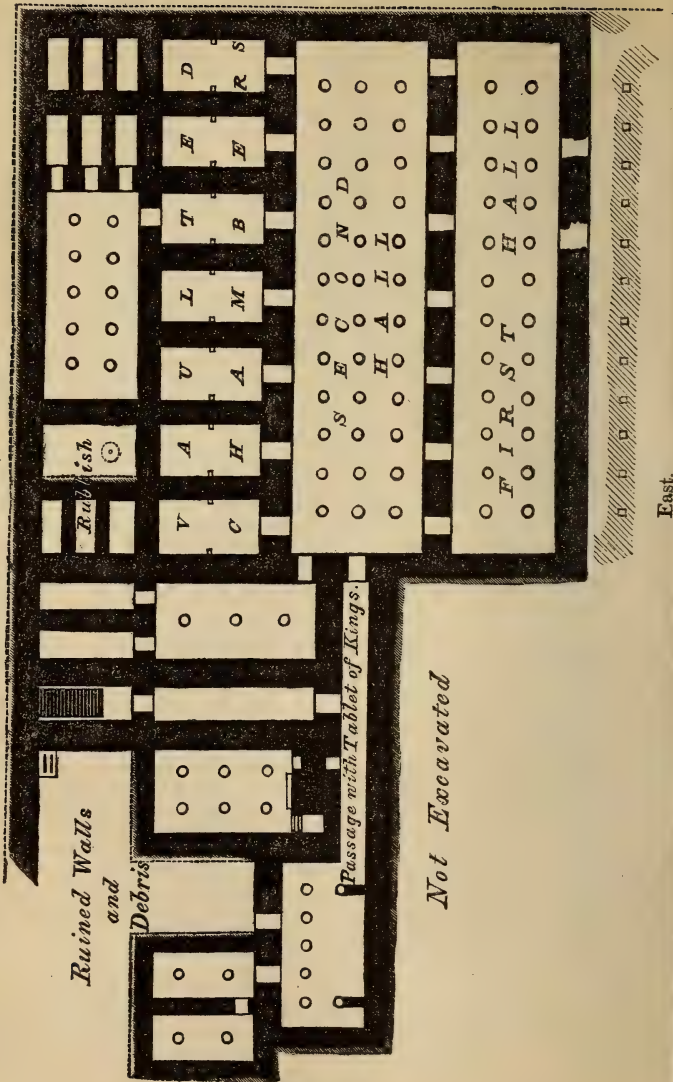
(W.) *Bellianeh* (8 m.) has succeeded to an old town whose mounds mark its site. Its Coptic name is Tpourané. Donkeys can be procured here for going to Abydus, distant 6 m.

The way lies across a very rich plain till the edge of the desert is reached,

North.

West.

East.



South.

TEMPLE OF SETHI I. AT ABYDUS.

on which stands the modern village of *Arábat*, surnamed by the Arabs *el Matfoón* ("the buried"), from the ancient edifices that until lately lay covered with the desert sand all around.

Abydus, or *Thinis*, in Coptic *Ebôt*, as in the hieroglyphics, was one of the largest and most important cities in Upper Egypt. Strabo indeed says that, though in his time reduced to the state of a small village, it had formerly held the first rank next to Thebes—a position which was probably assigned to it as having been the birth-place of Menes, and the burial-place of Osiris. "There are many places," says Plutarch, "where his corpse is said to have been deposited; but Abydus and Memphis are mentioned in particular, as having the true body; and for this reason the rich and powerful of the Egyptians are desirous of being buried in the former of these cities, in order to lie, as it were, in the same grave as Osiris himself."

Its ruins are on a grand scale, and of considerable antiquity; and, thanks to the recent excavations of M. Mariette, have been to a great extent cleared from their sandy shroud. Beginning at the S. end of the ruins, the first large edifice reached is the *Temple of Sethi I.*, father of Rameses II. This is the building called by Strabo the "Memnonium," and deservedly praised by him for the magnificence of its decoration. The plan of this temple is somewhat irregular, and it is difficult to determine the meaning and object of its various parts. There are 2 large halls, the eastern with two, and the western with three, rows of columns. From the latter, seven short passages lead westward into as many vaulted chambers. The method of constructing the roofs of these chambers is very singular. They are formed of large blocks of stone, extending from one architrave to the other; not, as usual in Egyptian buildings, on their faces, but on their sides; so that, considerable thickness having been given to the roof, a vault

was afterwards cut into it, without endangering its solidity. The whole was covered with hieroglyphics and sculptures beautifully coloured; and on the ceiling the ovals of the king remain, with stars, and transverse bands containing hieroglyphics. A short passage on the W. side of the third vaulted chamber from the N. leads into a small hall supported by ten columns. On the rt. of this hall as you enter are some other small chambers covered with very highly finished sculptures.

From the S. end of the 2nd large hall leads a narrow slightly ascending chamber, the ceiling and sides of which are covered with sculptures. Amid the stars and king's ovals with which the ceiling is decorated is an inscription commemorating the dedication of the temple. On the left or E. wall are four scenes. The first, second, and fourth represent offerings made to Ammon, Horus, and Osiris. In the third Sethi and his son Rameses are represented standing in front of a tablet, on which are engraved the names of 130 divinities, which the text calls "the great and the small cycle of the divinities of the sacred places of the north and the south." The rt. or W. wall is divided into four scenes like the other, and in the one immediately opposite the tablet of divinities just mentioned Sethi and Rameses are offering homage to 76 kings their predecessors, Sethi himself being included.

This is the new *Tablet of Abydus*, which, from the beauty of the engraving, the perfect state of preservation in which it was found, and its historical importance, is one of the most interesting monuments in Egypt. The list of these 76 kings begins with Menes and ends with Sethi I. It is arranged in three lines, but the last line consists entirely of the two names of Sethi. The tablet was discovered in 1865, and is conjectured by M. Mariette to be the original of the fragmentary one found in the temple of Rameses II. at Abydus, and now in the British Museum. Rameses copied the list made by his father. M. Mariette further supposes that the kings whose names are given

on these two tablets, are those who had more particularly been connected with Abydus, either through having been born there, or having added to and embellished the city; just as the list of kings engraved by Thothmes III., in what is called the "Hall of Ancestors" taken from Karnak, and now at Paris, contains the names of those who had more particularly benefited Thebes.

There are various other smaller columnar halls and chambers to the S., many of them covered with highly-finished painted sculptures. The *motif* of these pictures is the same here as in all the temples of the Pharaonic period, viz., the king adoring the divinity of the place. In the vaulted chambers of this temple the paintings represent in successive order the different ceremonial observances. The king on entering the chamber, round which were placed in their shrines the statues of different divinities, turned to the right, and opening each shrine in succession, offered incense to the divinity, removed the covering which enveloped it, placed his hands on it, sprinkled perfume on it, and then re-covering it, passed on to the next shrine, and so round the chamber.

A little to the N. of this temple is another in a very ruined state. It was founded by Rameses II., and dedicated, like that of his father Sethi, to Osiris. The materials of which it was composed were of unusual richness, the walls being lined throughout with oriental alabaster, and covered, so far as can be gathered from the few fragments that remain, with very fine sculptures richly painted. Only a part of the walls are here and there left standing to a height of about 5 ft., and it is hardly possible to trace the plan of the building. It was from a wall of this temple that the mutilated tablet of Abydus referred to above was taken. It was first discovered by Mr. Banks in 1818; and having been carried away by M. Mimaut, the French Consul-general, and sold in Paris, is now deposited in the British Museum.

Continuing still in a N. direction, we reach a large crude-brick enclosure. This probably marks the site of Thinis, the cradle of the Egyptian monarchy, and the place where was situated the tomb of Osiris, a sanctuary as venerated by the ancient Egyptians as the Holy Sepulchre by Christians. Inside this enclosure is a mound called the *Kôm es Sultân*. It is not a natural tumulus, but is formed by the heaping up of tombs in successive ages one upon another; and M. Mariette thinks with great probability that these may be the tombs of the rich Egyptians of whom Plutarch speaks, as coming from all parts of the country to Abydus to be buried near Osiris. He looks forward, moreover, with some hope, to the possibility of finding in the rock at the base of this mound the famous tomb of Osiris itself.

The necropolis of Abydus has furnished a large proportion of the *stelæ* and other objects of interest in the museum at Cairo. The tombs are principally of the VIth, XIIth, and XIIIth dynasty periods. Those of the XIIIth dynasty are often small pyramids of crude brick with the centre hollowed out. Many of the tombs of the VIth dynasty are vaulted, and present instances of the true arch.

The reservoir mentioned by Strabo, which was cased with large stones, may perhaps be traced on the E. of the ancient town; and it was to this that a canal brought the water from the Nile, passing, as does the present canal, through the grove of Acanthus, which was sacred to Apollo.

From Abydus, also (as in Strabo's time), a road leads to the Great Oasis, ascending the Libyan chain of mountains nearly due W. of the town. Another road runs to the same Oasis from El Kalaat, a village further to the S. of Samhood, which is the one taken by those who go from and to Farshoot, and other places in this part of the valley; the ascent and descent being so much more easy than by the mountain road, or path, to the W. of Abydus.

(E.) On the opposite bank stood *Lepidotum*, so called from the worship

of the fish *Lepidotus*; but its exact position is unknown, though a place of some size and importance, and mentioned by Ptolemy as one of the large cities of Egypt.

(W.) *Samhood*, inland on the W. bank, occupies the site of an ancient town, called in Coptic *Semhōout*, or *Psenhōout*; for though placed more to the N. in the Coptic MSS., it is evident this name can only apply to the modern town of *Samhood*, whose mounds sufficiently indicate its antiquity.

(E.) About the district of *Sherg-el-Khayam* the Nile makes a considerable bend, but resumes its general course, about N. and S., near *El Hamra*.

Farshoot (18½ m.) derives its name from the Coptic *Bershōout*. It is a good sized village with a large sugar-factory belonging to the Khedive.

In *Pococke's* time *Farshoot* was the residence of the great sheykh, who governed nearly the whole country on the W. bank; but he had already lost much of his authority, and had great difficulty in collecting his revenues.

"The present inhabitants of this district," says Mr. Hamilton, "are descendants of the *Howára* tribe of Arabs. This warlike race had for several years been in the undisturbed possession of the soil, and enjoyed, under the government of their own sheykh, the independent tributaries of the pasha of Cairo, as much happiness and security as has for many centuries fallen to the lot of any of the provinces of the Turkish empire. They lost their independence under their last sheykh, *Hammam*, who with an army, said to have consisted of 36,000 horsemen, was entirely defeated, by *Mohammed Bey*." The family still remain, but they are now like the other peasants.

The *Howára* were always famed for their skill in breeding and managing horses; the name *Howáree*, like *Farés*, signifies a "horseman," and is still applied to the native riding-masters and horsebreakers of Egypt. The *Howára* breed of dogs was not less noted in Upper Egypt than that

of the horses; some of which are still found about *Erment*, *Pairát*, and other places, mostly used for guarding sheep; and their rough, black, wire-haired coats, their fierce eye, their size, and their courage, in which they differ so widely from the cowardly fox-dog of Egypt, sufficiently distinguish them from all other breeds of the country. Nor have the people the same prejudice against dogs as in Lower Egypt; and indeed the inhabitants of the *Sæed* have generally much fewer scruples on this point than other Moslems, being mostly of the sect of *Málekee*, who view the dog with more indulgent feelings.

Some of the fancies of the Moslems respecting what is clean and unclean are amusingly ridiculous, and not the least those respecting dogs. Three of the sects consider its contact defiles; the other, the *Málekee*, fears only to touch its nose, or its hair if wet; and tales about the testimony of dogs and cats against man in a future state are related with a gravity proportionate to their absurdity. It is, however, not surprising that the dogs of Egypt, living as they do in the dirty streets, and feeding upon any offal they find, should be considered unclean; and even the rigid *Hánefee* overlooks his scruples in favour of a *Kelb Roomee*, a "Greek" or "European dog," when assured that it differs in its habits from those of his own country.

The W. bank of the Nile in the whole of this district, which is called *Hamram*, is remarkably rich and fertile; and the beauty of the landscape is much increased by the large groves of palm-trees and acacia which line the bank.

(W.) The next town or village of any size, after *Farshoot*, is *Bajoóra*. It lies a short distance inland, but it has a port called *Sáhil-Bajoóra*, on the river. Beyond, at the southern extremity of the bend of the river, are *How* and *Kasr es Syád* on opposite sides of the river. Here the river takes a very long curve; and as it runs from *Keneh* to *How*, its course is S.W., so that the former stands about

9' of latitude more to the N. than How, though higher up the stream. A similar deviation from its course does not occur again, except in the vicinity of Derr in Nubia, and at the great bend of the river above Dongola, which was formerly called the *αγκῶνες* or elbows of the Nile.

(W.) *How* (8 m.) in Coptic *Hô, Hou, or Ano*, occupies the site of *Diospolis Parva*. Little remains of the city but the usual mounds and heaps of broken bricks. About a mile to the S., at the edge of the desert, are other mounds and the remains of buildings.

(E.) At *Kasr es Syád*, or "the Sportsman's Mansion," on the opposite bank, are the mounds of the ancient *Chénoboscion*, in Coptic *Senesêt*. The only remaining masonry worthy of notice is a dilapidated quay, amidst whose ruins is a stone bearing a Greek inscription, apparently of the time of Antoninus Pius; from which we learn that the individual by whose order it was sculptured had executed some work "at his own expense;" perhaps the quay itself, to which there is every appearance of its having once belonged. Another block has on it part of the head-dress and hieroglyphics of the goddess Isis.

Chénoboscion was famous for its geese, which were fed there in great numbers; and it was from this circumstance that it borrowed a name which was probably a translation of the original Egyptian. Turkeys seem now to have taken their place; and after *Akhayseh*, *Ayserát*, and *Girgeh*, they are most abundant at *Kasr es Syád*. The fine bold bluff which here rises abruptly from the river is called *Gebel Tookh*.

(E.) About a mile beyond the eastern mouth of the canal of *Kasr es Syád*, not very far from the high road, are some tombs of the VIth-dynasty period. Within them the agricultural and other scenes common to the tombs of Egypt may still be traced on the walls, and some indeed in a very good state of preservation. Many are covered with Coptic *ex-votos* worth studying.

The eastern chain of hills here approaches close to the river for the last time before reaching Thebes, and the western or Libyan range, of far bolder and more striking outline, is soon seen advancing on the right.

(W.) *Dishneh*, a good-sized village, with a well-supplied market on Sundays. Sand-grouse may often be found in the neighbourhood among the *hilfeh* grass.

The isle of *Tabenna* was somewhere on the W. bank, between *Diospolis Parva* (*How*) and *Tentyris*. In Coptic it was called *Tabenneci* or *Tabennêse*, the last part of which recalls the Greek word *νησος*, "island." Champollion supposes the name to signify "abounding in palm-trees," or "the place of flocks;" and the termination *ési* to refer to the goddess Isis. In Arabic he says it is called *Gezeeret el Gharb*, "the Isle of the West." It was here that, about A.D. 356, *St. Pachôm* (*Pachomius*) built a monastery, occupying "the vacant island of *Tabenne*," as Gibbon says, with "1400 of his brethren."

(E.) *Fow*, inland, on the E. bank, marks the site of *Bopos*, in Coptic *Phboou*.

About $\frac{1}{2}$ m. from the river, on the W. bank, opposite *Fow*, are the ruins of *Denderah*, to the N. of the modern village of that name. The usual practice is to moor the boat to the E. bank at the nearest spot for reaching *Keneh*, a short distance further S. and inland, then cross the river in the *sandal* and ride on donkeys to *Denderah*; but by those who can walk the ruins are more easily reached from a point N. of *Keneh*.

(W.) *Denderah*.—The name of *Tentyris*, or *Tentyra*, in Coptic *Tentoré*, or *Nikentore*, seems to have originated in that of the goddess *Athor*, or *Aphrodite*, who was particularly worshipped there; and that the principal temple was dedicated to this goddess we learn from the hieroglyphics, as well as from a Greek inscription on the front, of the time of *Tiberius*, in whose reign its magnificent portico was added to the original building. *Tentyra* is probably taken from *Téi-â-Athor*, the abode of

Athor, or Athyr. The name Athor is also a compound word, "Tei (or Thy), Hor," signifying "the abode of Horus;" which agrees with what Plutarch says, when he calls Athor "Horus' mundane habitation." The hieroglyphics, too, represent the name of the goddess by a hawk (the emblem of *Horus*) placed within a *house*.

Egyptian sculpture had long been on the decline before the erection of the present temple of Denderah; and the Egyptian antiquary looks with little satisfaction on the graceless style of the figures, and the crowded profusion of ill-adjusted hieroglyphics, that cover the walls of this as of other Ptolemæic or Roman monuments. But architecture still retained the grandeur of an earlier period, and though the capitals of the columns were frequently overcharged with ornament, the general effect of the porticoes erected under the Ptolemies and Cæsars is grand and imposing, and frequently not destitute of elegance and taste.

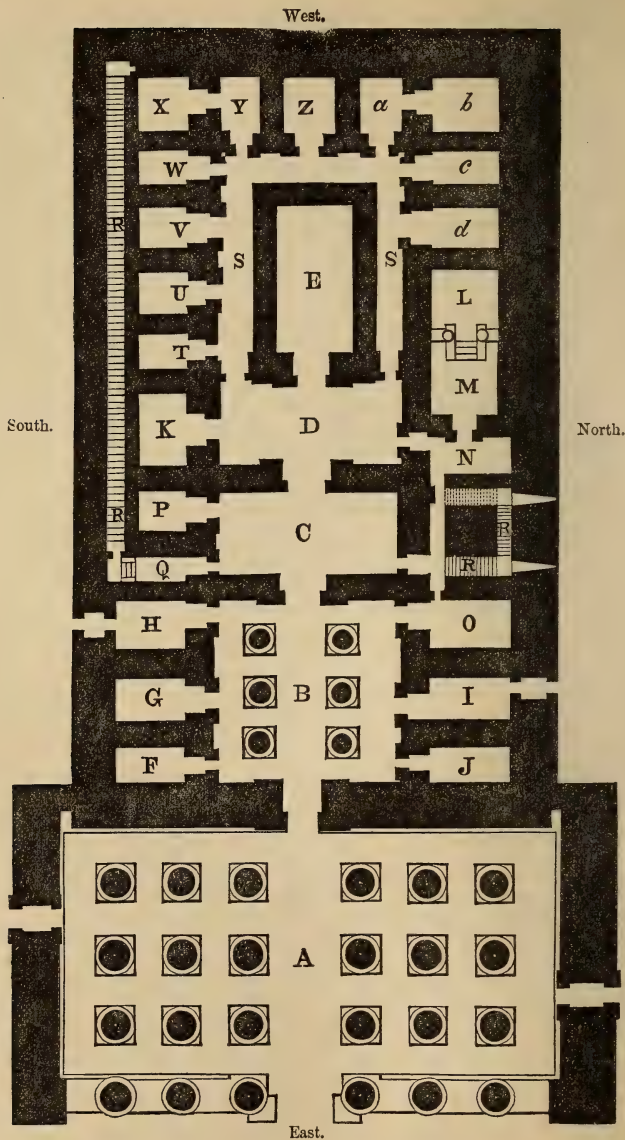
These remarks apply very particularly to the temple of Denderah; and from its superior state of preservation it deserves a distinguished rank among the most interesting monuments of Egypt. For though its columns, considered singly, may be said to have a heavy, perhaps a barbarous, appearance, the portico is doubtless a noble specimen of architecture; nor is the succeeding hall devoid of beauty and symmetry of proportion. The preservation of its roof also adds greatly to the beauty, as well as to the interest, of the portico; and many of those in the Egyptian temples lose their effect by being destitute of roofs. Generally speaking, Egyptian temples are more picturesque when in ruins than when entire; being, if seen from without, merely a large dead wall, scarcely relieved by a slight increase in the height of the portico. But this cannot be said of the portico itself; nor did a temple present the same monotonous appearance when the painted sculptures were in their original state; and it was the necessity of relieving the large expanse of flat wall which led to this rich mode of decoration.

[*Egypt.*]

The building of the temple of Denderah was begun in the reign of the 11th Ptolemy, and completed in that of the Emperor Tiberius, but the sculptures and decorations were not finished till the time of Nero. Like all Egyptian temples, it stands in the centre of a large crude-brick enclosure, the height and thickness of whose walls prevented anything that took place inside being seen or heard. From an isolated stone pylon, bearing the names of Domitian and Trajan, a dromos leads up to the entrance.

The portico or pronaos (A) is a magnificent hall supported by 24 columns. Between the first line of columns on either side of the entrance stretches a high stone screen. In each of the side-walls is a small doorway, which served for the passage of the priests and acolytes bearing offerings. The main entrance was reserved for the king. Immediately on the right after entering the hall are four pictures, representing the ceremonies observed by the king before penetrating into the interior of the temple. In the first the monarch presents himself at the entrance of the temple, sandals on foot and sceptre in hand, and preceded by five standards. The next scene shows him undergoing the ceremony of purification at the hands of Thoth and Horus. He then, in the third, receives the two crowns of Upper and Lower Egypt from the goddesses Wat'i and Suvan. Thus recognized as sovereign of the whole country, he, in the fourth picture, is seen led by Maut of Thebes and Toom of Heliopolis into the presence of the goddess Athor, to taste of the divine beauty and goodness. Similar scenes occupy the walls on the left of the entrance.

On the ceiling is the zodiac, which led to so much learned controversy. Through the assistance of the Greek inscription, which was strangely overlooked, and the hieroglyphical names of the Cæsars on the exterior and interior walls, which were then unknown, its date was satisfactorily ascertained; and instead of being of early Pharaonic time, or of an antediluvian age, it is now confined to a



more modest and probable antiquity. The only three zodiacs known in Egypt, at Denderah, Esneh, and its neighbour Ed Dayr, are of Ptolemaic or of Roman date. The astronomical subjects on the ceilings of the tombs of the kings, and other ancient Egyptian monuments, even if they may be considered zodiacal, are represented in a totally different manner; and we may be certain that the zodiac, as we know it, is not Egyptian. But it is remarkable that in those of Denderah and Esneh the sign Cancer is represented by a scarabæus, not a crab; though other signs, as Sagittarius under the form of a Centaur, evidently of Greek invention, are admitted.

The details of the cornice of the portico offer a very satisfactory specimen of the use of a triglyphic ornament. It is common in many of the oldest Pharaonic temples, though arranged in a somewhat different manner, and without so remarkable a me-trope as in the present instance. On the frieze, or rather architrave, is a procession to Athor; and among the figures that compose it are two playing the harp, and another the tambourine. The inscription which records the building of the portico is on the projecting fillet of the cornice, and commences with the name of the Emperor Tiberius.

To the portico succeeds a hall of 6 columns, with 3 rooms on either side; the centre one on the right, and the last on the left, having entrances from the outside. Then comes a chamber communicating on the left with two rooms, from the first of which a staircase leads to the roof, and on the right with a passage leading to 3 rooms and another staircase. Another chamber follows, with one room, on the left; and then comes what has been called the sanctuary, with a passage leading round it communicating with several lateral chambers, that in the centre at the end being the one in which the emblem of the divinity was preserved.

According to M. Mariette, each of these halls and chambers had its peculiar destination. The hall (B) was

where the processions first assembled. On its walls is a sort of calendar of the different fête-days. (C) and (D) were annexes of (B), containing altars at which prayers were said as the procession passed on. In (E) were kept the four sacred boats, which played the principal part in these processions. In the centre of each of these boats was a small temple, containing the emblem of the god to which it was sacred. This temple was covered with a thick white veil (comp. description of the Ark of the Covenant). (F) served as a laboratory in which were prepared the oils and essences used for perfuming the temple and statues. (G) was where the fruits of the soil intended for offerings were collected and consecrated. (H) and (I) were passages through which were brought in the offerings from Upper and Lower Egypt respectively. (J) was the treasure-chamber. All the scenes on its walls represent the king consecrating and offering different objects in gold and silver. In (K) were deposited all the sacred vestments. The chambers (L), (M), (N), (O), (P), and (Q), and the small temple on the terrace, were especially devoted to the celebration of the festival of the New Year, marked by the appearance of the star Sirius. On the walls of the two staircases are pictured the details of the processions that took place on this occasion. At the head marches the king; behind him are 13 priests bearing standards surmounted with the emblems of various divinities. The procession first mounted the northern staircase, and stopped at the little hypæthral temple above mentioned, each of whose 12 columns was dedicated to one of the months of the year; it then descended by the southern staircase (R). The rest of the temple was more particularly devoted to divine worship. The corridor (S) is covered with the usual scenes, representing the king making offerings to various divinities and receiving some gift in return; each scene being accompanied by an explanatory text. The chamber (T) was dedicated to Isis; (U) to Osiris restored to life; (V) to Osiris-Onophris

vanquishing his enemies under the form of crocodiles; (w) to the same god under the form of Hor-sam-to. In (x) and (y) Athor was especially worshipped as the divinity who received and gave fresh life to the sun each day. In (z) the same goddess was adored under her general titles, and in a niche in the wall, which the king alone might enter, was preserved her mysterious emblem, a great golden *sistrum*. The remaining chambers (a), (b), (c), and (d) were dedicated to Pasht and other divinities.

In the thickness of the walls and foundations are arranged long narrow passages without openings of any kind. Admittance to them could only be obtained by moving, by some mechanical contrivance, the stone which concealed the entrance. Here were probably concealed the statues in precious metals, and the other objects of value used in the service of the temple.

Mention has already been made of the small temple on the roof. It is dedicated as a whole to the local Osiris of Denderah, and its six chambers are appropriated to the different forms of that divinity worshipped in each of the 42 nomes into which ancient Egypt was divided: the three chambers on the N. to the northern nomes, and the three on the S. to the southern nomes. In the second chamber on the S. side was the planisphere or zodiac which is now in Paris.

Numerous are the names of Cæsars in this temple. In the portico may be distinguished those of Tiberius, Caligula, Claudius, and Nero. On the former front of the temple, now the back of the *pronaos*, or portico, are those of Augustus and Caligula. This was, in fact, the original extent of the building, and it was previous to the addition of the portico that it was seen by Strabo. The oldest names are of Ptolemy Cæsarian, or Neo-Cæsar, son of the celebrated Cleopatra by Julius Cæsar, and of his mother; who are represented on the back wall of the exterior. Neither her features (which may still be traced) nor her figure correspond with her renowned beauty. But the portrait is interesting, from

being the contemporary representation of so celebrated a person; and, judging from Greek gems, it seems to bear some general resemblance to the original: allowance being made for the Egyptian mode of drawing and the want of skill of the artist, who probably never saw the queen, and copied her portrait from some other imperfect picture.

"Behind the temple of Venus," says Strabo, "is the chapel of Isis;" and this observation agrees remarkably well with the size and position of the small temple of that goddess; consisting, as it does, merely of 1 central and 2 lateral *adyta*, and a transverse chamber or corridor in front; and it stands immediately behind the S.W. angle of that of Athor. It is in this temple that the cow is figured, before which the Sepoys are said to have prostrated themselves when our Indian army landed in Egypt. Much has been thought of this; but the accidental worship of the same animal in Egypt and India is not sufficient to prove any direct connection between the two religions.

To the temple of Isis belonged the other *pylon*, which lies 170 paces to the eastward, and which, as we learn from a Greek inscription on either face of its cornice, was dedicated to that goddess in the thirty-first year of Cæsar (Augustus); Publius Octavius being military governor, or præfect, and Marcus Claudius Postumus commander-in-chief.

The same inscription is repeated on the E. side of the same gateway.

Ninety paces to the N. of the great temple of Athor is another building, consisting of 2 outer passage-chambers, with 2 small rooms on either side of the outermost one, and a central and 2 lateral *adyta*; the whole surrounded, except the front, by a peristyle of 22 columns. The capitals ornamented, or disfigured, by the representations of a Typhonian monster, have led to the supposition that it was dedicated to the Evil Genius: but as the whole of its sculptures refer to the birth of the young child of Athor, it is evident

that it appertains to the great temple of that goddess who is here styled his mother. The monster, moreover, has nothing to do with Typhon, but is the god called in the hieroglyphics *Bes*, patron of mirth and the dance, and, as such, his image figures frequently on various articles of the toilette-table. These temples were styled by Champollion the *mammeisi*, or "lying-in places," set apart for the *accouchement* of the goddess, and where the third member of the triad worshipped in the adjoining temple, was born.

About 230 paces in front of the *pylon* of Athor is an isolated hypæthral building, consisting of 14 columns, united by intercolumnar screens, with a doorway at either end; and a short distance to the S. are indications of an ancient reservoir. A little to the N.E. of it are other remains of masonry; but the rest of the extensive mounds of Tentyris present merely the ruins of crude-brick houses, many of which are of Arab date.

Five hundred paces E. of the *pylon* of Isis is another crude-brick enclosure, with an entrance of stone, similar to the other pylons, bearing the name of Antoninus Pius. Over the face of the gateway is a singular representation of the Sun, with its sacred emblem the hawk, supported by Isis and Nephthys. These two "sister goddesses" represented "the beginning and the end," and were commonly introduced on funereal monuments, Isis on one side, Nephthys on the other, of the deceased; which might lead us to suppose this enclosure to have been used for sepulchral purposes. The area within it measures about 155 paces by 265; and at the S.E. corner is a well of stagnant water.

The town stood between this and the enclosure that surrounded the temples, extending on either side, as well as within the circuit of the latter; and on the N.W. side appear to be the remains of tombs. They were, probably, of a time when Tentyris ceased to be a populous city, and when a deserted part of it was set apart for the burial of the dead.

In the limestone mountains S.S.E. of Denderah are some old quarries, and a few rude grottoes without sculpture; and in the vicinity is a hill, about a mile to the N.W. of them, in which are sunk numerous tombs of the inhabitants of Tentyris.

In the *hagger*, or plain of the desert, near Denderah are numerous primitive stones, evidently rounded by rolling, and which, from their number and the extent of the space they are scattered over, could not have been brought by the hand of man; though many have been subsequently arranged in lines for some purpose. They are of granite, porphyry, and other primitive substances, which are only found in the interior of the opposite eastern desert; and if not brought by man, they must have been carried *across* the present bed of the river and *up* the slope of the western desert, by a rush of water coming from the valley which opens upon Keneh, and which, rising in the primitive ranges, has cut its way through the secondary hills that border the valley of the Nile. They are therefore worthy the attention of the geologist.

Between the town and the edge of the sandy plain to the S. is a low channel, which may once have been a canal; and it is not improbable that it was to this that the Tentyrites owed their *insular* situation mentioned by Pliny.

The Tentyrites were professed enemies of the crocodile; and Pliny relates some extraordinary stories of their command over that animal. The truth, indeed, of their courage, in attacking so formidable an enemy, appears to have been satisfactorily ascertained; and Strabo affirms that they amused and astonished the Romans by their dexterity and boldness, in dragging the crocodile from an artificial lake, made at Rome for this purpose, to the dry land, and back again into the water, with the same facility. Other writers mention the remarkable command they had over the crocodile; and Seneca accounts for it by the contempt and consciousness of superiority

they felt, in attacking their enemy; those who were deficient in presence of mind being frequently killed.

The crocodile is, in fact, a timid animal, flying on the approach of man, and, generally speaking, only venturing to attack its prey on a sudden; for which reason we seldom or never hear of persons having been devoured by it, unless incautiously standing on the sloping shore of the river, where its approach is concealed by the water, and where, by the immense power of its tail, it is enabled to throw down and overcome the strongest man; who, being carried immediately to the bottom of the river, has neither the time nor the means to resist. Pliny, like other authors, has been led into a common error, that the sight of the crocodile is defective under water, which a moment's consideration (without the necessity of *personal* experience) should have corrected; for it is at least reasonable to suppose that an animal living chiefly on fish should, in order to secure its prey, be gifted with an equal power of sight; and that of fish cannot be said to be defective. But Herodotus affirms that it is totally "blind under water." Its small eye is defended by the nictitating membrane, which passes over it when under water. It has no tongue, and moves the *lower* jaw like other animals; though, from its frequently throwing up its head, at the same time that it opens its mouth, it has obtained the credit of moving the *upper* jaw. Another error respecting it is its supposed inability to turn; but it is better not to trust to this received notion, as it can strike its head with its tail. It is however a heavy and unwieldy animal; it cannot run very fast, and is usually more inclined to run from, than at, anybody approaching it. No one, however, should go into the river from a sandbank where crocodiles abound; but there is little or no danger in bathing in deep water. One or two of these animals may still sometimes be seen on the sandbank in the middle of the river, opposite the landing-place for Keneh.

The hatred of the Tentyrites for the

crocodile was the cause of serious disputes with the inhabitants of Ombos, where it was particularly worshipped; and the unpardonable affront of killing and eating the god-like animal was resented by the Ombites with all the rage of a sectarian feud. No religious war was ever urged with more energetic zeal; and the conflict of the Ombites and Tentyrites terminated in the disgraceful ceremony of a cannibal feast, to which (if we can believe the rather doubtful authority of Juvenal) the body of one who was killed in the affray was doomed by his triumphant adversaries.

(E.) *Keneh* (29½ m.). A large and important town situated on the banks of a canal about 2½ m. from the Nile. It stands on the site of *Cænopolis*, or *Neapolis*, "the New City" (the *Newtown* of those days), but boasts no remains of antiquity. Keneh has succeeded Coptos and Koos as the emporium of trade with the Arabian coast, which it supplies with corn, carried by way of Kosseir to Emba (Yambo) and Jeddah. It is noted for its manufacture of porous water-jars and bottles, the former called in Arabic *zeer*, the latter *koolleh* and *dorak*, which are in great request throughout Egypt. The clay used for making them is found to the northward of the town, in the bed of a valley, whose torrents have for ages past contributed to the accumulation, or rather deposit, of this useful earth: which, with the sifted ashes of *halfeh* grass in proper proportions, is the principal composition. Keneh has baths, and a good bazaar with several Greek shops. The market is held every Thursday. Excellent dates from the Hegaz are sold at Keneh. They are in drums, or small boxes, and are thus preserved in a soft state. They are put in whole like Smyrna figs; not broken up into a mass like the *Agweh* of Cairo. To one of these processes Pliny alludes, when he says "*Thebaidis fructus extemplo in cados conditur.*"

At Keneh is a large colony of *ghawázee* (sing. *gházeeyah*). These dancing-girls are often erroneously called *almehs*, the *almeh* being a fe-

male professional singer, while the *gházeeyah* is a dancer, and a much more disreputable character. They are to be met with in most of the large villages and towns of Egypt. Many travellers have raved about the beauty of these *ghawázee*, and the gracefulness of their dance; but the real truth is that nine-tenths of them are ugly and repulsive, and their dance inelegant when kept within the bounds of outward decency, and disgusting when allowed full swing.

The direct road to Kosseir, on the Red Sea, goes from Kench. (See Rte. 19.)

(W.) The ancient village of Pampanis, the next mentioned by Ptolemy after Tentyris, stood inland, on the W. bank. Some suppose it to have been at Ed Dayr, opposite *Benoot*, whose name also shows it to be the successor of an ancient town. But Ed Dayr cannot occupy the site of Pampanis, if Ptolemy be correct, as he places it 5' more to the S. than Apollinopolis Parva (Kos), and nearly at two-thirds of the distance from Tentyris to Thebes. The latitude he gives of that village, as well as his position of Apollinopolis, require Pampanis to be much further S.; and taking the proportion of the distances he gives, it should have stood at Mensheeyah or Negádeh.

(W.) *Ballás* is well known for its manufacture of earthen jars, which from this town have received the name of *Ballásee*, and are universally used in Egypt for the purpose of carrying water. When full they are of great weight; and one is surprised to find the women able to bear them on their heads, while admiring their graceful gait as they walk with them from the river. The same kind of jars are used, like some amphoræ of the ancients, for preserving rice, butter, treacle, and oil, and for other domestic purposes: and large rafts made of *ballásee* jars, are frequently floated down the Nile, to be disposed of in the markets of the metropolis.

Near Ballás should be the site of Contra Coptos.

(E.) *Kobt*, or *Koft*, the ancient Coptos, is a short distance from the river, on the E. bank. The proper orthography, according to Aboolfeda, is *Kobt*, though the natives now call it *Koft*. In Coptic it was styled *Keft*, and in the hieroglyphics *Kobthor*;—a name recalling the Capitor of Scripture.

It was from this town, which was the head-quarters of Christianity in Egypt under the Roman emperors, that the Copts in all probability took their name.

The remains of its old wall are still visible, and even the towers of the gateway, which stood on the E. side. The ruins are mostly of a late epoch: the names on the fallen fragments of masonry that lie scattered within its precincts, or on those employed in building the Christian Church, being of different Cæsars. A granite pillar, however, bearing the oval of Thothmes III., shows that some monument existed at Coptos of a very remote date, to which the Roman emperors afterwards made additions; and on a stone built into a bridge on the road to the river are the name and prenomen of an Enentef, of the XIth dynasty. But owing to the depredations of the early Christians, little can be traced of its ancient buildings, their materials having been used to construct the church, part of which too only now remains. There are also the remnants of some hieroglyphic inscriptions, apparently of Ptolemaic time.

The principal cause of the ruinous condition of this city may be attributed to the fury of Diocletian; and Gibbon states that it was "utterly destroyed by the arms and severe order" of that emperor. It had played a conspicuous part in the rebellion against his authority, and the severity which he exercised at the same time upon the Alexandrians fell with still greater weight on the inhabitants of Coptos. At the village of el Kâla, "the Citadel," is a small temple, of Roman date, bearing the royal ovals of Tiberius Claudius.

Besides the ruins of temples and other buildings, the vestiges of its

canals still attest the opulence of this city; which continued to be the mart of Indian commerce from the foundation of Berenice till its destruction in the reign of Diocletian; and though, as in Strabo's time, the Myos-Hormos was found to be a more convenient port than Berenice, and was frequented by almost all the Indian and Arabian fleets, Coptos still continued to be the seat of commerce. Myos-Hormos was afterwards succeeded by Philoteraportus, which had formerly played a part in the time of the Pharaohs under the name of Ænnum, and this again gave place, at a later period, to the modern town of Kosseir. Coptos, too, was supplanted by Koos, which continued to be the depôt of all merchandise from the Red Sea, during the reign of the Egyptian sultans, until in its turn it gave place to Keneh.

It was to Coptos that many of the stones quarried in the porphyry and other mountains of the eastern desert were transported; for which purpose large roads were constructed, at considerable labour and expense, over sandy plains, and through the sinuosities of valleys. But that of the emerald-mines took the direction of Contra-Apollinopolis; nor does it appear that any other communication was established with these mines from Coptos than by the Berenice road.

Ælian tells us that the Coptites worshipped Isis; and Mr. Harris found an inscription there of the 8th year of Trajan, containing a dedication to her ("ΙΣΙΔΙ ΤΡΙΧΩΜΑΤΟΣ"). Ælian relates a story of the respect paid by scorpions to her temple; and he also states that the female *dorcas* was sacred in this city. It was here that Isis was supposed to have received the first account of her husband's death,—a circumstance which, according to Plutarch, gave rise to the name of Coptos, signifying, as he supposes, "mourning," or, as others say, "deprivation." But it is needless to make any remark on the absurdity of deriving an Egyptian name from Greek, which he, like so many others, was in the habit of doing. The traveller will look in vain in the level alluvial plain

for the "precipice," whence the ass was annually thrown down by the Coptites, in token of their hatred of Typhon. It *may* have been an artificial eminence made for that allegorical ceremony.

(E.) The town of Esh Shúrafa, to the N. of Coptos, is so called from having been founded and inhabited by some Shereefs, or descendants of Mohammed; who are distinguished from other Moslems by the peculiar right of wearing a green turban; a custom first introduced by one of the Baharite Memlook sultans of Egypt, El Ashraf Shabán, who reigned from A.D. 1363 to 1377.

Aboolfeda states that the town of Kobt was a wakf, "entail," of the Shereefs, though it appears rather to have belonged to the *Haramáyn* of Mecca and Medeenah. How the inhabitants of Coptos came to be Shiites (Sheeáh) شيعه, as he says they were, he does not explain; and it would be curious to ascertain if this was really the case in former times.

Contra-Coptos was probably at Dowáide.

(E.) At Koos or (Goos), in Coptic Kos-Birbir, is the site of *Apollinopolis Parva*. In the time of Aboolfeda, about A.D. 1344, it was the next city in size and consequence to Fostát, the capital, and the emporium of the Arabian trade; but it is now reduced to the rank of a small town, and the residence of a *názer*.

At a *sibéel*, or "fountain built for a charitable purpose," is a monolith, now converted into a tank, with a hieroglyphic inscription on the jambs, containing the name of Ptolemy Philadelphus; and a short distance to the W. of the town, near a sheykh's tomb, are some fragments of sandstone, and a few small granite columns.

Large sandbanks here obstruct the course of the river for some distance. In the early part of the year they are a favourite resort of all kinds of water-birds. Later on they are planted with melons.

(W.) *Negádeh* (22½ m.), a short distance S. of Koos, and on the opposite banks, is noted for its Coptic and Catholic convents, and, in Aboulfeda's time, for its gardens and sugar-cane. Between it and Gamola, on the edge of the desert, are 3 very old convents, which as usual are ascribed to the time of Helena. The first, called *Dayr Es Seléeb* (of the Cross), is near Demféeek, with a very small ch.; the next, of El Melák, is small, but more interesting; but the oldest of them is that of Máree Boktee. The ch., as in the others, has a semicircular apse, and some remains of frescoes on its domes. It is about 2½ m. beyond El Arraba.

The bend of the river at Negádeh offers one of the most lovely and picturesque views on the Nile. The town itself is old, and presents a curious and pleasing appearance, owing to the lofty pigeon-towers which crown every house. This effect is of course seen in many villages on the Nile, but in none are the number of pigeon-towers greater, or their battlemented appearance more remarkable, than at Negádeh. The pigeons are kept for the sake of their dung, which is the only manure used in Egypt, but it is doubtful whether the profit thus obtained from them is not more than counterbalanced by the ravages they commit in the fields.

Negádeh has no ruins; but *Shenhoor*, on the E. bank, a few miles S. of Koos, presents the extensive mounds of an ancient town, where M. Prisse found a temple of Roman time, dedicated to *Horus*, with the name of the town in hieroglyphics, *Sen-hor*.

Between Shenhoor and Thebes the river makes a considerable curve to the E.; and a little above this bend, just below Thebes, on the W. bank, is Gamóla (Kamóla). It was noted in Aboulfeda's time for its numerous gardens and sugar-cane plantations, which are mentioned also by Norden. At the time of the rebellion of Sheykh Ahmed, the *soi-disant* wizéer, in 1824, it was the residence of the well-known Ali Kashef Abou-Tarboósh, who defended the military post there against the insurgents with great gallantry.

(E.) *Medamôt* stands some distance inland on the E. It is supposed to mark the site of Maximianopolis, a Greek bishop's see under the Lower Empire; but neither the extent of its mounds, nor the remains of its temple, justify the name that some have applied to it of Karnak esh Sherkeeyah, or, "the eastern Karnak." It is generally visited from Thebes.

Some write the name Med'-amood, as though it were called from amood, "a column;" and place Maximianopolis on the other bank, at Negádeh; while others fix it at Medeenet Háboo, in Thebes, where the Christians had a very large ch. until the period of the Arab invasion. Negádeh, however, is still a place of great consequence among the Copts of Egypt, whose convent and ch. are the resort of all the priests of the vicinity.

The ruins of *Medamôt* consist of crude-brick houses of a small town, about 464 paces square, in the centre of which is a sandstone temple; but of this little remains, except part of the portico, apparently, from the style of its architecture, of Ptolemaic date. On the columns may be traced the ovals of Ptolemy Euergetes II., of Lathyrus, and of Auletes, as well as those of the Emperor Antoninus Pius; but a block of granite with the name of Amunoph II. proves the temple to be of much greater antiquity. The pylon before the portico bears the name of Tiberius, but the blocks used in its construction were taken from some older edifice, erected or repaired during the reign of Rameses II.

This pylon formed one of several doorways of a crude-brick enclosure which surrounded the temple; and a short distance before it is a raised platform, with a flight of steps on the inner side, similar to that before the temple at El Khargeh (in the Great Oasis), at Karnak, and many other places. To the southward of the portico appears to be the site of a reservoir, beyond which a gateway leads through the side of the crude-brick wall to a small ruin, bearing the name of Ptolemy Euergetes I. Besides the

enclosure of the temple is a wall of similar materials that surrounded the whole town, which was of an irregular shape.

Even before Kamóla is reached the ruins of Karnak, the Colossi, and all the temples on the W. bank, come into sight: and in a short time the boat is moored to the E. bank, close under an

ancient temple, around whose ruins cluster the mud huts of the modern village of

(E.) *Luxor* (22 m.), the best headquarters from which to visit the wonderful ruins that alone remain to tell of the glories of Thebes, the most famous of old Egyptian cities.

SECTION IV.

THEBES.

PRELIMINARY INFORMATION.

- a. *Arrival at Luxor and General Information.* b. *Mode of seeing Thebes.*
 c. *History and Topography of Thebes.* d. *Ruins and Remains:—*WESTERN BANK—1. *Temple of Koorneh.* 2. *Rameseum, or Memnonium.* 3. *The Colossi; Vocal Memnon.* 4. *Temples of Medeenet Háboo, and other ruins near.* 5. *Dayr el Medeenek.* 6. *Dayr el Bahree.* 7. *Tombs of the Kings.* 8. *Tombs of Priests and Private Individuals—Drah Aboó l Negga—Assaseéf—Sheykh Abd el Koorneh—Koornet Murraee, &c.* 9. *Tombs of the Queens.*—EASTERN BANK—10. *Luxor.* 11. *Karnak.*

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a. ARRIVAL AT LUXOR AND GENERAL INFORMATION.

Luxor is a small village of little importance in itself, but well known from its being the most important stage on the Nile voyage, and the generally chosen head-quarters from which to visit the wonderful remains of old Thebes, the most important and interesting ruins in Egypt. It is 450 m. from Cairo, and 133 from Assooán.

There are several consular agents. Mustapha Agha acts in that capacity for England and the United States, and is a most courteous and obliging representative, ready to render the traveller assistance in every way. Those who wish to have letters and newspapers sent on to them from Alexandria or Cairo, should have them directed to his care. Letters can also be forwarded through him. The post, however, is very irregular, and things are often lost.

Guides and donkeys for visiting the ruins on both sides of the river are procured at Luxor. The price is about 20 piastres a day. According to the

contract usually made, they are provided by the dragoman. There are different sets of guides for each bank, who do not interfere with each other.

The usual mooring-place for dahabeeahs is to the high bank under the village and temple of Luxor; but those who prefer to be away from the noise and bustle caused by the presence of several boats, can moor to the island just above, and cross to the mainland, when occasion requires, in the sandal. This little boat should always be alongside, properly cleaned, and with oars, rudder, sail, and everything ready for taking the visitor to the other side of the river, or wherever he may wish to go. Four or five sailors, properly dressed, should always be in readiness to go with it. In visiting the ruins, unless any wish to the contrary is expressed, the dragoman should always accompany the party himself; and it should be distinctly understood, when a visit to the W. bank is intended, that the guide has got the requisite number of donkeys ready on the sand-bank immediately opposite Luxor.

In visiting the W. bank it is usual to spend the whole day away from the

boat. Provisions must then be taken. Numerous small boys and girls will be found waiting with the donkeys, all anxious to act as attendants on the traveller and carry a *kooleh* full of water for his benefit, and also any books, drawing materials, &c., he may have with him. In return for this service a small backsheesh will be expected, or rather importunately demanded, at the end of the day. It is better to select one attendant, and then make him or her keep the others off.

Candles, and some magnesium wire should be taken, for seeing the interiors of the tombs properly. Torches should never be used for this purpose, as they blacken the sculptures and utterly spoil them. Many of the private tombs are so blackened by the fires of the peasants who inhabit them, as no longer to be worth visiting; and if torches were used for lighting up the Tombs of the Kings, their smoke would soon blacken and disfigure them. Travellers are ready enough to reproach the ignorant natives for the injury they do to the monuments, though they themselves are often quite as deserving of reproach for their share in the destruction, for the encouragement they give to the peasants to break off some piece of sculpture, by buying it when brought, and often by employing them to obtain it.

Those who expect to find abundance of good antiques for sale at Thebes will be disappointed. Occasionally they are found, and brought to travellers; and those who understand them and know how to make a judicious choice, not giving a high price for the bad, but paying well for objects of real value, may occasionally obtain some interesting objects. The dealers soon discover whether the purchaser understands their value; and if he is ignorant they will sell the worst to him for a high price, and false ones, rather than the best they have. Indeed a great portion of those sold by dealers are forgeries; and some are so cleverly imitated, that it requires a practised eye to detect them; particularly scarabæi. Papyri are made up

very cleverly, on a stick, enveloped in fragments, or leaves; the outer covering being a piece of real papyrus, and the whole sealed with clay. Good papyri are broken up to obtain these outer coatings to false ones; and unless a papyrus can be at least partly unrolled, it is scarcely worth while for a novice in antiques to purchase it.

Capital quail-shooting may be had on both sides of the river in the month of March, or even earlier. About 4 hrs.' ride inland on the W. bank, in the direction of Erment, is a lake, at which good duck-shooting may be had in the winter. It is necessary, however, to be provided with a tent, so as to encamp the night near the lake, and be ready for shooting at daybreak. A visit to the ruins of Karnak by moonlight—a visit which none should neglect to pay if they have the opportunity—may be combined with a night's watching for hyænas, who occasionally, but very seldom are to be seen there.

b. MODE OF SEEING THEBES.

In order that Thebes and its remains may produce their best effect, the W. side should certainly be first visited; and last of all Karnak on the E. Those who are on their way up the river to the 1st or 2nd Cataract will do well, if the wind is favourable on their arrival at Luxor, to stop there no longer than may be absolutely necessary for procuring provisions, getting letters, &c., and leave all the sight-seeing till they come back on their way down. Should the wind however be adverse, or there be none at all, they may prefer, instead of tracking on, to remain till a change in the weather occurs, and occupy the time in doing some of the sights; they will then require to stay a shorter time on their way down.

Some persons will, no doubt, feel disposed to take a more cursory view of the ruins of Thebes than others, being pressed for time, or feeling no very great interest in antiquities. For such three days may be sufficient for seeing the principal objects of in-

terest. They may be employed as follows:

1st Day.—Cross early to the W. bank, and visit the Colossi, the Memnonium, Dayr el Medeeneh, if time serves, and Medeénet Háboo.

2nd Day.—Cross early to the W. bank and visit Koorneh, and then ride along the valley to the Tombs of the Kings. Instead of coming back by the same way, climb the path to the top of the Libyan Mountain, whence there is a magnificent view over the plain of Thebes, and descend to Dayr el Bahree, well worth seeing; thence, if there is time, to the tombs of the Assaseef.

3rd Day.—The temple of Luxor, which will not take long, and Karnak.

In this way the traveller who merely wishes to say he has seen Thebes may get through it in three days. Indeed, if he is abnormally industrious, starting early, returning late, and going quickly from one thing to another, he may manage to cast a glance at some things not included in the above programme. But all who can should spend at least a week at Thebes. Karnak alone ought to have 2 days given to it; and, as will be seen from the description of the various remains on the W. bank, there is plenty there to occupy several days.

C. HISTORY AND TOPOGRAPHY OF THEBES.

The name Thebes is corrupted from the Tápé of the ancient Egyptian language, the Tápé of the Copts, which, in the Memphitic dialect of Coptic, is pronounced Thaba, easily converted into Θηβα, or Thebes. Some writers have confined themselves to a closer imitation of the Egyptian word; and Pliny and Juvenal have both adopted Thebe, in the singular number, as the name of this city. In hieroglyphics it is written Ap, Apé, or with the feminine article Tápé, the meaning of which appears to be "*the*

head," Thebes being the *capital* of the country.

Thebes was also called Diospolis (Magna), which answers to Amunei, "the Abode of Amun," the Egyptian Jupiter. The city stood partly on the E., partly on the W. of the Nile; though the name Tápé (Thebes) was applied to the whole city on either bank. The western division had the distinctive appellation of Pathyris, or, as Ptolemy writes it, Tathyris, being under the peculiar protection of Athor, who is called "the President of the West;" for though Amun (or Amun-re) was the chief deity worshipped there, as well as in other quarters of Diospolis, Athor had a peculiar claim over the Necropolis beneath the western mountain, where she was fabulously reported to receive the setting sun into her arms. Pathyris was Pathros; though Jeremiah (xliv. 15) probably alludes to another city of Athor in the Delta.

In the time of the Ptolemies the western division of the city, or, "the Libyan suburb," was divided into different quarters, as the Memnonia (or Memnoneia); and even the tombs were portioned off into districts, attached to the quarters of the town. Thus we find that Thynabunum, where the priests of Osiris were buried, belonged to and stood within the limits of the Memnonia. It is probable that in late times, when the city and its territory were divided into 2 separate nomes, the portion on the western bank being under the protection of Athor, received the name "Pathyritic;" and Thebes being afterwards broken up into several small detached towns, which was the case even in Strabo's time, Pathyris became a distinct city.

The period of its foundation still remains, like that of Memphis, the capital of Lower Egypt, enveloped in that obscurity which is the fate of all the most ancient cities; but from the names of the oldest kings seen about Memphis, it is evident that Thebes was not so ancient as the capital of Lower Egypt; and there is even reason to

suppose that Hermonthis (now Erment) was older than Thebes.

Ancient authors do not agree as to the extent of this city, which, according to Strabo, was 80 stadia in length, while Diodorus allows the circuit to have been only 140—a disparity which may be partially reconciled by supposing that the latter speaks of it when still an infant city. The epithet Hecatompylos, applied to it by Homer, has generally been thought to refer to the 100 gates of its wall of circuit; but this difficulty is happily solved by an observation of Diodorus, that many suppose them “to have been the propylæa of the temples,” and that this metaphorical expression rather implies a plurality than a definite number. Were it not so, the reader might be surprised to learn that this 100-gated city was never enclosed by a wall—a fact fully proved by the non-existence of the least vestige of it; for, even allowing it to have been of crude brick, it would, from its great thickness, have survived the ravages of time, equally with those of similar materials of the early epoch of the third Thothmes. Or, supposing it to have been destroyed by the waters of the inundation, and buried by the alluvial deposit, in those parts which stood on the cultivated land, the rocky and uninundated acclivity of the *hâger* would at least have retained some traces of its former existence, even were it razed to the ground.

It is not alone from the authority of ancient writers that the splendour and power of this city (which had the reputation of furnishing 20,000 armed chariots from its vicinity) are to be estimated; but the extent of the Egyptian conquests adding continually to the riches of the metropolis, the magnificence of the edifices which adorned it, the *luxu* of the individuals who inhabited it, the spoil taken thence by the Persians, and the gold and silver collected after the burning of the city, amply testify the immense wealth of Egyptian Thebes.

The immense army which a force of 20,000 chariots would imply was

not of course raised at Thebes alone; which Diodorus seems to admit; but he also miscalculates the number when he computes the chariots at 20,000 and reckons only 100 stables and 200 horses in each, which, allowing 2 to each car, will only supply half the number. Moreover, he places these stables between Thebes and Memphis.

The greatest step towards the decline and fall of this city was the preference given to Lower Egypt (but not to Memphis, as Diodorus supposes); and the removal of the seat of government to Tanis and Bubastis, and subsequently to Saïs and Alexandria, proved as disastrous to the welfare, as the Persian invasion to the splendour, of the capital of Upper Egypt. Commercial wealth, on the accession of the Ptolemies, began to flow through other channels; Coptos and Apollinopolis succeeded to the lucrative trade of Arabia, and Ethiopia no longer contributed to the revenues of Thebes. And its subsequent destruction, after a 3 years' siege, by Ptolemy Lathyrus, struck a death-blow to the welfare and existence of this capital, which was thenceforth scarcely deemed an Egyptian city. Some few repairs were, however, made to its dilapidated temples by Euergetes II. and some of the later Ptolemies; but it remained depopulated, and at the time of Strabo's visit it was already divided into small detached villages.

The principal part of the city, properly so called, lay on the E. bank; that on the opposite side, which contained the quarter of the Memnonia, and the whole of its extensive Necropolis, bore the name of the Libyan suburb. It is not certain whether or no cultivated spots of land were in early times admitted amidst the houses; but it appears from the sculptures of the tombs that the principal inhabitants had extensive gardens attached to their mansions, independent of their villas and farms outside the city; and in the reigns of the Ptolemies several parcels of land were sold and let within the interior of the Libyan suburb.

"Alone of the cities of Egypt, the situation of Thebes is as beautiful by nature as by art. The monotony of the two mountain ranges, Libyan and Arabian, for the first time assumes a new and varied character. They each retire from the river, forming a circle round the wide green plain; the western rising into a bolder and more massive barrier, and enclosing the plain at its northern extremity as by a natural bulwark; the eastern, further withdrawn, but acting the same part to the view of Thebes as the Argolic mountains to the plain of Athens, or the Alban hills to Rome—a varied and bolder chain, rising and falling in almost Grecian outline, though cast in the conical form which marks the hills of Nubia further south, and which, perhaps, suggested the Pyramids. Within the circle of these two ranges, thus peculiarly its own, stretches the green plain on each side the river to an unusual extent; and on each side the river, in this respect unlike Memphis, but like the great city further E. on the Euphrates—like the cities of Northern Europe on their lesser streams—spreads the city of Thebes, with the Nile for its mighty thoroughfare. 'Art thou better than No-Amon that was situated by the "river of the Nile"—that had the waters round about it—whose rampart was "the sealike stream," and whose wall was the "sealike stream."' *Nahum* iii. 8."

—A. P. Stanley.

The most ancient remains now existing at Thebes are unquestionably in the great temple of Karnak, the largest and most splendid ruin of which perhaps either ancient or modern times can boast, being the work of a number of successive monarchs, each anxious to surpass his predecessor by increasing the dimensions and proportions of the part he added. It is this fact which enables us to account for the diminutive size of the older parts of this extensive building. And to their comparatively limited scale, offering greater facility, as their vicinity to the sanctuary greater temptation, to an invading enemy to destroy them, added to their remote

antiquity, are to be attributed their dilapidated state, and the total disappearance of the sculptures executed during the reigns of the Pharaohs, who preceded Osirtasen I. of the XIIth dynasty, the earliest monarch whose name exists on the monuments of Eastern Thebes. There are, however, the vestiges of earlier times on the W. bank, especially at Drah Abou-l-Neggah.

It cannot be too often repeated, that, in order to enjoy a visit to the ruins of this city, Karnak, from being the most splendid, should be the last visited by the stranger, who will then be able to appreciate the smaller monuments of the western bank, the "Libyan suburb of Thebes," which included the extensive quarter of the Memnonia, and reached to the small temple of Adrian on the W., and, in the opposite direction, as far as the eastern tombs of its immense cemetery.

d. RUINS AND REMAINS:—*Western Bank.* 1. TEMPLE OF KOORNEH.

To commence with the northernmost ruin on the W. bank; the first object worthy of notice is the small temple-palace at Old Koorneh (Goorna), dedicated to Amun, the Theban Jupiter, by Sethi I., and completed by his son Rameses II., the supposed Sesostris of the Greeks. It is sometimes called *Kasr er Rubayk*.

Its plan offers the usual symmetrophobia of Egyptian monuments, but it presents a marked deviation from the ordinary distribution of the parts. The entrance leads through a pylônê, or pylon, bearing, in addition to the name of the founder, that of Rameses III., beyond which is a dromos of 128 ft., whose mutilated sphinxes are scarcely traceable amidst the mounds and ruins of Arab hovels. A second pylon terminates this, and commences a second dromos of nearly similar length, extending to the colonnade or corridor in front of the temple, whose columns, of one of the oldest Egyptian orders, are crowned by an abacus, which appears to unite the stalks of

water-plants that compose the shaft and capital.

Of the intercolumniations of these 10 columns 3 only agree in breadth, and a similar discrepancy is observed in the doorways which form the 3 entrances to the building. The temple itself presents a central hall about 57 ft. in length, supported by 6 columns, having on either side 3 small chambers, one of which leads to a lateral hall, and the opposite one to a passage and open court on the E. side. Upon the upper end of the hall open 5 other chambers, the centre one of which leads to a large room, supported by 4 square pillars, beyond which was the sanctuary itself: but the N. end of this temple is in too dilapidated a state to enable us to make an accurate restoration of its innermost chambers. The lateral hall on the W., which probably belonged to the palace of the king, is supported by 2 columns, and leads to 3 other rooms, behind which are the vestiges of other apartments; and on the E. side, besides a large hypæthral court, were several similar chambers, extending also to the northern extremity of its precincts. On the architrave over the corridor is the dedication of Rameses II., to whom, in his character of Phrah (Pharaoh), or the Sun, under the symbolic form of a hawk, Amunre is presenting the emblem of life. Therein, after the usual titles of the king, we are told that "Rameses, the beloved of Amun, has dedicated this work to his father Amunre, king of the gods, having made additions for him to the temple of his father, the king (fostered by Ra and Truth), the Son of the Sun (Sethi)." The whole of this part of the building bears the name of Rameses II., though his father is represented in some of the sculptures as taking part in the religious ceremonies, and assisting in making offerings to the deities of the temple he had founded.

On the N.W. side of the inner wall of this corridor, the arks or shrines of queen Amés-Nofriare (or T-Nofriare), and of Sethi, are borne each by 12 priests, in the "procession of shrines," attended by a fan-bearer and high-

priest to the god of the temple; and in a small tablet, added at a later period, the king Phtah-se-Phtah is represented in presence of Amunre, Amés-Nofriaré, Sethi, and Rameses II., receiving the emblems of royal power from the hands of the deity.

The most interesting part of this temple is the lateral hall on the W. side, which, with the 3 chambers behind it, king Sethi dedicated to his father Rameses I.; but dying before the completion of the hall, his son Rameses II. added the sculptures that cover the interior and corridor in front of it. Those within the front wall, on the rt. hand entering the door, represent, in the lower compartment, king Rameses II. introduced by Mandoo to Amunre, behind whom stands his grandfather Rameses I., bearing the emblems of Osiris. Over him we read: "The good God, Lord of the world; son of the Sun, lord of the powerful, Rameses deceased, esteemed by the great God, Lord of Abydos, (*i. e.* Osiris)." Thoth, the god of letters, notes off the years of the panegyries of the king on a palm-branch, the symbol of a year. In the compartment above this he is introduced to the deity by Atmoo (Atum), and by Mandoo (Munt), who presenting him with the emblem of life, says, "I have accompanied you in order that you may dedicate the temple to your father Amunre." In the compartment over the door, 2 figures of Rameses I., seated in sacred shrines, receive the offerings or liturgies of his grandson, one wearing the crown of the upper, the other that of the lower country. On the other side of the door the king is offering to Amunre, Khonso, and Rameses I.; and on the side walls King Sethi also partakes of similar honours.

In the centre chamber Sethi officiates before the statue of his father placed in a shrine, like that before mentioned; from which it is evident that Rameses II. continued the dedications to the 1st Rameses, which had been commenced by his father, as the hieroglyphics themselves state. All

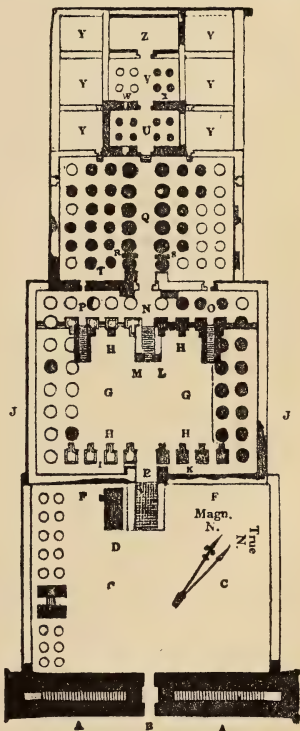
the lateral chambers and the hypæthral court are of Rameses II.; and on the jambs of the side-doors in the great hall the name of his son Pthahmen, or Menephtah, was added in the succeeding reign. Queen Amén-Nofriaré occurs again in the court; and on the outside of the N.E. corner, and on the fragment of a wall on the other (S.W.) side, is an Ethiopian ox and capricorn, which are brought by some of the minor priests for the service of the temple. Little else is deserving of notice in this ruin, if we except the statue and shrine of Amunre; whose door the king has just opened, previous to his performing "the prescribed ceremonies" in honour of the deity. In the hieroglyphics, though much defaced, we read, "Behold, I open . . . my father Amunre."

On leaving the temple of Koorneh, you follow the edge of the cultivated land, passing near several stone fragments and remains of crude-brick walls. On the right hand are the tombs of Drah aboo 'l-Neggah, the Assasséef, and Sheykh Abdel Koorneh. A short distance after passing this last, you arrive at a collection of important ruins, which stand just out at the foot of the neighbouring mountains. These are the remains of the Rameseum or temple of Rameses II., erroneously called the Memnonium, and the tomb of Osymandyas. There is, however, reason to suppose that it was the Memnonium of Strabo, and that the title of Miamun, attached to the name of Rameses II., being corrupted by the Greeks into Memnon, became the origin of the word Memnonium or Memnonia.

2. THE RAMESEUM OR MEMNONIUM.

For symmetry of architecture and elegance of sculpture the Memnonium may vie with any other Egyptian monument. No traces are visible of the dromos that probably existed before the pyramidal towers which form the façade of its first area—a court whose breadth of 180 ft., exceeding the length by nearly 13 yards, was reduced to a more just proportion by the introduc-

tion of a double avenue of columns on either side, extending from the towers to the N. wall. In this area, on the rt. of a flight of steps leading to the next court, was a stupendous Syenite statue of the king, seated on a throne, in the usual attitude of Egyptian figures, the hands resting on his knees, indicative of that tranquillity which he had re-



PLAN OF THE RAMESEUM, OR MEMNONIUM.

A A, Towers of Propylon. B, Entrance. C C, Area. D, Broken granite statue of Rameses II. E, Entrance, between F F, The Pylon. G G, 2nd Area, with, H H, Osiride columns. I and J, Traces of sculpture. K, Sculptures representing the wars of Rameses II. L and M, Sphinxes. N, O, P, Entrances into Q, The grand hall. R. S, Pedestals for statues. T, Sculptured battle scenes. U, Chamber with astronomical subject on ceiling. V, Another chamber, with W X, Sculptured scenes. Y, Other chambers.

turned to enjoy in Egypt after the fatigues of victory. But the hand of the destroyer has levelled this monument of Egyptian grandeur, whose colossal fragments lie scattered round the pedestal; and its shivered throne evinces the force used for its destruction.

If it is a matter of surprise how the Egyptians could transport and erect a mass of such dimensions, the means employed for its ruin are scarcely less wonderful; nor should we hesitate to account for the shattered appearance of the lower part by attributing it to the explosive force of powder, had that composition been known at the supposed period of its destruction. But is this early destruction certain? The throne and legs are completely destroyed, and reduced to comparatively small fragments, while the upper part, broken at the waist, is merely thrown back upon the ground, and lies in that position which was the consequence of its fall; nor are there any marks of the wedge or other instrument which should have been employed for reducing those fragments to the state in which they now appear. The fissures seen across the head and in the pedestal are the work of a later period, when some of the pieces were cut for millstones by the Arabs. To say that this is the largest statue in Egypt will convey no idea of the gigantic size or enormous weight of a mass which, from an approximate calculation, exceeded, when entire, nearly 3 times the solid contents of the great obelisk of Karnak, and weighed about 887 tons.

No building in Thebes corresponds exactly with the description given of the tomb of Osymandyas by Hecateus. Diodorus, who quotes his work, gives the dimensions of the first or outer court, 2 plethra (181 ft. 8 in. Eng.), agreeing very nearly with the breadth, but not with the length, of that now before us; but the succeeding court, of 4 plethra, neither agrees with this, nor can agree with that of any other Egyptian edifice, since the plan of an Egyptian building invariably requires

a diminution, but no increase, of dimensions, from the entrance to the inner chambers; and while the body of the temple, behind the portico, retained one uniform breadth, the areas in front, and frequently the portico itself, exceeded the inner portion of it by their projecting sides. The peristyle and "columns in the form of living beings," roofed colonnade, sitting statues, and triple entrance to a chamber supported by columns, agree well with the approach to the great hall of this temple: and the largest statue in Egypt can only be in the building before us. Yet the sculptures to which he alludes remind us rather of those of Medeenet Haboo; and it is possible that either Hecateus or Diodorus may have united or confounded the details of the two edifices.

The second area is about 140 ft. by 170, having on the S. and N. sides a row of Osiride pillars, connected with each other by 2 lateral corridors of circular columns. Three flights of steps lead to the northern corridor (which may be called the portico), behind the Osiride pillars, the centre one having on each side a black granite statue of Rameses II., the base of whose throne is cut to fit the talus of the ascent.

Behind the columns of the northern corridor, and on either side of the central door of the great hall, is a limestone pedestal, which, to judge from the space left in the sculptures, must have once supported the sitting figure of a lion, or perhaps a statue of the king. Three entrances open into the grand hall, each with a sculptured doorway of black granite; and between the 2 first columns of the central avenue, 2 pedestals supported (one on either side) 2 other statues of the king. Twelve massive columns, 32 ft. 6 in. high, without the abacus, and 21 ft. 3 in. circumference, form a double line along the centre of this hall, and 18 of smaller dimensions (17 ft. 8 in. circumference), to the rt. and l., complete the total of the 48, which supported its solid roof studded with stars on an azure ground. To the hall, which measures 100 ft. by

133, succeeded 3 central and 6 lateral chambers, indicating by a small flight of steps the gradual ascent of the rock on which this edifice is constructed. Of 9, 2 only of the central apartments now remain, each supported by 4 columns, and each measuring about 30 ft. by 55; but the vestiges of their walls, and the appearance of the rock, which has been levelled to form an area around the exterior of the building, point out their original extent. The sculptures, much more interesting than the architectural details, have suffered much more from the hand of the destroyer; and of the many curious battle-scenes which adorned its walls, 4 only now remain; though the traces of another may be perceived behind the granite colossus on the N. face of the wall.

On the N. face of the eastern pyramidal tower or propylon is represented the capture of several towns from an Asiatic enemy, called in the hieroglyphics the *Khetas*, whose chiefs are led in bonds by the victorious Egyptians towards their camp. Several of these towns are introduced into the picture, each bearing its name in hieroglyphic characters, which state them to have been taken in the 4th year of king Rameses II.

This important fact satisfactorily shows that the early part of the reigns of their most illustrious monarchs was employed in extending their conquests abroad, which they returned to commemorate on the temples and palaces their captives assisted in constructing. And, claiming the enjoyment of that tranquillity their arms had secured, they employed the remainder of their reigns in embellishing their capital, and in promoting the internal prosperity of the country.

Among early nations cruelty, or at least harsh conduct to an enemy, has ever been looked upon as the attribute of a conqueror; and the power of a monarch, or the valour of a nation, was estimated by the inexorability of their character. Thus Achilles is to be represented as "inexorabilis, acer, jura neget sibi nata;" and the Egyptian sculptors appear to have intended to

convey the same idea to the spectator; confirming a remark of Gibbon, that "conquerors and poets of every age have felt the truth of a system which derives the sublime from the principle of terror." In the scene before us, an insolent soldier pulls the beard of his helpless captive, while others wantonly beat a suppliant; and the display of this principle is the more striking, as the Egyptians on other occasions have recorded their humane treatment of an enemy in distress.

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

The sculptures on the gateway refer to the panegyries, or assemblies, of the king, to whom different divinities are said to "give life and power" (or "pure life"). Over this gate passes a staircase, leading to the top of the building, whose entrance lies on the exterior of the E. side.

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

On the N. face of the S.E. wall of the next area is another historical subject, representing Rameses II. pursuing an enemy, whose numerous chariots, flying over the plain, endeavour to regain the river, and seek shelter under the fortified walls of their city. And so forcibly do the details of this picture call to mind the battles of the Iliad, that some of them might serve as illustrations to that poem.

In order to check the approach of the Egyptians, the enemy has crossed the river, whose stream, divided into a double fosse, surrounded the towered walls of their fortified city, and opposed their advance by a considerable body of chariots; while a large reserve of infantry, having crossed the *bridges*, is posted on the other bank, to cover the retreat or second their advance; but, routed by the Egyptians, they are forced to throw themselves back upon the town, and many, in recrossing the river, are either carried away by the stream, or fall under the arrows of the invaders. Those who have succeeded in reaching the opposite bank are rescued by their friends, who, drawn up in three phalanxes (described in the hieroglyphics as 8000 strong), witness the defeat of their comrades, and the flight of the remainder of their chariots. Some carry to the rear the lifeless corpse of their chief, who has been drowned in the river, and in vain endeavour to restore life, by holding his head downwards

to expel the water; and others implore the clemency of the victor, and acknowledge him their conqueror and lord.

As in the sculpture on the propylon, the enemy are called *Khetas*, a name probably given to some confederation of Asiatic tribes. The scene is probably laid in Syria, and the river is the Orontes. The scene in which Rameses is represented charging the enemy by himself, and forcing them to recross the river, is the subject of a long historical poem, carved on one of the exterior walls of Karnak, and on the N. face of the pylon of the temple of Luxor. It is known as the Poem of Pentaoor, and has been translated by M. de Rougé.

Above these battle-scenes is a procession of priests, bearing the figures of the *Theban* ancestors of Rameses II. The first of these is Menes; then a king of the XIth dynasty; and after him those of the XVIIIth dynasty. The intermediate monarchs are omitted. The remaining subjects are similar to those in the coronation of the king at Medeenet Háboo, where the flight of the four carrier-pigeons; the king cutting ears of corn, afterwards offered to the god of generation; the queen; the sacred bull; and the figures of his ancestors, placed before the god, are more easily traced from the greater preservation of that building.

Beyond the W. staircase of the N. corridor, the king kneels before Amunre, Maut, and Khons or Khonso; Thoth notes on his palm-branch the years of the panegyries; and the Gods Mandoo and Atmoo introduce Rameses into the presence of that triad of deities.

On the other side, forming the S. wall of the great hall, is a small but interesting battle, where the use of the ladder and of the testudo throws considerable light on the mode of warfare at that early period. The town, situated on a lofty rock, is obstinately defended, and many are hurled headlong from its walls by the spears, arrows, and stones of the besieged; they, however, on the nearer approach of the Egyptian king, are obliged to sue for peace, and send

heralds with presents to deprecate his fury: while his infantry, commanded by his sons, are putting to the sword the routed enemy they have overtaken beneath the walls, where they had in vain looked for refuge, the gates being already beset by the Egyptian troops.

These sculptures are strong corroborative proof, were any needed, of the correctness of the evidence contained in the Bible of the foreign wars and conquests of Egypt. We read there that "Necho, king of Egypt, came up to fight against Carchemish, by Euphrates," in the reign of Josiah; while imprudent interference cost him his kingdom and his life. Still stronger, indeed, is the following express statement of the former extent of the Egyptian dominions, that "the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river (torrent) of Egypt unto the river Euphrates, all that pertained to the king of Egypt." And even if the authority of Herodotus, who makes the Colchians an Egyptian colony, and of Diodorus, who speaks of their Bactrian subjects, were called in question, yet the circumstantial and preponderating evidence of the Scriptures leaves no room to doubt that the arms of the early and more potent Egyptian monarchs had extended at least as far as the Euphrates and the neighbouring countries. Nor does Egyptian sculpture fail to prove this interesting historical fact, which, independent of the colour of those people, of much lighter hue than the inhabitants of the Nile, is confirmed by the dress and features of the prisoners of Tirhakah,—the Assyrians of Sennacherib, who are similar to some of those captured by the earlier Pharaohs.

To return to the great hall. One of the architraves presents a long inscription, purporting that Amunmai Rameses has made the sculptures (or the work) for his father Amunre, king of the gods, and that he has erected the hall of hewn stone, good and hard blocks, supported by fine columns

(alluding, from their form, to those of the central colonnade) in addition to (the side) columns (being similar to those of the lateral colonnades). At the upper end of this hall, on the north-west wall, the king receives the falchion and sceptres from Amunre, who is attended by the goddess Maut; and in the hieroglyphics mention is made of this palace of Rameses, of which the deity is said to be the guardian. We also learn from them that the king is to smite the heads of his foreign enemies with the former, and with the latter to defend or rule his country, Egypt. On the corresponding wall he receives the emblems of life and power from Amunre, attended by Khons, in the presence of the lion-headed goddess. Below these compartments, on either wall, is a procession of the twenty-three sons of the king; and on the west corner are three of his daughters, but without their names.

On the ceiling of the next chamber is an astronomical subject. On the upper side of it are the twelve Egyptian months, and at the end of Mesoré a space seems to be left for the five days of the epact, opposite which is the rising of the Dog-star, under the figure of Isis-Sothis. In the hieroglyphics of the border of this picture, mention is made of the columns and of the building of this chamber with "hard stone," where apparently were deposited the "books of Thoth." On the walls are sculptured sacred arks, borne in procession by the priests; and at the base of the door leading to the next apartment is an inscription, purporting that the king had dedicated it to Amun, and mention seems to be made of its being beautified with gold and precious ornaments. The door itself was of two folds, turning on bronze pins, which moved in circular grooves of the same metal, since removed from the stones in which they were fixed. On the N. wall of the next and last room that now remains, the king is making offerings and burning incense, on one side to Phtah and the lion-headed goddess; on the other to Ra (the sun), whose figure is gone.

Large tablets before him mention the offerings he has made to different deities.

About 120 ft. to the E. of the outer court and the front towers of the Memnonium is the tank cased with stone usually attached to the Egyptian temples.

Other ruins.—In its immediate vicinity are the vestiges of another sandstone building, the bases of whose columns scarcely appear above the ground; and between these two ruins are several pits, of a later epoch, used for tombs by persons of an inferior class.

There are also some remains to the N. of the Memnonium built of crude bricks, on which the names of Amunoo-het and Thothmes I. are associated within one common cartouche, and others have the names of Thothmes III. and of Amunoph II.

On the W. of the Memnonium are other remains of masonry; and that edifice is surrounded on three sides by crude-brick vaults, which appear to have been used for habitations. They are probably of early Christian time. Other vestiges of sandstone remains are traced on both sides of these brick galleries; and a short distance to the W. are crude-brick towers and walls, enclosing the shattered remains of a sandstone edifice, which, to judge from the stamp on the bricks themselves, was erected during the reign of Thothmes III. The total ruin of these buildings may be accounted for from the smallness of their size, the larger ones being merely defaced or partially demolished, owing to the great labour and time required for their entire destruction.

Below the squared scarp of the rock to the W. of this are other traces of sandstone buildings; and at the south lie two broken statues of Amunoph III., which once faced towards the palace of Rameses II. They stood in the usual attitude of Egyptian statues, the left leg placed forward and the arms fixed to the side. Their total height was about 35 ft. They either belonged to an avenue leading to the temple at

Kom el Hettán, or to the edifice at a short distance beyond them, which was erected by the same Amunoph, as we learn from the sculptures on its fallen walls. These consisted partly of limestone and partly of sandstone; and, to judge from the execution of the sculptures and the elegance of the statues once standing within its precincts, it was a building of no mean pretensions. Two of its sitting colossi represented Amunoph III.; the others, Menephtah, the son and successor of Rameses II. These last were apparently standing statues in pairs, two formed of one block, the hand of one resting on the shoulder of the other; but their mutilated condition prevents our ascertaining their exact form, or the other persons represented in these groups. But an idea may be given of their colossal size by the breadth across the shoulders, which is 5 ft. 3 in.; and though the sitting statues of Amunoph were much smaller, their total height could not have been less than 10 ft.

About 700 ft. to the S. of these ruins is the *Kom el Hettán*, or the "Mound of Sandstone," which marks the site of another temple of Amunoph III.; and, to judge from the little that remains, it must have held a conspicuous rank among the finest monuments of Thebes. All that now exists of the interior are the bases of its columns, some broken statues, and Syenite sphinxes of the king, with several lion-headed figures of black granite. About 200 ft. from the N. corner of these ruins are granite statues of the asph-headed goddess and another deity, formed of one block, in very high relief. In front of the door are two large tablets (stelæ) of gritstone, with the usual circular summits, in the form of Egyptian shields, on which are sculptured, long inscriptions, and the figures of the king and queen, to whom Amunre and Sokari present the emblems of life. Beyond these a long dromos of 1100 ft. extends to the two sitting colossi, which, seated majestically above the plain, seem to assert the grandeur of ancient Thebes.

Other colossi of nearly similar di-

mensions once stood between these and the tablets before mentioned; and the fragments of two of them, fallen prostrate in the dromos, are now alone visible above the heightened level of the alluvial soil.

3. THE COLOSSI; THE VOCAL MEMNON.

These two huge statues, commonly called "the Colossi," both represent Amunoph III., and no doubt stood at the entrance of the temple of that monarch, already mentioned, and of which next to nothing remains. They were of a coarse hard gritstone mixed with chalcidionies, and were both originally monoliths. They stood on pedestals of the same material, which in their turn rested on a built sandstone foundation. The height of the statues alone is about 50 ft.; but with the pedestals they must have stood more than 60 ft. above the surrounding plain. At the time they were erected, the ground immediately surrounding them was desert. The soil, which now rises to a height of about 7 ft. above their base, has been deposited by the Nile in the course of the successive years which have since elapsed. During the inundation they are surrounded by water.

The northernmost of the two statues is known as the Colossus of Memnon, or the Vocal Statue of Memnon; and was once the wonder of the ancients, owing to the sound which it was said to utter every morning at the rising of the sun.

Like the other, it was a monolith; but it is conjectured to have been partially thrown down by the earthquake of B.C. 27, to which Eusebius attributes the destruction of so many of the monuments of Thebes. Some authors, however, attribute its mutilation to Cambyses, and others to Ptolemy Lathyrus. The repairs, effected by means of blocks of sandstone placed horizontally in five layers, and forming the body, head, and upper part of the arms, were made in the reign of Septimius Severus.

No record exists of the sound which

made the statue so famous having been heard while it was entire. Strabo, who visited it with Ælius Gallus, the governor of Egypt, speaks of the "upper part" having been "broken and hurled down," as he was told, "by the shock of an earthquake," and says that he heard the sound, but could "not affirm whether it proceeded from the pedestal or from the statue itself, or even from some of those who stood near its base;" and it appears, from his not mentioning the name of Memnon, that it was not yet supposed to be the statue of that doubtful personage. But it was not long before the Roman visitors ascribed it to the "Son of Tithonus," and a multitude of inscriptions, the earliest in the reign of Nero, and the most recent in the reign of Septimius Severus, testify to his miraculous powers, and the credulity of the writers.

Pliny calls it the statue of Memnon, and Juvenal thus refers to it:—

"Dimidio magicæ resonant ubi Memnone chordæ."

Various opinions exist among modern critics as to whether the sound this statue was said to emit, and which is described as resembling either the breaking of a harp-string or the ring of metal, was the result of a natural phenomenon or of priestly craft. Some say that the action of the rising sun upon the cracks in the stone moist with dew caused the peculiar sound produced; while others declare that it was a trick of the priests, one of whom hid himself in the statue, and struck a metallic-sounding stone there concealed. The chief arguments in favour of this last view are, that such a stone still exists in the lap of the statue, with a recess cut in the block immediately behind it, capable of holding a person completely screened from view below, and, above all, the suspicious circumstance that the sound was heard twice or thrice by important personages, like the Emperor Hadrian,—"*Χαίρων και τριτον αχων ην*," rejoicing (at the presence of the emperor), it "uttered

a sound a third time,"—while ordinary people only heard it once, and that sometimes not until after two or three visits.

The form of these colossi resembles that mentioned by Diodorus in the tomb of Osymandyas, in which the figures of the daughter and mother of the king stood on either side of the legs of the larger central statue, the length of whose foot exceeded 7 cubits, or $3\frac{1}{2}$ yards. Such indeed is the size of their feet; and on either side stand attached to the throne the wife and mother of Amunoph, in height about 6 yards. The traces of a smaller figure of his queen are also seen between his feet.

The proportions of the colossi are about the same as of the granite statue of Rameses II.; but they are inferior in the weight and hardness of their materials. They measure about 18 ft. 3 across the shoulders; 16 ft. 6 from the top of the shoulder to the elbow; 10 ft. 6 from the top of the head to the shoulder; 17 ft. 9 from the elbow to the finger's end; and 19 ft. 8 from the knee to the plant of the foot. The thrones are ornamented with figures of the god Nilus, who, holding the stalks of two plants peculiar to the river, is engaged in binding up a pedestal or table, surmounted by the name of the Egyptian monarch—a symbolic group, indicating his dominion over the upper and lower countries. A line of hieroglyphics extends perpendicularly down the back, from the shoulder to the pedestal, containing the name of the Pharaoh they represent.

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

Corresponding to this are *four smaller statues*, formed of one block, and representing male and female figures, probably of Amunoph and his queen. They are seated on a throne, now concealed beneath the soil, and two of them are quite defaced. Their total height, without the head, which has been broken off, is 8 ft. 3 in., in-

cluding the pedestal, and they were originally only about 9 ft. 10 in. They are therefore a strange pendant for a colossus of 60 ft., and, even making every allowance for Egyptian symmetrophobia, it is difficult to account for their position. But the accumulation of the soil, their position on sandy ground, and their general direction, satisfactorily prove that they occupy their original site.

Eighty-three yards behind these are the fragments of *another colossus*, which, like the last, has been thrown across the dromos it once adorned; and if the nature of its materials did not positively increase its beauty, their novelty, at least, called on the spectator to admire a statue of an enormous mass of crystallized carbonate of lime. From this point you readily perceive that the ground has sunk beneath the vocal statue, which may probably be partly owing to the numerous excavations that have been made at different times about its base.

This *dromos*, or paved approach to the temple, was probably part of the "*Royal Street*" mentioned in some papyri found at Thebes; which, crossing the western portion of the city from the temple, communicated, by means of a ferry, with that of Luxor, founded by the same Amunoph, on the other side of the river; as the great dromos of sphinxes, connecting the temples of Luxor and Karnak, formed the main street in the eastern district of Thebes.

Continuing to the westward along the edge of the *hâger*, you arrive at the extensive mounds and walls of Christian hovels, which encumber and nearly conceal the ruins of Medeenet Háboo, having passed several remains of other ancient buildings which once covered the intermediate space. Among these the most remarkable are near the N.N.E. corner of the mounds, where, besides innumerable fragments of sandstone, are the vestiges of two *large colossi*. In those Christian remains are some small crude-brick pointed arches of very early time.

4. TEMPLES OF MEDEENET HÁBOO, AND OTHER RUINS NEAR.

The ruins at Medeenet Háboo are undoubtedly of one of the four temples mentioned by Diodorus; the other three being those of Karnak, Luxor, and the Memnonium or first Rame-seum. Strabo, whose own observation, added to the testimony of several ruins still traced on the W. bank, is far more authentic, affirms that Thebes "had *many* temples, the greater part of which Cambyes defaced."

During the empire the village of Medeenet Háboo was still inhabited, and the early Christians converted one of the deserted courts of the great temple into a church, having its nave separated from the aisles by columns, and terminating in an apse at the E. end; the idolatrous sculptures of their Pagan ancestors being concealed by a coating of clay. The small apartments at the back part of this building were appropriated by the priests of the new religion, and houses of crude brick were erected on the ruins of the ancient village, and within the precincts of the temple. The size of the church and extent of the village prove its Christian population to have been considerable, and show that Thebes ranked among the principal dioceses of the Coptic Church. But the invasion of the Arabs put a period to its existence, and its timid inmates, on their approach, fled to the neighbourhood of Esneh; from which time Medeenet Háboo ceased to hold a place among the villages of Thebes.

It was probably on this occasion that the granite doorway was entered by violence; though it is difficult to ascertain whether it took place then, or during the siege or the Persians or Ptolemies. But it is curious to observe that the granite jambs have been cut through *exactly at the part where the bar was placed across the door.*

The small Temple at Medeenet Háboo.
—Before this temple is an open court, about 80 ft. by 125, whose front gate bears on either jamb the figure and name of Autocrator, Cæsar, Titus,

[Egypt.]

Ælius, Adrianus, Antoninus, Eusebes. Besides this court, Antoninus Pius added a row of eight columns, united (four on either side) by intercolumnar screens, which form its N. end; and his name again appears on the inner faces of the doorway, the remaining part being unsculptured. On the N. of the transverse area, behind this colonnade, are two pyramidal towers, apparently of Roman date, and a pylon uniting them, which last bears the names and sculptures of Ptolemy Lathyrus on the S., and of Dionysius on the N. face. To this succeeds a small hypæthral court and pyramidal towers of the Ethiopian Pharaoh who defeated Sennacherib; which, previous to the Ptolemaic additions, completed the extent of the elegant and well-proportioned vestibules of the original temple. This court was formed by a row of four columns on either side, the upper part of which rose considerably above the screens that united them to each other and to the towers at its northern extremity. Here Nectanebo has effaced the name of Tirhakah and introduced his own: and the hieroglyphics of Ptolemy Lathyrus have usurped a place among the sculptures of the Ethiopian monarch.

Passing these towers you enter another court, 60 ft. long, on either side of which stood a row of nine columns, with a lateral entrance to the right and left. The jambs of one of these gateways still remain. They are of red granite, and bear the name of Petmunap.

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

The original founder of this part of the building was Amun-noo-het, or Hatasoo, who raised the great obelisk of Karnak; Thothmes II. continued or altered the sculptures; and Thothmes III. completed the architectural details

of the sanctuary and peristyle. To these were afterwards added the hieroglyphics of Rameses III. on the outside of the building, to connect, by similarity of external appearance, the temple of his predecessors with that he erected in its vicinity. Some restorations were afterwards made by Ptolemy Physcon; and, in addition to the sculptures of the two front door-ways, he repaired the columns which support the roof of the peristyle. Hakóris, of the XXIXth dynasty, had previously erected the wings on either side; and with the above mentioned monarchs he completes the number of eleven who added repairs or sculptures to this building. A stone gateway was also added at the N.E. extremity of this temple. The doorway is curious, from being made in the fashion of those of the early time of the Pyramid kings. About 170 ft. N. by E. from this is an underground passage, upwards of 60 ft. in length and 2 ft. 5 in breadth, descending to a small tank, also of hewn stone, and still containing water, about 8 ft. deep; and what is most remarkable is that the water is perfectly sweet, though in the midst of mounds abounding in nitre.

About 90 ft. from the E. side of the inner court is an open tank or basin, cased with hewn stone, whose original dimensions may have been about 50 ft. square; beyond which, to the S., are the remains of a large crude-brick wall, with another of stone, crowned by battlements in the form of Egyptian shields, and bearing the name of Rameses V., by whom it was probably erected. This wall turns to the N. along the E. face of the mounds, and appears to have enclosed the whole of the *temenos* surrounding the temples, and to have been united to the E. side of the front tower of the great temple. Close to the tank is a broken statue, bearing the ovals of Rameses II. and of Taia, the wife of Amunoph III., his ancestor; and several stones, inscribed with the name of this Rameses, have been used in the construction of the gateway of Lathyrus and the adjoining towers.

Great Temple at Medeenet Háboo.—

We now proceed to notice the great temple of Rameses III. The S. or front part consists of a building once isolated, but since united by a wall with the towers of the last-mentioned temple, before which two lodges form the sides of its spacious entrance. Still farther to the S. of this stood a raised platform, strengthened by other masonry, bearing the name of the founder of the edifice, similar to those met with before the dromos of several Egyptian temples. Within, or to the N. of the lodges, is the main part of the building, resembling a pyramidal tower on either hand, between which runs an oblong court, terminated by a gateway, which passes beneath the chambers of the inner or N. side. The whole of this edifice constituted what has been called the palace of the king; and in addition to several chambers that still remain, several others stood at the wings, and in the upper part, which have been destroyed. The sculptures on the walls of these private apartments are the more interesting, as they are a singular instance of the internal decorations of an Egyptian palace. Here the king is attended by his *harém*, some of whom present him with flowers, or wave before him fans and flabella; and a favourite is caressed, or invited to divert his leisure hours with a game of draughts; but they are all obliged to stand in his presence, and the king alone is seated on an elegant *fauteuil* amidst his female attendants—a custom still prevalent throughout the East. The queen is not among them; and her oval is always blank, wherever it occurs, throughout the building.

The same game of draughts is represented in the grottoes of Beni Hassan, which are of a much earlier period, in the reign of Osirtasen, of the XIIth dynasty. That it is not chess is evident from the men being all of similar size and form, varying only in colour on opposite sides of the board. They have sometimes human heads; and some have been found of a small size, with other larger pieces,

as if there was a distinction, like our kings and common men in draughts.

On the front walls the conqueror smites his suppliant captives in the presence of Amunre, who, on the N.E. side, appears under the form of Ra, the physical Sun, with the head of a hawk. An ornamental border, representing "the chiefs" of the vanquished nations, Asiatic and African, extends along the base of the whole front; and on either side of the oblong court or passage of the centre Rameses offers similar prisoners to the deity of the temple, who says, "Go, my cherished and chosen, make war on foreign nations, besiege their forts, and carry off their people to live as captives."

Here ornamented balustrades, supported each by four figures of African and Northern barbarians, remind us of Gothic taste; and the summit of the whole pavilion was crowned with a row of shields, the battlements of Egyptian architecture. Hence a dromos of 265 ft. led to the main edifice on the northward, whose front is formed of two lofty pyramidal towers or *propyla*, with a *pydon* or doorway between them, the entrance to the first area or *propylæum*.

The sculptures over this door refer to the *panegyries* of the king, whose name, as at the palace of Rameses II., appears in the centre. Those on the W. tower represent the monarch about to slay two prisoners in the presence of Phtah-Sokari, others being bound below and behind the figure of the god. In the lower part is a tablet, commencing with the 12th year of Rameses; and on the E. tower the same conqueror smites similar captives before Amunre. Beneath are other names of the conquered cities or districts of this northern enemy; and at the upper part of the propylon a figure of colossal proportion grasps a group of suppliant captives his uplifted arm is about to sacrifice.

Passing through the pylon, you enter a large hypæthral court about 110 ft. by 135, having *on one side* a row of seven Osiride pillars, and *on the other* eight circular columns, with bell-formed capitals, generally, though

erroneously, supposed to represent the full-blown lotus.

Columns of this form are usually met with in the great halls of these temples, and are undoubtedly the most elegant of the Egyptian orders. The plant from which their capital is borrowed is the papyrus, which is frequently seen in the sculptures of the tombs.

On the western pyramidal tower, or propylon, at the inner end of the first court, Rameses III. leads the prisoners he has taken of the *Tochari* to Amunre, who presents the falchion of vengeance, which the king holds forth his hand to receive; and on the corresponding propylon is a large tablet, beginning with the "eighth year of his beloved Majesty" Rameses III. The doorway, or pylon, between these towers, is of red granite, the hieroglyphics on whose jambs are cut to the depth of two or three inches. Those on the outer face contain offerings to different deities, among which we find a representation of the gateway itself; and at the base of the jambs are four lines, stating that "Rameses made these buildings for his father Amunre, (and) erected for him (this) fine gateway of good blocks of granite stone, the door itself of wood embellished with plates of pure gold . . . for his good name (Rameses), Amun rejoicing to behold it."

The summit of this pylon is crowned by a row of sitting cynocephali (or apes), the emblems of Thoth.

The next area is far more splendid, and may be looked upon as one of the finest which adorn the various temples of Egypt. Its dimensions are about 123 ft. by 133, and its height from the pavement to the cornice 39 ft. 4. It is surrounded by an interior peristyle, whose east and west sides are supported by five massive columns, the south by a row of eight Osiride pillars, and the north by a similar number, behind which is an elegant corridor of circular columns, whose effect is unequalled by any other in Thebes. The colours, too, many of which are still preserved, add greatly to the beauty of its columns, of whose mas-

sive style some idea may be formed, from their circumference of nearly 23 ft. to a height of 24, or about 3 diameters.

In contemplating the grandeur of this court, one cannot but be struck with the paltry appearance of the Christian colonnade that encumbers the centre; or fail to regret the demolition of the interior of the temple, whose architraves were levelled to form the columns that now spoil the architectural effect of the area; and the total destruction of the Osiride figures once attached to its pillars. But if the rigid piety, or the domestic convenience, of the early Christians destroyed much of the ornamental details of this grand building, we are partly repaid by the interesting sculptures they unintentionally preserved beneath the clay or stucco with which they concealed them.

The architraves present the dedication of the palace of "Rameses at Thebes," which is said to have been built of hard blocks of sandstone, and the adytum to have been beautified with the precious metals. Mention is also made of a doorway of hard stone, ornamented in a manner similar to the one before noticed.

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

in another, a scribe reads aloud the contents of a scroll he holds unfolded in his hand, preceded by two of the king's sons and two distinguished persons of the military and priestly orders.

The rear of both these lines is closed by a pontiff, who, turning round towards the shrine, burns incense before the monarch; and a band of music, composed of the trumpet, drum, double pipe, and *crotala*, or clappers, with choristers, forms the van of the procession. The king, alighted from his throne, officiates as priest before the statue of Amun-Khem, or Amunre Generator; and, still wearing his helmet, he presents libations and incense before the altar, which is loaded with flowers and other suitable offerings. The statue of the god, attended by officers bearing flabella, is carried on a palanquin, covered with rich drapery, by twenty-two priests; and behind it follow others, bringing the table and the altar of the deity. Before the statue is the sacred bull, followed by the king on foot, wearing the cap of the "lower country." Apart from the procession itself stands the queen as a spectator of the ceremony; and before her a scribe reads a scroll he has unfolded. A priest turns round to offer incense to the white bull, and another, clapping his hands, brings up the rear of a long procession of hieraphori, carrying standards, images, and other sacred emblems; and the foremost bear the statues of the king's ancestors.

This part of the picture refers to the *coronation* of the king, who, in the hieroglyphics, is said to have "put on the crown of the upper and lower countries;" which the carrier-pigeons, flying to the four sides of the world, are to announce to the gods of the south, north, east, and west. In the next compartment the president of the assembly reads a long invocation. the contents of which are contained in the hieroglyphic inscription above; and the six ears of corn, which the king, once more wearing his helmet, has cut with a golden sickle, are held

out by a priest towards the deity. The white bull, and the images of the king's ancestors, are deposited in his temple, in the presence of Amun-Khem, the queen still witnessing the ceremony, which is concluded by an offering of incense and libation made by Rameses to the statue of the god.

In the lower compartments, on this side of the temple is a procession of the arks of Amunre, Maut, and Khonso, which the king, whose ark is also carried before him, comes to meet. In another part the gods Seth and Hor-Hat pour alternate emblems of life and power (or purity) over the king; and on the south wall he is introduced by several divinities into the presence of the patron deities of the temple. In the upper part of the west wall Rameses makes offerings to Phtah-Sokari and to Kneph; in another compartment he burns incense to the ark of Sokari; and near this is a tablet relating to the offerings made to the same deity. The ark is then borne by 16 priests, with a pontiff and another of the sacerdotal order in attendance. The king then joins in another procession formed by eight of his sons and four chiefs, behind whom two priests turn round to offer incense to the monarch. The hawk, the emblem of the king, or of Horus, precedes them, and 18 priests carry the sacred emblem of the god Nofre-Atmoo, which usually accompanies the ark of Sokari.

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

The remainder of the temple to the W. was until lately completely buried beneath the ruins of the Coptic village. Unfortunately the labour bestowed on

its excavation was not repaid by the discovery of anything of very great interest. A large hall with little more than the base of the splendid columns which once adorned it remaining, and some small chambers on either side of it, covered with the ordinary religious scenes, are all that was found. The colours of the paintings in some of these chambers are still very bright.

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

The sculptures on the west wall are a continuation of the scene. The Egyptian princes and generals conduct "captive chiefs" into the presence of the king. He is seated at the back of his car, and the spirited horses are held by his attendants on foot. Besides other trophies, large heaps of hands are placed before him, which an officer counts one by one, as the other notes down their number on a scroll, each heap containing 3000, and the total indicating the returns of the enemy's slain. The number of captives, reckoned 1000 in each line, is also mentioned in the hieroglyphics above, where the name of the Rebo points out the nation against whom this war was carried on. Their flowing dresses, striped horizontally with blue or green bands on a white ground, and their long hair and aquiline nose, give them the character of some eastern nation, probably in the vicinity of Assyria, as their name reminds us of the Rhibii of Ptolemy. A long hieroglyphic inscription is placed over the king, and a still longer tablet, occupying a great part of this wall, refers to the exploits of the

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

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

On the north wall the king presents offerings to different gods, and below is an ornamental kind of border, composed of a procession of the king's sons and daughters. Four of the former, his immediate successors, bear the asp or basilisk, the emblem of majesty, and have their kingly ovals added to their names. In the E. wall of the corridor is a secret passage, which leads to an opening over the side door, as if intended to enable those within to look down and annoy any assailants from without; and another passage is on the W. wall of the great area just described; but both appear to have been made after the building was completed.

Passing through the centre door, on the inner or north side of this corridor, you arrive at the site of the hall. On either side of the entrance the king is attended by his consort, who, as usual, holds the sistrum, but her name is not introduced.

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

Beginning at the east end of the north wall, there are a succession of 10 pictures, arranged in compartments, illustrating the history of a war waged by Rameses III. against the *Liboo* or *Rebo*, and the *Takkaro* or *Tochari*. *1st picture*: A trumpeter assembles the troops, who salute the king as he passes in his car. Rameses advances at a slow pace in his chariot, attended by fan-bearers, and preceded by his troops; and a lion running at the side of the horses reminds us of the account given of Osymandyas, who was said to have been accompanied in war by that animal. Another instance of it is met with at Derr, in Nubia, among the sculptures of the second Rameses. *2nd picture*: The enemy await the Egyptian invaders in the open field; the king presses forwards in his car, and bends his bow against the enemy. Several regiments of Egyptian archers in close array advance on different points, and harass them with showers of arrows. The chariots rush to the charge, and a body of allies maintains the combat, hand to hand, with the enemy, who are at length routed, and fly before their victorious aggressors. *3rd picture*: Some thousands are left dead on the field, whose tongues and hands, being cut off, are brought by the Egyptian soldiers as proofs of their success. Three thousand five hundred and thirty-five hands and tongues form part of the registered returns; and two other heaps, and a third of tongues, containing each a somewhat larger number, are "brought" under the superintendence of the chief officers, like David's trophies, "to the king." (Cf. 1 Sam. xviii. 27, and 2 Kings x. 8.) *4th picture*: The monarch then alights from his chariot and distributes rewards to his troops, and harangues the generals, while his military secretaries draw up an account of the number of spears, bows, swords, and other arms taken from the enemy, which are laid before them; and mention seems to be made in the hieroglyphics of the horses that have been captured. *5th picture*: Rameses then proceeds in his car, having his

bow and sword in one hand and his whip in the other, indicating that his march still lies through an enemy's country. The van of his army is composed of a body of chariots; the infantry, in close order, preceding the royal car, constitute the centre, and other similar corps form the wings and rear. The hieroglyphic text contains little but praises addressed to the king and thanks to the gods. *6th picture*: The troops are again summoned by sound of trumpet to the attack of another enemy, the *Takkaro*, and the Egyptian monarch gives orders for charging the hostile army drawn up in the open plain. The troops of the enemy, after a short conflict, are routed, and retreat in great disorder. The women endeavour to escape with their children on the first approach of the Egyptians, and retire in *plaustra* drawn by oxen. The flying chariots denote the greatness of the general panic. *7th picture*: The conquering Egyptians advance into the interior of the country. Here, while passing a large morass, the king is attacked by several lions, one of which, transfixed with darts and arrows, he lays breathless beneath his horse's feet; another attempts to fly towards the jungle, but, receiving a last and fatal wound, writhes in the agony of approaching death. A third springs up from behind his car, and the hero prepares to receive and check its fury with his spear. It was, perhaps, in this country that Amunoph III. killed the 110 lions, which, according to the inscription on a scarabæus in the Cairo Museum, he boasts of having slain in the first 10 years of his reign. Below this group is represented the march of the Egyptian army, with their allies, the Shairetana, the Shaso or Shos? (supposed to be Arabs), and a third corps, armed with clubs, whose form and character are very imperfectly preserved.

8th picture: Here we have the only representation existing in Egypt of a naval engagement. The Egyptians attack the hostile ships with a fleet of galleys, which in their shape differ essentially from those used on the

Nile. The general form of the vessels of both combatants is very similar: a raised gunwale, protecting the rowers from the missiles of the foe, extends from the head to the stern, and a lofty poop and forecastle contain each a body of archers; but the head of a lion, which ornaments the prows of the Egyptian galleys, serves to distinguish them from those of the enemy. The former bear down their opponents, and succeed in boarding them and taking several prisoners. One of the hostile galleys is upset, and the *slingers* in the shrouds, with the archers and spearmen on the prows, spread dismay among the few who resist. The king, trampling on the prostrate bodies of the enemy, and aided by a corps of bowmen, discharges from the shore a continued showers of arrows: and his attendants stand at a short distance with his chariot and horses, awaiting his return. The scene of this engagement is doubtful, but it is evident that it took place either close to the coast or at the mouth of a river. *9th picture*: The conquering army leads in triumph the prisoners of the two nations they have captured in the naval fight, and the amputated hands of the slain are laid in heaps before the military chiefs. Though this custom savours of barbarism, the humanity of the Egyptians is very apparent in the above conflict: where the soldiers on the shore and in the ships do their utmost to rescue their enemies from a watery grave. The king distributes rewards to his victorious troops: and then commences the march back to Egypt. On the way he stops at a town called in the hieroglyphics *Migdol-en-Rameses-hakou*. *10th picture*: Triumphal return of the king to Thebes conducting his prisoners in triumph, and making offerings to the Theban triad, Amun, Maut, and Khons. The text contains his address to the divinities and their response, and also an address of the prisoners to the king imploring his clemency, in order that they may live and celebrate his courage and virtues.

In the compartments above these historical scenes the king makes suitable offerings to the gods of Egypt;

and on the remaining part of the E. wall, to the S. of the second propylon, another war is represented.

In the first picture the king, alighted from his chariot, armed with his spear and shield, and trampling on the prostrate bodies of the slain, besieges the fort of an Asiatic enemy, whom he forces to sue for peace. In the next he attacks a larger town surrounded by water. The Egyptians fell the trees in the woody country which surrounds it, probably to form testudos and ladders for the assault. Some are already applied by their comrades to the walls, and, while they reach their summit, the gates are broken open, and the enemy are driven from the ramparts, or precipitated over the parapet, by the victorious assailants, who announce by sound of trumpet the capture of the place. In the third compartment, on the N. face of the first propylon, Rameses attacks two large towns, the upper one of which is taken with little resistance, the Egyptian troops having entered it and gained possession of the citadel. In the lower one the terrified inhabitants are engaged in rescuing their children from the approaching danger, by hurrying them into the ramparts of the outer wall. The last picture occupies the upper or N. end of the E. side, where the king presents his prisoners to the gods of the temple.

The western wall is entirely covered by a large hieroglyphical tablet, recording various offerings made in the different months of the year by Rameses III.

The head and forepart of several lions project, at intervals, from below the cornice of the exterior of the building, whose perforated mouths, communicating by a tube with the summit of the roof, served as conduits for the rain-water which occasionally fell at Thebes. Nor were they neglectful of any precaution that might secure the paintings of the interior from the effects of rain; and the joints of the stones which formed the ceiling being protected by a long piece of stone, let in immediately over the line of their junction, were rendered im-

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

Square apertures were also cut at intervals in the roofs, the larger ones intended for the admission of light, the smaller probably for suspending the chains that supported lamps for the illumination of the interior.

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

This *small sandstone building*, whose total length does not exceed 48 ft., consists of a transverse outer court, and three smaller successive chambers, communicating with each other. Near it, to the W., was an artificial basin, now forming a pond of irregular shape during the inundation, and surrounded on three sides by mimosas; beyond which, to the N.W. and W., are the traces of some ruins, the remains of

Egyptian and Copt tombs, and the limited enclosure of a modern church.

A low plain, once a lake, extends from the S.W. of this temple to the distance of 7300 ft., by a breadth of 3000, whose limits are marked by high mounds of sand and alluvial soil; on one series of which stands the modern village of Kom el Byrat, the two southernmost presenting the vestiges of tombs, and the relics of human skeletons. This lake is called *Birket Hâboo*. That the tradition, which makes this a real lake, is founded on fact, is evident from the appearance of the mounds of alluvial soil around it, which are taken from its excavated bed; and, if required, we might find an additional proof in the upper part of the mounds on the desert side having on their summit some of the stones that form the substratum beneath the alluvial deposit. The excavation was evidently made after the mud of the inundation had accumulated considerably upon the Theban plain; and though a smaller lake had probably been made there before, this larger one may not date till after the age of Amunoph III., his colossi being based on the stony *hâger* of the desert, which the inundation did not then reach.

The lake was intended for the same purpose as that of Memphis; and it is not impossible that the tombs on its southern shores may have been of those offenders who were doomed to be excluded from a participation in the funeral honours which the pious enjoyed in the consecrated mansions of the dead on the N. side of this Acherusian lake: — "*Centum errant annos.*"

Another small Temple.—Three thousand feet S.W. of the western angle of the lake is a *small Temple of Roman date*, bearing the name of Adrian, and of Antoninus Pius, who completed it, and added the pylon in front. Its total length is 45 ft., and breadth 53; with an isolated sanctuary in the centre, two small chambers on the N.E., and three on the S.W. side; the first of which contains a staircase

leading to the roof. In front stand two pylons, the outermost one being distant from the door of the temple about 200 ft.

5. DAYR EL MEDEENEH.

Between the Colossi and Medeenet Haboo, and behind the old cemetery called Koornet Murraee, is a small temple erected by Ptolemy Philopator. It is called *Dayr el Medeeneh*, from having been the abode of the early Christians. It measures 60 ft. by 33. Being left unfinished, it was completed by Physcon, or Euergetes II., who added the sculptures to the walls of the interior, and part of the architectural details of the portico; the pylon in front bearing the name of Dionysus. The vestibule is ornamented with two columns supporting the roof, but it is unsculptured. The corridor is separated from this last by intercolumnar screens, uniting, on either side of its entrance, one column to a pilaster, surmounted by the head of Athor. On the E. wall of this corridor or pronaos, Ptolemy Philometor, followed by "his brother, the god," Physcon, and the queen Cleopatra, makes offerings to Amunre; but the rest of the sculptures appear to present the names of Physcon alone, who adopted, on his brother's death, the name and oval of Philometor, with the additional title of "god Soter."

A staircase, lighted by a window of peculiar form, once led to the roof; and the back part of the *naos* consists of three parallel chambers. The centre one, or adytum, presents the sculptures of Philopator on the back and half the side walls, which last were completed by the 2nd Euergetes; as recorded in a line of hieroglyphics at the junction of the first and subsequent compartments. Amunre, with Maut and Khonso, Athor and Justice, share the honours of the adytum; but the dedication of Philopator decides that the temple was consecrated to the Egyptian Aphrodite, "the president of the west." In the eastern chamber Philopator again appears in

the sculptures of the end wall, where Athor and Justice hold the chief place; while Amunre and Osiris, the principal deities in the lateral compartments, receive the offerings of Euergetes II.

In the western chamber the subjects are totally different from any found in the *temples* of Thebes; and appear to have a sepulchral character. Here Philopator pays his devotions to Osiris and Isis; on the E. side Physcon offers incense to the statue of Khem, preceded by Anubis, and followed by the ark of Sokari; and on the opposite wall is the judgment scene, frequently found on the papyri of the Egyptians. Osiris, seated on his throne, awaits the arrival of those souls which are ushered into Amenti; the four genii stand before him on a lotus-blossom; and the female Cerberus is there, with Harpocrates seated on the crook of Osiris. Thoth, the god of letters, presents himself before the king of Hades, bearing in his hand a tablet, on which the actions of the deceased are noted down; while Horus and Aroeris are employed in weighing the good deeds of the judged against the ostrich-feather, the symbol of Justice or Truth. A cynocephalus, the emblem of Thoth, is seated on the top of the balance. At length comes the deceased; who advances between two figures of the goddess, and bears in his hand the symbol of truth, indicating his meritorious actions, and his fitness for admission to the presence of Osiris. The 42 assessors, seated above, in two lines, complete the sculptures of the W. wall; and all these symbols of death seem to show that the chamber was dedicated to Osiris, in his peculiar character of judge of the dead.

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

Several enchorial and Coptic inscriptions have been written in the interior, and on the outside of the vestibule, whose walls, rent by the sinking of the ground and human violence, make us acquainted with a not uncom-

mon custom of Egyptian architects,—the use of *wooden dovetailed* cramps, which connected the blocks of masonry. Wood, in a country where very little rain falls, provided the stones are closely fitted together, lasts for ages, as may be seen by these sycamore cramps; and the Egyptians calculated very accurately the proportionate durability of different substances, and the situation adapted to their respective properties. Hence, they preferred sandstone to calcareous blocks for the construction of their temples, a stone which, in the dry climate of Egypt, resists the action of the atmosphere much longer than either limestone or granite; but they used calcareous substructions *beneath* the soil, because they were known to endure where the contact with the salts would speedily decompose the harder but less durable granite.

The walls surrounding the court of this temple present a peculiar style of building, the bricks being disposed in concave and convex courses forming a waving line, which rises and falls alternately along their whole length.

6. DAYR EL BAHREE.

After passing the hill of Sheykh Abd el Koorneh, at the northern extremity of the Assasseéf, and immediately below the cliffs of the Libyan mountain, is an ancient temple, whose modern name, *Dayr el Bahree*, or "the Northern Convent," indicates its having served, like most of the temples at Thebes, as a church and monastery of the early Christians.

An extensive dromos of 1600 ft., terminated at the S.E. by a sculptured pylon, whose substructions alone mark its site, led in a direct line between a double row of sandstone sphinxes to the entrance of its square enclosure; before which two pedestals still point out the existence of the obelisks they once supported. Following the same line, and 200 ft. to the N.W. of this gateway, is an inclined plane of masonry, leading to a granite pylon in front of the inner court; and about 150 ft. from the base of this ascent a wall at right angles with it extends

on either side to the distance of 100 ft., having before it a peristyle of eight polygonal columns, forming a covered corridor.

The plan on which this temple was constructed is curious, and differs entirely from that of any other in Egypt. It was built in stages up the slope of the mountain, flights of steps leading from one court to the other. The builder of this temple would seem to have been Amun-noo-het, or Hat-a-soo, the sister of Thothmes II. and Thothmes III. Her name appears constantly in various parts of the building, though nearly always it has been defaced, and replaced by that of Thothmes III. Considering the material of which this temple is built, a beautiful marble-like limestone, it is astonishing that it should have escaped destruction, were it not that the tombs of the Assasseéf afforded a quarrying ground as rich and more accessible.

On the S.W. side of the lowest court of the temple—the one first arrived at from the E.—are some interesting sculptures, unfortunately much disfigured. Several regiments of Egyptian soldiers are marching with boughs in their hands, bearing the weapons of their peculiar corps, and forming a triumphal procession to the sound of the trumpet and drum. An ox is sacrificed, and tables of offerings to the deity of Thebes are laid out in the presence of the troops. The rest of the sculptures are destroyed, but the remains of two boats prove that the upper compartments were finished with the same care as the others. The other walls contain remains of similar sculpture, and among them a series of hawks in very prominent relief, about the height of a man, surmounted by the asp and globe, the emblems of the sun and of the king as Pharaoh.

The granite pylon at the upper extremity of the inclined ascent bears, like the rest of the building, the name of the founder, Amun-noo-het, which, in spite of the architectural usurpation of the third Thothmes, is still traced in the ovals of the jambs and lintel. We read, after the name of

Thothmes III. (but still preceded by the square title, banner, or escutcheon of Pharaoh Amun-noo-het), "*She* has made this work for *her* father, 'Amunre, lord of the regions' (*i. e.* of Upper and Lower Egypt): *she* has erected to him this fine gateway, — 'Amun protects' the work, — of granite; *she* has done this (to whom) life is given for ever."

Beyond this pylon, following the same line of direction, is a small area of a later epoch, and another granite pylon, being the entrance of a large chamber to which is it attached.

There are some very beautiful sculptures at the back of the temple, a short distance from the great granite pylon. A warlike expedition appears to have reached its termination. On the S. wall is depicted the arrival of captives and hostages bearing tribute. Among other things they bring trees whose roots are tied up in baskets. The scene appears to be laid on the sea-shore, along which a detachment of Egyptian troops advances to receive the new-comers. It is curious to note the fishes appearing through the transparent water. The scene is continued on the W. wall. On the upper compartment is represented a fresh arrival of prisoners. Below the Egyptian fleet is drawn up on the sea-shore, while the process of embarking various merchandise as tribute is being carried on. The fish are again depicted with the same curious effect.

In a side chamber to the S. are some more scenes. Here it is no longer the green waves of the sea, but the blue waters of the Nile, on which float highly ornamented boats. Below are more troops on the march.

In one of the smaller chambers the colours of the paintings are wonderfully vivid and well preserved. On both sides of one of the passages is a beautifully sculptured scene, representing the royal infant suckled by the goddess Athor, under the form of a most perfectly proportioned cow.

The inner chambers are made to imitate vaults, like the one still remaining on the outside; but they are not on the principle of the arch, being composed of blocks placed horizon-

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

The entrance to these vaulted chambers is by a granite doorway; and the first, which measures 30 ft. by 12. is ornamented with sculptures that throw great light on the names of some of the members of the Thothmes family. Here Thothmes I., and his queen Ames, accompanied by their young daughter, but all "deceased" at the time of its construction, receive the adoration and offerings of Amun-noo-het, and of Thothmes III., followed by his daughter Re-ni-nofre. The niche and inner door also present the name of the former, effaced by the same Thothmes, whose name throughout the interior usurps the place of his predecessor's. To this succeeds a smaller apartment, which, like the 2 lateral rooms with which it communicates, has a vaulted roof; and beyond is an adytum of the late date of Ptolemy Physcon.

Several blocks, used at a later period to repair the wall of the inner or upper court, bear hieroglyphics of various epochs, having been brought from other structures; among which the most remarkable are—one containing the name of King Horus, the predecessor of Rameses I., and mentioning "the father of his father's father's father,

Thothmes III., who was, in reality, his fourth ancestor; and another of the 4th year of Menephtah, the son of Rameses II.

On the E. side of the dromos, and about 600 ft. from the pedestals of the obelisks, are the fragments of granite sphinxes and calcareous columns of an early epoch, at least coëval with the founder of these structures; and a short distance beyond them is a path leading over the hills to the Tombs of the Kings.

7. TOMBS OF THE KINGS.—BAR, OR BIB'ÂN EL MOLOOK, "THE GATE" OR "GATES OF THE KINGS."

The distance from the river is about 3 miles. The road lies past the temple of Koorneh, and then enters a barren, desolate valley, utterly blasted by the heat of the sun. Near the entrance to the gorge in which are the tombs usually visited, belonging entirely to the XIXth and XXth dynasties, a branch path leads westward to another valley, in which are the tombs of the XVIIIth dynasty.

The principle of construction in the royal tombs at Bâb el Molook is entirely different from that which regulated the ordinary Egyptian mausoleum, as described in Sect. II., DESCRIPT. OF CAIRO, Exc. vii., *h*. Here there is no *mastabah*, and no exterior chambers, in which the surviving relations met at certain seasons to pay their respects to the dead. The "Tombs of the Kings" at Bâb el Molook are all excavated out of the rock, and consist of long inclined passages, with here and there halls and small chambers, penetrating to a greater or less distance into the heart of the mountain. Once the royal mummy was safely deposited in its resting-place, the entrance was built up, and the surrounding rock levelled, so as to leave no trace of the existence of the tomb. It has been conjectured by M. Mariette that the representatives, to a certain extent, of the *mastabâhs*, are to be found at Thebes in the temples that line the edge of the

desert. Thus the Rameseum would be, as it were, the *mastabah* of the tomb of Rameses II., situated in this valley; Medeenet Háboo, of the tomb of Rameses III.; Koorneh, of the tomb of Rameses I., and so on. These temples were cenotaphs, in which the memory of the king was preserved and worshipped.

The number of tombs now open in the principal valley is 25, but they are not all kings' tombs: some are those of princes and high functionaries. Strabo speaks of having seen about 40, but he included in this number those of the western valley, and, perhaps, the Tombs of the Queens.

It would be impossible to give a detailed account of all these tombs, which indeed differ very much in interest, or to offer any very satisfactory explanation of the paintings they contain. It will be sufficient to notice at length a few of the most important. They are known to the guides by the numbers affixed to them by Sir Gardner Wilkinson, but two or three of the best worth seeing have special designations.

No. 17. *The Tomb of Sethi I.*, commonly called *Belzoni's Tomb*.—This tomb, which was discovered by Belzoni, is by far the most remarkable for its sculpture and the state of its preservation. But the *plan* is far from being well regulated, and the deviation from one line of direction greatly injures its general effect; nor does the rapid descent by a staircase of 24 ft. in perpendicular depth, on a horizontal length of 29, convey so appropriate an idea of the entrance to the abode of death as the gradual talus of other of these sepulchres. To this staircase succeeds a passage of 18½ ft. by 9, including the jambs: and passing another door, a second staircase descends in horizontal length 25 ft.; beyond which 2 doorways and a passage of 29 ft. bring you to an oblong chamber 12 ft. by 14, where a pit, filled up by Belzoni, once appeared to form the utmost limit of the tomb. Part of its inner wall was composed of blocks of hewn stone, closely cemented together, and covered

with a smooth coat of stucco, like the other walls of this excavated catacomb, on which was painted a continuation of those subjects that still adorn its remaining sides.

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

The hollow sound of the wall of masonry above mentioned, and a small aperture, betrayed to Belzoni, the secret of its hidden chambers; and a palm-tree, supplying the place of the more classic ram, soon forced the intermediate barrier, whose breach displayed the splendour of the succeeding hall, at once astonishing and delighting its discoverer, whose labours were so gratefully repaid. But this was not the only part of the tomb that had been closed; the outer door was also blocked up with masonry; and the staircase before it was concealed by accumulated fragments, and by the earth that had fallen from the hill above. And it was the sinking of the ground at this part, from the water that had soaked through into the tomb, that led the peasants to suspect the secret of its position; which was revealed by them to Belzoni.

The four pillars of the first hall beyond the pit, which support a roof about 26 ft. square, are decorated, like the whole of the walls, with highly-finished and well-preserved sculptures, which from their vivid colours appear but the work of yesterday; and near the centre of the inner wall a few steps lead to a second hall, of similar dimensions, supported by two pillars, but left in an unfinished state, the sculptors not having yet commenced the outline of the figures the draughtsmen had but just completed. It is here that the first deviations from the general line

of direction occur; which are still more remarkable in the staircase that descends at the southern corner of the first hall.

To this last succeed two passages, and a chamber 17 ft. by 14, communicating by a door *nearly* in the centre of its inner wall, with the grand hall, which is 27 ft. square, and supported by six pillars. On either side of this hall is a small chamber, opposite the angle of the first pillars; and the upper end terminates in a vaulted saloon, 19 ft. by 30, in whose centre stood an alabaster sarcophagus, now in the Soane Museum, upon the immediate summit of an inclined plane, which, with a staircase on either side, descends into the heart of the argillaceous rock for a distance of 150 ft. When Belzoni opened this tomb it extended much farther; but the rock, which from its friable nature could only be excavated by supporting the roof with scaffolding, has since fallen, and curtailed a still greater portion of its original length.

This passage, like the entrance of the tomb and the first hall, was closed and concealed by a wall of masonry, which, coming even with the base of the sarcophagus, completely masked the staircase, and covered it with an artificial floor.

It seems hardly probable that the sacred person of an Egyptian king would be exposed in the inviting situation of these sarcophagi, especially when they took so much care to conceal the bodies of inferior subjects. It is true the entrance was closed, but the position of a monarch's tomb would be known to many besides the priesthood, and traditionally remembered by others; some of whom, in later times, might not be proof against the temptation of such rich plunder. The priests must at least have foreseen the chance of this; and we know that many of the tombs were plundered in very early times; several were the resting-places of later occupants; some were burnt and reoccupied (probably at the time of the Persian invasion); and others were usurped by Greeks.

Some of the sepulchres of the kings

were open from a very remote period, and seen by Greek and Roman visitors, who mention them in inscriptions written on their walls, as the *syringes* (*συνίγγες*) or tunnels—a name by which they are described by Pausanias; and Diodorus, who, on the authority of the priests, reckons 47, says that 17 remained in the time of Ptolemy Lagus. From this we may infer that 17 were then open, and that the remaining 30 were closed in his time. Strabo too supposes their total number to have been about 40.

A small chamber and two niches are made in the N.W. wall of this part of the grand hall; and at the upper end a step leads to an unfinished chamber, 17 ft. by 43, supported by a row of four pillars. On the S.W. are other niches, and a room about 25 ft. square, ornamented with two pillars and a broad bench (hewn, like the rest of the tomb, in the rock) around three of its sides, 4 ft. high, with four shallow recesses on each face, and surmounted by an elegant Egyptian cornice. It is difficult to understand the purport of it, unless its level summit served as a repository for the mummies of the inferior persons of the king's household; but it is more probable that these were also deposited in pits.

The total horizontal length of this catacomb is 320 ft., without the inclined descent below the sarcophagus, and its perpendicular depth 90. But, including that part, it measures 470, and in depth about 180 ft., to the spot where it is closed by the fallen rock.

The *sculptures* in the first passage consist of lines of hieroglyphics relating to the king Sethi, or Osirei, "the beloved of Phtah," who was the father of Rameses II. and the occupant of the tomb. In the staircase which succeeds it are on one side 37, on the other 39 genii of various forms; among which a figure represented with a stream of tears issuing from his eyes is remarkable from having the (Coptic) word *rimi*, "lamentation," in the hieroglyphics above.

In the next passage are the boats of Kneph; and several descending planes, on which are placed the valves

of doors, probably referring to the descent to Amenti. The goddess of Truth or Justice stands at the lower extremity. In the small chamber over the pit the king makes offerings to different gods, Osiris being the principal deity. Athor, Horus, Isis, and Anubis, are also introduced.

On the pillars of the first hall the monarch stands in the presence of various divinities, who seem to be receiving him after his death. But one of the most interesting subjects here is a procession of four different people, of red, white, black, and again white complexions, four by four, followed by Re, "the sun." The four red figures are Egyptians, designated under the name *rôt*, "mankind;" the next, a white race, with blue eyes, long bushy beards, and clad in a short dress, are a northern nation, with whom the Egyptians were long at war, and appear to signify the nations of the north; as the negroes (called *Nahsi*) the south; and the four others, also a white people, with a pointed beard, blue eyes, feathers in their hair, and crosses or other devices about their persons, and dressed in long flowing robes, the east. These then are not in the character of prisoners, but a typification of the four divisions of the world, or the whole human race, and are introduced among the sculptures of these sepulchres in the same abstract sense as the trades of the Egyptians in the tombs of private individuals; the latter being an epitome of human life, as far as regarded that people themselves, the former referring to the inhabitants of the whole world.

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

Though not the most striking, the most interesting drawings in this tomb are those of the next hall, which was left unfinished; nor can any one look upon those figures with the eye of a draughtsman, without paying a

just tribute to the freedom of their outlines.

In preparing the wall to receive the bas-reliefs it was sometimes customary to portion it out into squares; but it was not the method *universally* adopted for drawing Egyptian figures. We see in this and other places that they were sketched without that prescribed measurement; and it is probable that this was principally used when a copy was made of an original drawing—a method adopted by us at the present day. Here we find that the position of the figures was first traced with a red colour by the draughtsman; when, having been submitted to the inspection of the master-artist, those parts which he deemed deficient in proportion or correctness of attitude were altered by him in black ink (as appears to have been the case in the figures here designed); and in that state they were left for the chisel of the sculptor. But on this occasion the death of the king or some other cause prevented their completion; though their unfinished condition, so far from exciting our regret, affords a satisfactory opportunity of appreciating the skill of the Egyptian draughtsmen. We here see the bold decided line which was the aim of all antique drawing. In these figures some of the lines are a foot or a foot and a quarter in length; as from the shoulder to the elbow, or the knee to the instep; and done at a single stroke; while the red lines of the inferior artist, and his *pentimenti*, show, that, though he occasionally failed in the perfect use of his pencil, he was instructed in the same bold style of drawing, and in the importance of one long-continuous outline.

The subjects in the succeeding passages refer mostly to the liturgies or ceremonies performed to the deceased monarch. In the square chamber beyond them the king is seen in the presence of the deities Athor, Horus, Anubis, Isis, Nefre-Atmoo, and Phtah.

The grand hall contains numerous subjects, among which are a series of mummies, each in its own repository, whose folding-doors are thrown open;

and it is probable that all the parts of these catacombs refer to different states through which the deceased passed, and the various mansions of Hades or Amenti. The representations of the door-valves at their entrance tend to confirm this opinion; while many of the subjects relate to the life and actions of the deceased, and many are similar to those in the 'Book of the Dead.'

In the side chambers are some mysterious ceremonies connected with fire, and various other subjects; and the transverse vaulted part of the great hall, or saloon of the sarcophagus, ornamented with a profusion of sculpture, is a termination worthy of the rest of this grand sepulchral monument. In the chamber on the l., with the broad bench, are various subjects; some of which, especially those appearing to represent human sacrifices, may refer to the initiation into the higher mysteries, by the supposed death and regeneration of the Neophyte.

Although when this tomb was discovered by Belzoni it had already, at some remote period, been opened and violated, no injury had been done to the sculptures on the walls, and when he first saw it every bas-relief was perfect, and the paintings as vivid and fresh as the day they were done. Fifty years' exposure to the tender mercies of the *savan*, the antiquity-monger, and the tourist, have considerably spoilt its original beauty, and the thoughtful visitor cannot fail to mark with regret the spoliations and defacements to which it has been subjected.

No. 11. *The Tomb of Rameses III.* commonly called *Bruce's*, or *The Harpers' Tomb*.—This tomb was discovered by the traveller Bruce, hence one of its names. The other appellation is derived from the famous picture in one of the chambers of the men playing the harp. The execution of the sculptures is inferior to that in No. 17, but the nature of the subjects is more interesting.

The line of direction in this catacomb, after the first 130 ft., is interrupted by the vicinity of the adjoining

tomb, and makes, in consequence, a slight deviation to the rt. of 13 ft., when it resumes the same direction again for other 275, which give it a total length of 405 ft.

Its plan differs from that of No. 17, and the rapidity of its descent is considerably less, being perpendicularly only 31 ft.

The most interesting part is unquestionably the series of small chambers in the two first passages, since they throw considerable light on the style of the furniture and arms, and consequently on the manners and customs, of the Egyptians.

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

In the opposite chamber are several boats, with square chequered sails, some having spacious cabins, and others only a seat near the mast. They are richly painted, and loaded

with ornaments; and those in the lower lines have the mast and yard lowered over the cabin.

The succeeding room, on the rt. hand, contains the various arms and warlike implements of the Egyptians; among which are knives, quilted helmets, spears, *yatakans*, or daggers, quivers, bows, arrows, falchions, coats of mail, darts, clubs, and standards. On either side of the door is a black cow with the head-dress of Athor, one accompanied by hieroglyphics signifying the N., the other by those of the S.; intimating that these are the legends of Upper and Lower Egypt. The blue colour of some of the weapons suffices to prove them to have been of steel, and is one of several strong arguments in favour of the conclusion that the early Egyptians were acquainted with the use of iron. The next chamber has chairs of the most elegant form, covered with rich drapery, highly ornamented, and in admirable taste; nor can any one who sees the beauty of Egyptian furniture refuse for one moment his assent to the fact that this people were greatly advanced in the arts of civilisation and the comforts of domestic life. Sofas, couches, vases of porcelain and pottery, copper utensils, caldrons, rare woods, printed stuffs, leopard-skins, baskets of a very neat and graceful shape, and basins and ewers, whose designs vie with the productions of the cabinet-maker, complete the interesting series of these paintings.

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

forms of the god Osiris, having various attributes.

The second chamber, on the opposite side, merely offers emblems and deities. In the next are birds, and some productions of Egypt, as geese and quails, eggs, pomegranates, grapes, with other fruits and herbs, among which last is the *ghulga*, or *Periploca secamone* of Linnaeus, still common in the deserts of Egypt, and resembling in form the ivy, which is unknown in the country. The figures in the lower line are of the god Nilus.

In the succeeding chamber are rudders and sacred emblems; and the principal figures in the last are two harpers playing on instruments of not inelegant form before the god Moui, or Hercules. From these the tomb received its name. One (if not both) of the minstrels is blind.

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

The subjects in the first passage, after the recess to the right, are similar to those of No. 17, and are supposed to relate to the descent to Amenti; but the figure of Truth, and the other groups in connection with that part of them, are placed in a square niche. The character of the four people in the first hall differs slightly from those of the former tomb; four blacks, clad in African dresses, being substituted instead of the Egyptians, though the same name, *Rôt*, is introduced before them.

Beyond the grand hall of the sarcophagus are three successive passages, in the last of which are benches intended apparently for the same purpose as those of the lateral chamber in No. 17, to which they are greatly inferior in point of taste. The large granite sarcophagus was removed hence by Mr. Salt. This tomb is much de-

faced, and the nature of the rock was unfavourable for sculpture. There are several Greek *graffiti*, a fact which shows that it was one of those open during the reign of the Ptolemies.

No 9. *The Tomb of Rameses VI.*, called, as we learn from the *graffiti* inside, by the Romans the *Tomb of Memnon*, probably from its being the handsomest then open; though the title of Miamun given to the occupant of this catacomb, in common with many other of the Pharaohs, may have led to this error. It was greatly admired by the Greek and Roman visitors, who expressed their satisfaction by *ex-votos*, and inscriptions of various lengths, and who generally agree that, having "examined these *syringes*" or tunnels, that of Memnon had the greatest claim upon their admiration; though one morose old gentleman, of the name of Epiphanius, declares he saw nothing to admire "but the stone," meaning the sarcophagus, near which he wrote his laconic and ill-natured remark: *Επιφανιος ιστορησα ουδεν δε εθαυμασα η μη τον λιθον*. In the second passage, on the left going in, immediately under the figure of a wicked soul, returning from the presence of Osiris in the form of a pig, is a longer inscription of an Athenian, the *Daduchus* (*δαδουχος*) of the Eleusinian mysteries, who visited Thebes in the reign of Constantine. This was about sixty years before they were abolished by Theodosius, after having existed for nearly 1800 years. The inscription is also curious, from the writer's saying that he visited the *συριγγες* "a long time after the divine Plato."

The total length of this tomb is 342 ft., with the entrance passage, the perpendicular depth below the surface 24 ft. 6 in.; and in this gradual descent, and the regularity of the chambers and passages, consists the chief beauty of its plan. The general height of the first passages is 12 and 13 ft., about two more than that of No. 11, and three more than that of No. 17.

The sculptures differ from those of the above-mentioned tombs, and the figures of the four nations are not in-

troduced in the first hall; but many of the ceilings present many very interesting astronomical subjects.

In the last passage before the hall of the sarcophagus, the tomb No. 12 crosses over the ceiling, at whose side an aperture has been forced at a later epoch. The sarcophagus, which is of granite, has been broken and lies in a ruined state near its original site. The vaulted roof of the hall presents an astronomical subject, and is richly ornamented with a profusion of small figures. Indeed all the walls of this tomb are loaded with very minute details, but of small proportions.

No. 8. *The Tomb of Menephtah*, the son of Rameses II. On the left side, entering the passage, is a group of very superior sculpture, representing the king and the god Re.

The style of this tomb resembles that of No. 17, and others of that epoch; and in the first hall are figures of the four nations. The descent is very rapid, which, as usual, takes off from that elegance so much admired in No. 9; and the sculptures, executed in intaglio on the stucco, have suffered much from the damp occasioned by the torrents, which, when the rain falls, pour into it with great violence from a ravine near its mouth. Its length, exclusive of the open passage of 40 ft. in front, is 167 ft. to the end of the first hall, where it is closed by sand and earth. This was also one of the seventeen mentioned by Diodorus.

No. 6. *The Tomb of Rameses IX.* The sculptures differ widely from those of the preceding tombs. In the third passage they refer to the generative principle. The features of the king are peculiar, and, from the form of the nose, so very unlike that of the usual Egyptian face, there is no doubt that their sculptures actually offer portraits. On the inner wall of the last chamber, or hall of the sarcophagus, is a figure of the child Harpocrates, seated in a winged globe; and from being beyond the sarcophagus, which was the abode of death, it appears to

refer to the well-known idea that dissolution was followed by reproduction into life. The total length of this tomb is 243 ft., including the outer entrance of 25. It was open during the time of the Ptolemies.

No. 2. *Tomb of Rameses IV.* This is a small but elegant tomb, 218 ft. long, including the hypæthral passage of 47. The colossal granite sarcophagus remains in its original situation, though broken at the side, and is 11 ft. 6 in. by 7, and upwards of 9 ft. in height. The bodies found in the recesses behind this hall seem to favour the conjecture that they were intended, like those before mentioned, in Nos. 11 and 17, as receptacles for the dead. The inscriptions prove it to have been one of the seventeen open in the time of the Ptolemies.

No. 14. *Tomb of Pthah-se-ptah*, who seems to have reigned in right of his wife, the queen Taosiri; as she occurs sometimes alone, making offerings to the gods, and sometimes in company with her husband. This catacomb was afterwards appropriated by king Sethi, or Osirei II., and again by his successor, whose name is met with throughout on the stucco which covers part of the former sculptures, and *in intaglio* on the granite sarcophagus in the grand hall. In the passages beyond the staircase the subjects relate to the liturgies of the deceased monarch, and in the side chamber to the l. is a bier attended by Anubis, with the vases of the four genii beneath it. In the first grand vaulted hall, below the cornice which runs round the lower part, various objects of Egyptian furniture are represented, as metal mirrors, boxes and chairs of very elegant shape, vases, fans, arms, necklaces, and numerous insignia. In the succeeding passages the subjects resemble many of those in the unfinished hall of No. 17. The sculptures are in intaglio; but whenever the name of the king appears it is merely painted on the stucco; and those in the second vaulted hall are partly in intaglio and partly in out-

line, but of a good style. The sarcophagus has been broken, and the lid, on which is the figure of the king in relief, has the form of the royal name or oval.

This tomb was open in the time of the Ptolemies. Its total length is 363 ft., without the hypæthral entrance, but it is unfinished; and behind the first hall another large chamber with pillars was intended to have been added.

No. 15. *Tomb of Sethi, or Osirei II.* The figures at the entrance are in relief, and of very good style. Beyond this passage it is unfinished. Part of the broken sarcophagus lies on the other side of the hall. It bears the name of this monarch in intaglio; and his figure on the lid, a fine specimen of bold relief in granite, is raised 9 in. above the surface. This catacomb was open at an early epoch. Its total length is 236 ft.

No. 16. *Tomb of Rameses I.*, the father of Sethi I., and grandfather of Rameses II., being the oldest tomb hitherto discovered in this valley, and among the number of those opened by Belzoni. The sarcophagus within it bears the same name.

Mention has already been made of a ravine which branches off from the main valley of the Tombs of the Kings, and which is commonly called the *Western Valley*. In it are the tombs of the last kings of the XVIIIth dynasty. Among them is the *tomb of Amunoph III.* It is of considerable size, but the line of direction varies in three different parts, the first extending to a distance of 145 ft., the second 119, and the third 88, being a total of 352 ft. in length, with several lateral chambers. Towards the end of the first line of direction is a well now nearly closed, intended to prevent the ingress of the rain-water and of the too curious visitor; and this deviation may perhaps indicate the vicinity of another tomb behind it.

It is probable that there are more tombs in this valley belonging to kings

of the XVIIIth dynasty, the discovery of which would be very interesting.

All who have the time and are not too tired, instead of returning to the river by the way they came, should climb the footpath that leads up from the eastern valley of the Tombs of the Kings to the top of the mountain overlooking the plain of Thebes, and immediately above the temple of Dayr el Bahree. Not only is the view to be obtained from the high peak, to the right of the flat plateau on which the path emerges, the most beautiful in Egypt, but one can understand the map of Thebes better from this point than from anywhere else.

8. TOMBS OF PRIESTS AND PRIVATE INDIVIDUALS.

It is difficult to determine what particular portions of the vast Necropolis of Thebes were set apart for the sepulture of the various classes of persons, but it may be observed that in those places where the compact nature of the rock was not suited for large excavations, the tombs of the priests and important functionaries are invariably met with, while those of persons of inferior rank are to be looked for, either in the plain beneath, or in the less solid parts of the adjacent hills.

It is equally impossible to class the different parts of the Necropolis according to their antiquity, as tombs of a remote epoch are continually intermixed with those of more recent date. There is every reason, however, to believe that the oldest tombs at Thebes are to be found near Koorneh in the hill behind the temple.

This cemetery, which is called *Drah Abou'l Negga*, contains tombs of the XIth-dynasty period. The coffins of two kings named Entef of that dynasty were found there, and are now at Paris. There are also tombs of the XVIIIth, and of the beginning of the XVIIIth dynasty. Here was found, by M. Mariette in 1859, the coffin of Queen Aah-Hotep, with the magnificent collection of jewellery now in the Cairo Museum (see Sect. II., *DESCRIPT.*

OF CAIRO, § 17). There are no tombs at *Drah Abou'l Negga* worth seeing, but it is a curiously weird place with its barren terraced hills covered with the débris of the excavations.

Tombs of the Assaséef.—Continuing in a S. direction from *Drah Abou'l Negga*, we reach another part of the necropolis, situated as it were in the centre of the amphitheatre at the back of which is Dayr el Bahree. The Tombs of the Assaséef, as they are called, are excavated out of the hard white limestone which forms the nucleus of the Libyan hills; and to this circumstance must be attributed the dilapidated state in which they now are, they having been destroyed and broken up for the sake of the lime. They are not less remarkable for their extent than for the profusion and detail of their ornamental sculpture. The smallest commence with an outer court, decorated by a peristyle of pillars. To this succeeds an arched entrance to the tomb itself, which consists of a long hall, supported by a double row of four pillars, and another of smaller dimensions beyond it, with four pillars in the centre.

The largest of all the Tombs of the Assaséef, and indeed of all the sepulchres of Thebes, far exceeding in extent any of the Tombs of the Kings, is that of a certain Petamunoph, situated at the extreme west of the cemetery. Its outer court or area is 103 ft. by 76, with a flight of steps descending to its centre from the entrance, which lies between two massive crude-brick walls, once supporting an arched gateway. The inner door, cut like the rest of the tomb in the limestone rock, leads to a second court, 53 ft. by 67, with a peristyle of pillars on either side, behind which are two closed corridors. That on the W. contains a pit and one small square room, and the opposite one has a similar chamber, which leads to a narrow passage, once closed in two places by masonry, and evidently used for a sepulchral purpose.

Continuing through the second area, you arrive at a porch whose arched summit, hollowed out of the rock, has

the light form of a small segment of a circle; and from the surface of the inner wall project the cornice and mouldings of an elegant doorway.

This opens on the first hall, 53 ft. by 37, once supported by a double line of 4 pillars, dividing the nave (if I may so call it) from the aisles, with half pillars as usual attached to the end walls. Another ornamented doorway leads to the second hall, 32 ft. square, with 2 pillars in each row, disposed as in the former. Passing through another door you arrive at a small chamber, 21 ft. by 12, at whose end wall is a niche, formed of a series of jambs, receding successively to its centre. Here terminates the first line of direction. A square room lies on the left (entering), and on the right another succession of passages, or narrow apartments, leads to 2 flights of steps, immediately before which is another door on the right. Beyond these is another passage, and a room containing a pit 45 ft. deep, which opens at about one-third of its depth on a lateral chamber.

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

Returning through this range of passages, and re-ascending the 2 staircases, the door above alluded to presents itself on the l. hand. You shortly arrive at a pit (opening on another set of rooms, beneath the level of the upper ground-plan), and, after passing it, a large square, surrounded by long passages, arrests the attention of the curious visitor. At each angle is the figure of one of the 8 following goddesses — Neith, Sâte, Isis Nephthys, Nepte, Justice, Selk, and Athor—who, standing with outspread arms, preside over and protect the sacred enclosure, to which they front and are attached.

Eleven niches, in six of which are small figures of different deities, occur at intervals on the side walls, and the summit is crowned by a frieze of hieroglyphics. Three chambers lie behind this square, and the passage which goes round it descends

on that side, and rejoins, by an ascending talus on the next, the level of the front. A short distance beyond is the end of this part of the tomb; but the above-mentioned pit communicates with a subterranean passage opening on a vaulted chamber, from whose upper extremity another pit leads, downwards, to a second, and, ultimately, through the ceiling of the last, upwards, to a third apartment coming immediately below the centre of the square above noticed. It has one central niche, and seven on either side, the whole loaded with hieroglyphical sculptures, which cover the walls in every part of this extensive tomb.

An idea of its length, and consequently of the profusion of its ornamental details, may be gathered from a statement of the total extent of each series of the passages, both in the upper and under part of the excavation. From the entrance of the outer area to the first deviation from the original right line is 320 ft. The total of the next range of passages to the chamber of the great pit is 177 ft. The third passage, at right angles to this last, is 60 ft.; that passing over the second pit is 125 ft.; and adding to these three of the sides of the isolated square, the total is 862 ft., independent of the lateral chambers.

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

In one of the side chambers is the royal name, which may possibly be of king Horus of the XVIIIth dynasty. If so, this wealthy priest might seem to have lived in the reign of that Pharaoh; but the style of the sculptures would rather confine his era to the later period of the XXVth dynasty.

The wealth of private individuals who lived under this dynasty, and immediately before the Persian inva-

sion, was very great; nor can any one, on visiting these tombs, doubt a fact corroborated by the testimony of Herodotus and other authors, who state that Egypt was most flourishing about the reign of Amasis.

But though the labour and expense incurred in finishing them far exceed those of any other epoch, the execution of the sculptures, charged with ornament and fretted with the most minute details, is far inferior to that in vogue during the reign of the XVIIIth dynasty, when freedom of drawing was united with simplicity of effect. And the style of the subjects in the catacombs of this last-mentioned era excites our admiration, no less than the skill of the artists who designed them; while few of those of the XXVIth dynasty can be regarded with a similar satisfaction, at least by the eye of an Egyptian antiquary. One, however, of these tombs, bearing the name of an individual who lived under the 1st Psammetichus, deserves to be excepted as the subjects there represented tend to throw considerable light on the manners and customs, the trades and employments, of the Egyptians; and there are some elegant and highly-finished sculptures in the area of a tomb immediately behind that of Petamunoph.

The date of the tombs in this Necropolis is of the XIXth, XXIInd, and XXVIth dynasties. Unfortunately, those that remain worth seeing are few, and not very interesting. In visiting them the best plan is to trust to the guides, who know which are worth showing. The large tomb of Petamunoph is so infested with bats, that visitors who dislike these animals had better not venture into it.

Tombs of Sheykh Abd-el-Koorneh.—Continuing in a southerly direction from the Assaséef, another burying-ground is reached, consisting of tombs hollowed out of the hill called Sheykh Abd-el-Koorneh, immediately behind the Rameseum. The principle of these tombs is the same as those at Beni Hassan,—a chamber hollowed out in the rock to serve as a mortuary

chapel, and a well leading from it to the vault in which reposed the mummied body. From a distance the great square doors of these tombs, extending in symmetrical order along the side of the hill, have all the appearance of the batteries of a fortress.

Many of them are covered with most interesting sculptures, to give a detailed account of which, however, would take up too much space here. It will be sufficient to mention and describe some of the more important. Like the Tombs of the Kings, they were numbered by Sir G. Wilkinson, and the numbers still remain, and are known to the guides, who will conduct the visitor to those best worth seeing, and in the best state of repair. It may be mentioned that Nos. 16 and 35 are considered the most interesting.

No. 14 is much ruined, but remarkable as being the only one in which a drove of pigs is introduced. They are followed by a man holding a knotted whip in his hand, and would appear, from the wild plants before them, to be a confirmation of Herodotus's account of their employment to tread-in the grain after the inundation; which singular use of an animal so little inclined by its habits to promote agricultural objects has been explained by supposing they were introduced beforehand, to clear the ground of the roots and fibres of the weeds which the water of the Nile had nourished on the irrigated soil. They are here brought, with the other animals of the farmyard, to be registered by the scribes; who, as usual, note down the number of the cattle and possessions of the deceased; and they are divided into three distinct lines, composed of sows with young, pigs, and boars. The figures of the animals in this catacomb are very characteristic.

No. 16 is a *very interesting tomb*, as well in point of chronology as in the execution of its paintings. Here the names of four kings, from the third Thothmes to Amunoph III. inclusive, satisfactorily confirm the order of their

succession as given in the Abydos tablet and the lists of Thebes. In the inner chamber, the inmate of the tomb, a "royal scribe," or basilicogrammat, undergoes his final judgment previous to admission into the presence of Osiris. Then follows a long procession, arranged in four lines, representing the lamentations of the women, and the approach of the coffin, containing the body of the deceased, drawn on a sledge by four oxen. In the second line men advance with different insignia belonging to the king Amunoph; in the third, with various offerings, a chariot, chairs, and other objects; and in the last line a priest, followed by the chief mourners, officiates before the boats, in which are seated the basilicogrammat and his sister.

"The rudders," according to Herodotus, "are passed through the keel;" or rather attached to the top of the sternpost, or to the taffrail, in their larger boats of burthen, while those of smaller size have one on either side. They consist, like the other, of a species of large paddle, with a rope fastened to the upper end, by which their sway on the centre of motion is regulated to and fro. One square sail, lowered at pleasure over the cabin, with a yard at the top and bottom, is suspended at its centre to the summit of a short mast, which stands in the middle, and is braced by stays fastened to the fore and after part of the boat.

On the opposite wall is a fowling and fishing scene; and the dried fish suspended in the boat remind us of the observations of Herodotus and Diodorus, who mention them as constituting a very considerable article of food among this people; for, with the exception of the priesthood, they were at all times permitted to eat those which were not comprised among the sacred animals of the country. Here is also the performance of the liturgies to the mummies of the deceased. Nor do the paintings of the outer chamber less merit our attention. Among the most interesting is a party entertained at the house of the royal scribe, who, seated with his mother, caresses on

his knee the youthful daughter of his sovereign, to whom he had probably been tutor. Women dance to the sound of the Egyptian guitar in their presence, or place before them vases of flowers and precious ointment; and the guests, seated on handsome chairs, are attended by servants, who offer them wine in "golden goblets," each having previously been welcomed by the usual ceremony of having his head anointed with sweet-scented ointment. This was a common custom; and in another of these tombs a servant is represented bringing the ointment in a vase, and putting it on the heads of the guests, as well as of the master and mistress of the house. A lotus-flower was also presented to them on their arrival.

In the lower part of the picture, a minstrel, seated *cross-legged*, according to the custom of the East, plays on a harp of seven strings, accompanied by a guitar, and the chorus of a vocal performer, the words of whose song appear to be contained in eight lines of hieroglyphics, which relate to Amun, and to the person of the tomb, beginning, "Incense, drink-offerings, and sacrifices of oxen," and concluding with an address to the basilicogrammat. Beyond these an ox is slaughtered, and two men, having cut off the head, remove the skin from the legs and body. Servants carry away the joints as they are separated, the head and fore-leg with the shoulder being the first, the other legs and the parts of the body following in proper succession. A mendicant receives a head from the charity of one of the servants, who also offers him a bottle of water. This gift of the head shows how great a mistake Herodotus has made on the subject, when he says, "no Egyptian will taste the head of any species of animal." There were no Greeks in Egypt at the time this was painted; and the colour of the man (for the Egyptians were careful in distinguishing that of foreigners) is the same as usually given to the inhabitants of the valley of the Nile. Indeed the head is always met with, even in an Egyptian kitchen. On the

opposite wall are some buffoons who dance to the sound of a drum, and other subjects.

In No. 17 is a very rich *assortment of vases*, necklaces, and other ornamental objects, on the innermost corner to the rt. (entering); and some scribes on the opposite wall, take account of the cattle and possessions of the deceased. A forced passage leads to the adjoining tomb, where, at one end of the front chamber, are several interesting subjects, as chariot makers, sculptors, cabinet-makers, and various trades; and at the other two pyramidal towers, with the tapering staffs to which streamers were usually attached, and with two sitting statues in front. On the opposite side a guest arrives in his chariot at the house of his friend, attended by six running-footmen, who carry his sandals, tablet, and stool. "He is very late," and those who have already come to the entertainment are seated in the room, listening to a band of music, composed of the harp, guitar, double-pipe, lyre, and tambourine, accompanied by female choristers.

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

No. 31 presents some curious subjects, among which are offerings of gold rings, eggs, apes, leopards, ivory, ebony, skins, and a camelopard, with several other interesting frescoes, unfortunately much destroyed. Over the eggs is the word *soouhi*, in the hieroglyphics, signifying "*eggs*." The names of the Pharaohs here are Thothmes I. and III. In the inner room is a chase, and the chariot of the chasseur, partially preserved.

In No. 33 the chief object worthy of notice is the figure of a queen, wife of Thothmes III. and mother of Amunoph II., holding her young son in her lap, who tramples beneath his

feet nine captives of nations he afterwards subdued. Before the canopy, under which they are seated, are a fan-bearer, some female attendants, and a minstrel who recites to the sound of a guitar the praises of the young king. On the corresponding wall is a collection of furniture and ornamental objects, with the figures of Amunoph II., his mother, and Thothmes I. On the opposite wall, an offering of ducks and other subjects are deserving of notice.

No. 34 has the name of the same Amunoph and of Thothmes I., his immediate predecessor. It contains a curious design of a garden and vineyard, with other subjects. The next tomb to this, on the south, though much ruined, offers some excellent drawing, particularly in some dancing figures to the left (entering), whose graceful attitudes remind us rather of the Greek than the Egyptian school; and indeed, were we not assured by the name of Amunoph II. of the remote period at which they were executed, we might suppose them the production of a Greek pencil. (See woodcut 236, 'Anc. Eg'.)

On the right-hand wall are some very elegant vases, of what has been called the Greek style, but common in the oldest tombs in Thebes. They are ornamented as usual with *arabesques* and other devices. Indeed all these forms of vases, the so-called *Tuscan* border, and many of the painted ornaments which exist on Greek remains, are found on Egyptian monuments of the earliest epoch, long before the Exodus of the Israelites; plainly removing all doubts as to their original invention. Above these are curriers, chariot-makers, and other artisans. Others are employed in *weighing* gold and silver rings, the property of the deceased.

The Egyptian weights were an entire calf, the head of an ox (the half weight), and small oval balls (the quarter weights); and they had a very ingenious mode of preventing the scale from sinking, when the object they

weighed was taken out, by means of a ring upon the beam.

The semicircular knife used for cutting leather is precisely similar to that employed in Europe at the present day for the same purpose, of which there are several instances in other parts of Thebes; and another point is here satisfactorily established, that the Egyptian chariots were of wood, and not of bronze, as some have imagined.

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

No. 35 is by far the most curious of all the private tombs in Thebes, since it throws more light on the manners and customs of the Egyptians than any hitherto discovered.

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

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

In the third line are Ethiopians, who are styled "Gentiles of the South." The leaders are dressed in the Egyptian costume, the others have a girdle of skin, with the hair, as usual, outwards. They bring gold rings, and bags of precious stones (?) or rather gold-dust, hides, apes, leopards, ebony ivory, ostrich eggs and plumes, a

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camelopard, hounds with handsome collars, and a drove of long-horned oxen.

The fourth line is composed of men of a northern nation, clad in long white garments, with a blue border, tied at the neck, and ornamented with a cross or other devices. On their head is either a close cap, or their natural hair, short, and of a red colour, and they have a small beard. Some bring long gloves, which, with their close sleeves, indicaté as well as their white colour, that they are the inhabitants of a cold climate. Among other offerings are vases, similar to those of the Kufa, a chariot and horses, a bear, elephant, and ivory. Their name is Rotennoo, which reminds us of the Ratheni of Arabia Petrea; but the style of their dress and the nature of their offerings require them to have come from a richer and more civilised country, probably much farther to the north. Xenophon mentions gloves in Persia.

In the fifth line Egyptians lead the van, and are followed by women of Ethiopia (Cush), "the Gentiles of the South," carrying their children in a pannier suspended from their head. Behind these are the wives of the Rotennoo, who are dressed in long robes, divided into three sets of ample flounces.

The offerings being placed in the presence of the monarch, who is seated on his throne at the upper part of the picture, an inventory is taken of them by the Egyptian scribes. Those opposite the upper line consist of baskets of dried fruits, gold rings, and two obelisks.

On the second line are ingots and rings of silver, gold and silver vases of very elegant form, and several heads of animals of the same metals.

On the third are ostrich eggs and feathers, ebony, precious stones and rings of gold, an ape, several silver cups, ivory, leopard-skins, ingots and rings of gold, sealed bags of precious stones or gold-dust, and other objects; and on the fourth line are gold and silver rings, vases of the same metal, and of porcelain, with rare woods and

various other rich presents. (*See plate at end of vol. i. 1, 'Anc. Eg.'*)

The inner chamber contains subjects of the most interesting and diversified kind. Among them, on the left (entering), are cabinet-makers, carpenters, rope-makers, and sculptors, some of whom are engaged in levelling and squaring a stone, and others in finishing a sphinx, with two colossal statues of the king. The whole process of brick-making is also introduced. Their bricks were made with a simple mould; the stamp (for they bore the name of a king, or of some high-priest) was not on the pallet, but was apparently impressed on the upper surface previous to their drying.

The makers are not, however, Jews, as some have supposed; but of the countries mentioned in the sculptures. It is sufficiently interesting to find a subject illustrating so completely the description of the Jews and their taskmasters given in the Bible; without striving to give it an importance to which it has no claim. (*'Anc. Eg.,' vol. ii. p. 99.*)

Others are employed in heating a liquid over a charcoal fire, to which are applied, on either side, a pair of bellows. These are worked by the feet, the operator standing and pressing them alternately, while he pulls up each exhausted skin by a string he holds in his hand. In one instance the man has left the bellows, but they are raised, as if full of air, which would imply a knowledge of the valve. Another singular fact is learnt from these paintings—their acquaintance with the use of glue—which is heated on the fire, and spread with a thick brush on a level piece of board. One of the workmen then applies two pieces of different coloured wood to each other, and this circumstance seems to decide that glue is here intended to be represented rather than a varnish or colour of any kind.

On the opposite wall the attitude of a maid-servant pouring out some wine to a lady, one of the guests, and returning an empty cup to a black

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

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

Other *very curious sculptures* adorn a tomb, immediately below the isolated hill to the west of the entrance of the Assaséef. In the outer chamber is the most complete procession of boats of any met with in the catacombs of Thebes. Two of them contain the female relatives of the deceased, his sister being chief mourner. One has on board the mummy, deposited in a shrine, to which a priest offers incense; in the other several women seated, or standing on the roof of the cabin, beat their heads in token of grief. In a third boat are the men, who make a similar lamentation, with two of the aged matrons of the family; and three others contain the flowers and offerings furnished by the priests for the occasion, several of whom are also in attendance. (*'Anc. Eg.,' plate 84.*)

The Egyptians could not even here resist their turn for caricature. A small boat, owing to the retrograde movement of a larger one that had grounded and was pushed off the bank, is struck by the rudder, and a large table, loaded with cakes and various things, is overturned on the boatmen as they row.

The procession arrives at the opposite bank, and follows the officiating priest along the sandy plain. The "sister" of the deceased, embracing the mummy, addresses her lost relative: flowers, cakes, incense, and various offerings are presented before the tomb; the ululation of the men and women continues without; and several females, carrying their children in shawls suspended from their shoulders, join in the lamentation.

On the corresponding wall, men and women, with the body exposed above the waist, throw dust on their heads, or cover their face with mud,—a custom recorded by Herodotus and Diodorus, and still retained in the funeral ceremonies of the Egyptian peasants to the present day. The former states that "the females of the family cover their heads and faces with mud, and wander through the city beating themselves, wearing a girdle, and having their bosoms bare, accompanied by all their intimate friends: the men also make similar lamentations in a separate company."

Besides other interesting groups on this wall are the figures of the mother, wife, and daughter of the deceased, following a funeral sledge drawn by oxen, where the character of the three ages is admirably portrayed.

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

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

Tombs of Koornet Murraee.—S.W. of the cemetery just described, after passing the temple of Dayr el Medeeneh, are some more tombs, similar in their character to those on the hill of Sheykh Abd el Koorneh, and known by the name of *Koornet Murraee*. Among them are one or two interesting ones, especially that of a certain Hooi, a great functionary of the XVIIIth dynasty. It is covered with paintings, which, unfortunately, as is the case in so many of the tombs, are fast disappearing. In one of the pictures the king is represented on his throne, within a richly-ornamented canopy, attended by a fan-bearer, who also holds his sceptre. A procession advances in four lines into his presence. The lower division consists of Egyptians of the sacerdotal and military classes, some ladies of consequence, and young people bringing bouquets and boughs of trees. They have just entered the gates of the royal court, and are preceded by a scribe, and others of the priestly order, who do obeisance before the deputy of his majesty, as he stands to receive them. This officer appears to have been the person of the tomb, and it is remarkable that he is styled "Royal Son," and "Prince of Cush," or Ethiopia. In the second line black "chiefs of Cush" bring presents of gold rings, copper, skins, fans, or umbrellas of feather-work, and an ox, bearing on its horns an artificial garden and a lake of fish. Having placed their offerings they prostrate themselves before the Egyptian monarch. A continuation of these presents follows in the third line, where, besides rings of gold, and bags of precious stones or gold-dust, are the camelopard, panthers' skins, and long-horned cattle, whose heads and horns are strangely ornamented with the heads and hands of negroes.

In the upper line, the queen of the same people arrives in a chariot drawn by oxen, and overshadowed by an *umbrella*, accompanied by her attendants, some of whom bear presents of gold. She alights, preceded and followed by the principal persons of her

suite, and advances to the presence of the king. This may refer to a marriage that was contracted between the Egyptian monarch and a princess of Ethiopia, or merely to the annual tribute paid by that people. Among the different presents are a chariot, shields covered with bulls' hides bound with metal borders and studded with pins, chairs, couches, headstools, and other objects. The dresses of the negroes differ in the upper line from those below, the latter having partly the costume of the Egyptians, with the plaited hair of their national head-dress; but those who follow the car of the princess are clad in skins, whose projecting tail, while it heightens the caricature the artist doubtless intended to indulge in, proves them to be persons of an inferior station, who were probably brought as slaves to the Egyptian monarch. Behind these are women of the same nation, bearing their children in a kind of basket suspended to their back. Many other interesting subjects cover the walls of this tomb, which throw much light on the customs of the Egyptians.

In another catacomb, unfortunately much ruined, is a spirited chase, in which various animals of the desert are admirably designed. The fox, hare, gazelle, ibex, eriel (*Antelope oryx*), ostrich, and wild ox fly before the hounds; and the porcupine and hyæna retire to the higher part of the mountains. The female hyæna alone remains, and rises to defend her young; but most of the dogs are represented in pursuit of the gazelles, or in the act of seizing those they have overtaken in the plain. The chasseur follows, and discharges his arrows among them as they fly. These arrows were very light, being made of reed, feathered and tipped with stone. They have been found in the tombs, together with those having metal points; both being used, as the sculptures show, at the same periods; the latter for war, the former for the chase.

In observing the accuracy with which the general forms and characters of their animals are drawn, one cannot but feel surprised that the

Egyptians should have had so imperfect a knowledge of the art of representing the trees and flowers of their country, which, with the exception of the lotus, palm, and dôm, can scarcely ever be identified; unless the fruit, as in the pomegranate and sycamore, is present to assist us.

At the entrance of a valley to the S.W. of Koornet Murraee are several tombs of the early date of Amunoph I., which claim the attention of the chronologer, rather than the admiration of the traveller who seeks elegant designs or interesting sculptures; and a series of pits and crude-brick chambers occupy the space between these and the brick enclosure of a Ptolemaic temple to the E. Among the most remarkable of these tombs is one containing the members of Amunoph's family, and some of his predecessors; and another, whose crude-brick roof and niche, bearing the name of the same Pharaoh, proves the existence of the arch at that period; a *crude-brick pyramid* of an early epoch; and a tomb, under the western rock, which offers to the curiosity of chronologers the names of three successive kings, and their predecessor Amunoph I., seated with a *black* queen. Other vaulted tombs have been found of kings of the XVIIIth and XIXth dynasties.

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

10. *Tombs of the Queens*.—About $\frac{1}{2}$ hour's walk from Koornet Murraee to the W. and about $\frac{1}{4}$ mile to the N.W. of Medeenet Haboo is the *valley of the queens' tombs*. But they have few attractions for those who are not interested in hieroglyphics; and who will be probably satisfied with the tombs of the kings, of Abd el Koorneh, and of the Assaséeef. Among the most distinguished names in the sepulchres of the queens are those of Amunmeit, or Amun-tmei, the daugh-

ter of Amunoph I.; of Taia, wife of the third Amunoph; of the favourite daughter of Rameses II.; and of the consort of Rameses V. In another appears the name of the third Rameses, but that of his queen is not met with either on its walls or on its broken sarcophagus. All these tombs have suffered from the effects of fire; and little can be satisfactorily traced of their sculptures, except in that of Queen Taia.

It is not improbable, from the hieroglyphics on the jamb of the inner door of this tomb, that these are the burying-places of the Pallacides, or Pellices Jovis, mentioned by Strabo and Diodorus; and the distance of 10 stadia from these "first" or westernmost tombs to the sepulchre of Osymandias agrees with that from the supposed Memnonium to this valley. The mummies of their original possessors must have suffered in the general conflagration which reduced to ashes the contents of most of the tombs in this and the adjacent valley of Dayr el Medeenah; and the bodies of inferior persons and of Greeks, less carefully embalmed, have occupied at a subsequent period the vacant burial-places of their royal predecessors. About $\frac{1}{4}$ hour's walk further to the S.W. is the *Gabbânet el Kerôd*, or "*Apes' Burial-ground*," so called from the ape-mummies found in the ravines of the torrents in its vicinity.

Among other unusual figures carefully interred here are small idols in form of human mummies, with the emblem of the god of generation. Their total length does not exceed 2 ft., and an exterior coat of coarse composition which forms the body, surmounted by a human head with the bonnet "of the upper country" made of wax, conceals their singular but simple contents of barley.

10. EASTERN BANK.—LUXOR, EL UKSOR, OR ABOO 'L HAGGAG, CALLED BY THE ANCIENT EGYPTIANS "SOUTHERN TAPÉ."

Luxor or *Luksor*, which occupies part of the site of ancient Diospolis,

still holds the rank of a market-town. Its name, Luksor, or El Kosôor, signifies "the Palaces," from the temple there erected by Amunoph III. and Rameses II. The former monarch built the original sanctuary and the adjoining chambers, with the addition of the large colonnade and the pylon before it, to which Rameses II. afterwards added the great court, the pyramidal towers, and the obelisks and statues.

These, though last in the order of antiquity, necessarily form the present commencement of the temple, which, like many others belonging to different epochs, is not "two separate edifices," but one and the same building. A dromos, connecting it with Karnak, extended in front of the two beautiful obelisks of red granite, whose four sides are covered with a profusion of hieroglyphics, no less admirable for the style of their execution than for the depth to which they are cut, which in many instances exceeds 2 inches. The faces of the obelisks, particularly those which are opposite each other, are remarkable for a slight convexity of their centres, which appears to have been introduced to obviate the shadow thrown by the sun, even when on a line with a plane-surface. The exterior angle thus formed by the intersecting lines of direction of either side of the face is about 3 degrees; and this is one of many proofs of their attentive observation of the phenomena of nature. The westernmost of these two obelisks has been removed by the French, and is the one now in the Place de la Concorde at Paris.

Behind the obelisks are two sitting statues of the same Rameses, one on either side of the pylon or gateway; but, like the former, they are much buried in the earth and sand accumulated around them. Near the N.W. extremity of the propyla another similar colossus rears its head amidst the houses of the village, which also conceal a great portion of the interesting battle-scenes on the front of the towers. Many of these are very spirited; and on the western tower is

the camp, surrounded by a wall, represented by Egyptian shields, with a guard posted at the gate. Within are chariots, horses, and the spoil taken from the enemy, as well as the holy place that held the Egyptian ark in a tent; instances of which are found on other monuments, as at Abou Simbel. There is also the king's chariot, shaded by a large umbrella or parasol.

At the doorway itself is the name of Sabaco, and on the abacus of the columns beyond, that of Ptolemy Philopator, both added at a later epoch.

The area within, whose dimensions are about 190 ft. by 170, is surrounded by a peristyle, consisting of two rows of columns, now almost concealed by hovels, and the mosk of the village. The line of direction no longer continues the same behind this court, the Ramesean front having been turned to the eastward; which was done in order to facilitate its connexion with the great temple of Karnak, as well as to avoid the vicinity of the river.

Passing through the pylon of Amunoph, you arrive at the great colonnade, where the names of this Pharaoh and of Amun-Toônkh (or Toónh) are sculptured. The latter, however, has been effaced, as is generally the case wherever it is met with, and those of Horus and of Sethi are introduced in its stead.

The length of the colonnade to the next court is about 170 ft., but its original breadth is still uncertain, nor can it be ascertained without considerable excavation. Indeed it can scarcely be confined to the line of the wall extending from the pylon, which would restrict its breadth to 67 ft., but there is no part of the wall of the front court where it could have been attached, as the sculpture continues to the very end of its angle. The side-columns were probably never added.

To this succeeds an area of 155 ft. by 167, surrounded by a peristyle of 12 columns in length and the same in breadth, terminating in a covered portico of 32 columns, 57 ft. by 111.

Behind this is a space occupying the whole breadth of the building, divided

into chambers of different dimensions, the centre one leading to a hall supported by four columns, immediately before the entrance to the isolated sanctuary.

On the E. of the hall is a chamber containing some curious sculpture, representing the *accouchement* of Queen Maut-ih-shoi, the mother of Amunoph. Two children nursed by the deity of the Nile are presented to Amun, the presiding divinity of Thebes; and several other subjects relate to the singular triad worshipped in this temple.

The original sanctuary was perhaps destroyed by the Persians; but the present one was rebuilt by Alexander (the son of Alexander, Ptolemy being governor of Egypt), and bears his name in the following dedicatory formula: "This work (?) made he, the king of men, lord of the regions, Alexander, for his father Amunre, president of Tápé (Thebes); he erected to him the sanctuary, a grand mansion, with repairs of sandstone, hewn, good, and hard stone, in lieu of? (that made by?) his majesty, the king of men, Amunoph." Behind the sanctuary are two other sets of apartments, the larger ones supported by columns and ornamented with rich sculpture, much of which appears to have been gilded. Between this part and the great columnar hall is one of the old chambers, measuring 34 ft. 6 by 57 ft. 1, with a semicircular niche. The walls are covered with frescoes of late Roman time; and it was evidently a court of law with the usual tribunal, in which are painted three figures larger than life wearing the toga and sandals. The centre one holds a staff or sceptre (scipio) in the right hand and a globe in the left; and near him was some object now defaced. The other two figures have each a scroll in one hand. On the walls to the right and left are the traces of figures, which are interesting from their costume; and on the side-wall to the E. are several soldiers with their horses, drawn with great spirit. The colours are much damaged by exposure, and the frescoes can hardly be distin-

guished. They probably date after the age of Constantine. The costumes are remarkable; and some of the men wear embroidered upper garments, tight hose, and laced boots, or shoes tied over the instep. The false wain-scot, or dado, below, is richly coloured in imitation of porphyry and other stones incrusting in patterns, and is better preserved than the frescoes of the upper part, where the old gods of Egypt in bas-relief have outlived the paintings that once concealed them. There appear to be traces of a small cross painted at one side of the tribune, and the figures have a nimbus round their heads, but without any of the character of Christian saints. Nor was the nimbus confined to saints by the early Christians.

Behind the temple is a stone quay, apparently of the late era of the Ptolemies or Cæsars, since blocks bearing the sculpture of the former have been used in its construction. Opposite the corner of the temple it takes a more easterly direction, and points out the original course of the river, which continued across the plain now lying between it and the ruins of Karnak, and which may be traced by the descent of the surface of that ground it gradually deserted. The southern extremity of the quay is of brick (probably a Roman addition), and indicates in like manner the former direction of the stream. The whole plan of the Temple of Luxor is very irregular, from its having been built on the bank of the river, and following the direction of this quay. At the present day it is so buried beneath modern mud-huts that little of it can be satisfactorily seen.

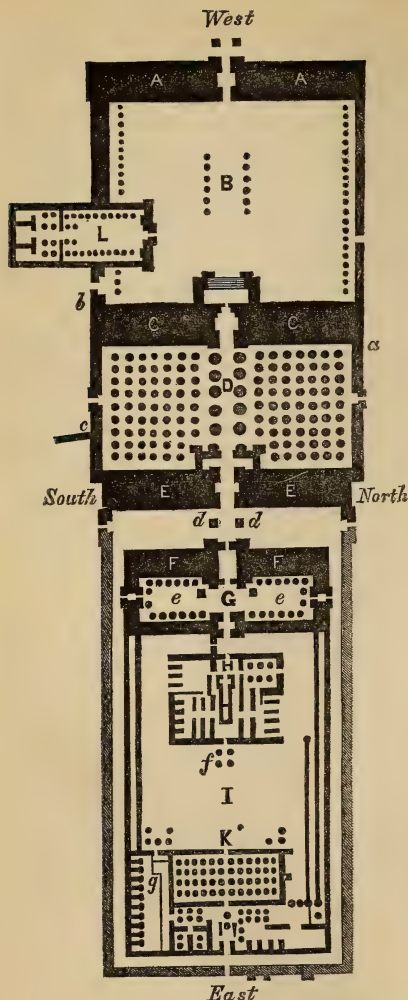
11. KARNAK.

The road to Karnak lies through fields of *poa* or *halfa*-grass, indicating the site of ancient ruins; and a short distance to the right is a mound, with the tomb of a sheykh called Aboo Jood; a little beyond which, to the S. are remains of columns and an old wall. Here and there, on ap-

proaching the temple, the direction of the avenue (once a great street) and the fragments of its sphinxes are traced in the bed of a small canal or watercourse, which the Nile, during the inundation, appropriates to its rising stream. To this succeeds another dromos of Criosphinxes, and a majestic pylon of Ptolemy Euergetes, with his queen and *sister* Berenice, who in one instance present an offering to their predecessors and parents, Philadelphus and Arsinoë. In one of the compartments, within the doorway, the king is represented in a Greek costume; instances of which are rare, even on Ptolemaic monuments. Another avenue of sphinxes extends to an isolated temple behind this pylon, founded by Rameses III., and continued by Rameses IV. and VIII., and a later Pharaoh of the XXIst dynasty, who added a gateway and the court of Columns. Other names appear in different parts of the building, among which are those of Amyrtaeus (or as some read it, Nectanebo) and Alexander, on the inner and outer gateways of the area.

The Great Temple.—The principal entrance of the grand temple lies on the N.W. side, facing the river, and about $\frac{1}{2}$ mile distant from it. From a raised platform commences an avenue of Criosphinxes, about 200 ft. in length, leading to the front propylon (A), before which stood two granite statues now mutilated and buried in the soil. One of the propylon towers retains a great part of its original height, but has lost its summit and cornice. In the upper part their solid walls have been perforated through their whole breadth, for the purpose of fastening the timbers that secured the flagstaffs usually placed in front of these propyla; but no sculptures have ever been added to either face, nor was the surface yet levelled to receive them.

The total breadth of this enormous propylon is about 370 feet, and its depth 50 feet; the height of the standing tower is 140 feet. A narrow staircase leads up to the top, whence



- A. First Propylon.
- B. Open Area, with corridors, and a single column erect.
- C. Second Propylon.
- D. Great Hall.
- E. Third Propylon.
- F. Fourth Propylon.
- G. Hall with Osiride figures.
- H. Granite Sanctuary and adjoining chambers.
- I. Open Court.
- K. Columnar Edifice of Thothmes III.
- L. Temple of Rameses III.

- a. Sculptures of Sethi I.
- b. Sculptures of Shishak.
- c. Sculptures of Rameses II.
- d. Small Obelisk.
- e. Large Obelisk.
- f. Pillars of Osirtasen I.
- g. Hall of Ancestors.

PLAN OF GREAT TEMPLE OF KARNAK.

is obtained an excellent bird's-eye view of the ruins.

Passing through the gateway of this propylon, you arrive at a large open court (or area) (B), 275 ft. by 329, with a covered corridor on either side, and a double line of columns down the centre, of which only one

remains standing. The corridors are 50 feet high : that on the N. presents an even front of 18 columns, that on the S. is broken by a small temple built by Rameses III. (i), the entrance to which abuts on the great area.

Passing through another huge propylon (c), in front of which are two granite statues of Rameses III.—one only now remains much mutilated,—we enter the *Grand Hall* (d), the largest and most magnificent of the old Egyptian monuments. The lintel stones of its doorway were 40 ft. 10 in. in length. It measures 170 ft. by 329, and is supported by a central avenue of 12 massive columns, 62 ft. high (without the plinth and abacus) and 11 ft. 6 in. diameter; besides 122 of smaller or (rather) less gigantic dimensions, 42 ft. 5 in. in height, and 28 ft. in circumference, distributed in seven lines on either side of the former: 134 columns in all. Originally the hall was roofed over, and the light only penetrated into it through the sort of clerestory, remains of which may still be seen on the S. side. The oldest king's name found in this hall is that of Sethi I., and he is generally credited with its construction, but there is some reason for supposing that that honour belongs to Amunoph III. The 12 central columns were originally 14, but the two westernmost have been enclosed within the front towers of the propylon. The two at the other end were also partly built into the projecting wall of the doorway, as appears from their rough sides, which were left uneven for that purpose. Attached to this doorway are two other towers, closing the inner extremity of the hall.

Another much ruined propylon (e) closes the E. end of the Great Hall. Beyond is a narrow uncovered court, extending along the whole width of the building, in which stood two obelisks of red granite (d) about 75 ft. in height. One is thrown down and broken, the other still stands. They bear on one side the name of Thothmes I. of the XVIIIth dynasty, and on the other that of Rameses II.

of the XIXth, showing a difference of age of the sculptures of 250 years.

To this court succeeds another but smaller propylon (f), passing through the vestibule of which—about 40 ft. long—we reach another court, surrounded by a peristyle of Osiride pillars (g). In it are two obelisks of red granite (e) like the others, but of larger dimensions, the one now standing being 92 ft. high and 8 square, the largest obelisk known. This part of the building bears the name of Thothmes I.; the obelisk, that of his daughter Amunohet, or Hatasoo. From a part of the inscription on one of these obelisks, we learn that only seven months were employed in its erection, including the time spent in transporting it from the quarries of Assouân. Passing through the portal of a dilapidated pylon, you enter another smaller area, succeeded by a vestibule in front of the granite gateway of the towers which form the façade of the court before the sanctuary (h).

This sanctuary is of red granite, divided into two apartments, and surrounded by numerous chambers of small dimensions, varying from 29 ft. by 16, to 16 ft. by 8.

The actual sanctuary itself is one mass of ruins, but some of the chambers are still standing, and are covered with sculptures of the XVIIIth dynasty. The date of the sanctuary itself is much earlier, though the blocks now *in situ* bear the name of Philip Aridæus, who restored it; for in the large open space (i) immediately behind are some polygonal columns (f), with the cartouche of Osirtasen I., of the XIIth dynasty, in the midst of fallen architraves of the same era; showing that the original construction of the sanctuary dates from that era. Further on in this open space are two pedestals of red granite. They may have supported obelisks; but they are not square, like the basements of those monuments, and rather resemble, for this reason, the pedestals of statues. Their substructions are of limestone.

After this you come to the columnar edifice of the 3rd Thothmes (κ). Its

exterior wall is entirely destroyed, except on the N. side. Parallel to the four outer walls is a row of square pillars, going all round, within the edifice, 32 in number: and in the centre are 20 columns, disposed in two lines, parallel to the back and front row of pillars. But the position of the latter does not accord with the columns of the centre; and an unusual caprice has changed the established order of the architectural details, the capitals and cornices being reversed, without adding to the beauty or increasing the strength of the building. The latter, however, had the effect of admitting more light to the interior. Adjoining the S.W. angle of its front is a small room, commonly called the Hall of Ancestors (*g*), from its having contained on its walls a bas-relief representing King Thothmes III. making offerings to 56 of his predecessors. This valuable monument is now at Paris. A series of small halls and rooms occupy the extremity of the temple.

In the southern side adytum are the vestiges of a colossal hawk, seated on a raised pedestal; the sculptures within and without containing the name of Alexander, by whose order it was repaired and sculptured.

The total dimensions of this part of the temple, behind the inner propylon of the grand hall, are 600 ft., by about half that in breadth, making the total length, from the front propylon to the extremity of the wall of circuit, inclusive, 1180 ft. And from this it will appear that Diodorus is fully justified in the following statement: that "the circuit of the most ancient of the four temples at Thebes measured 13 stadia," or about $1\frac{1}{2}$ mile English. The thickness of the walls, "of 25 feet," owing to the great variety in their dimensions, is too vague to be noticed; but the height he gives to the building of 45 cubits (67 ft.), is far too little for the grand hall, which, from the pavement to the summit of the roof inclusive, is not less than 80 ft.

Comparative antiquity of the buildings of the Great Temple.—No part,

probably, remains of the earliest foundation of the temple; but the name of Osirtasen suffices to support its claim to great antiquity; and if no monument remains at Thebes of the earliest dynasties, this may be explained by the fact of its not having been founded when the kings of the Pyramid period ruled at Memphis. The original sanctuary, which was probably of sandstone, doubtless existed in the reign of that monarch, and stood on the site of the present one, an opinion confirmed by our finding the oldest remains in that direction, as well as by the proportions of the courts and propyla, whose dimensions were necessarily made to accord with those of the previous parts, to which they were united. All is here on a limited scale, and the polygonal columns of Osirtasen evince the chaste style of architecture in vogue at that early era.

Subsequently to his reign were added the small chambers of Amunoph I. Then Thothmes I. built the court of Osiride columns, and put up the two obelisks in the open space outside it. The great obelisks inside the Osiride court were erected to his memory by his daughter Amun-noohet or Hatasoo, whose name also appears on the walls of some of the chambers near the sanctuary. The rest of these chambers were built by Thothmes II. The succeeding monarch, Thothmes III., made considerable additions to the buildings and sculptures, and erected the great columnar edifice at the extreme east of the enclosure of the Great Temple.

The *sanctuary*, destroyed by the Persians, and since rebuilt by Philip Aridæus, was also of the same Pharaoh; who seems to have been the first to build it of red granite, and a block of that stone which now forms part of the ceiling, and bears the name of the 3rd Thothmes, belonged most probably to the sanctuary he rebuilt.

At the close of his reign the temple only extended to the smaller obelisks; before which were added, by Amunoph III., the towers of the propylon, whose

recesses for the flagstaffs, proving them to have been originally the *front* towers of the temple, are still visible on the W. face.

The Great Hall was added by Sethi I., the 3rd king of the XIXth dynasty; and besides the innumerable bas-reliefs that adorn its walls, historical scenes, in the most finished and elegant style of Egyptian sculpture, were designed on the exterior of the N. side.

In the reign of Sethi's son, Rameses II., great additions were made. He completed the sculptures on the S. side of the Great Hall, and on the exterior of the wall of circuit. He also built the area, in front, with massive propyla, preceded by granite colossi and an avenue of sphinxes. Succeeding monarchs continued to display their piety, to gratify their own vanity, or to court the goodwill of the priesthood, by making additions to the buildings erected by their predecessors; and the several isolated monuments, becoming attached to the principal pile, formed at length one immense whole, connected either by great avenues of sphinxes, or by crude-brick enclosures.

The principal edifices united to the *main* temple by the successors of the 2nd Rameses are the three chambers below the front propylon, and the small but complete temple (L) on the W. side of the large area; the latter by Rameses III., the former by his second predecessor, Sethi, or Osirei, II. Several sculptures were added, during the XXIIInd dynasty, at the western corner of the same area. The columns in this court, one alone of which is now standing, bear the name of Tirhakah, Psammetichus II., and of Ptolemy Philopator; and the gateway between them and the grand hall having been altered by Ptolemy Physcon, additional sculptures, bearing his name, were inserted amidst those of the 2nd Rameses. On the left, as you *enter*, he wears a Greek helmet.

It will be seen from the above account that the earliest name found on any of the buildings of the Great Temple is that of Osirtasen I., and the latest that of Alexander II., whose

name appears in one of the small chambers belonging to the columnar edifice of Thothmes III.

Historical Sculptures of the Great Temple. — The principal historical sculptures are on the exterior of the Great Hall.

They were commenced by Sethi I., and finished by his son Rameses the Great, the supposed Sesostris. Those on the N. side are of Sethi I., and relate to his campaigns in the East.

To commence with the western extremity (a): the upper compartment represents the king attacking a fortified town situated on a rock, which is surrounded by a wood, and lies in the immediate vicinity of the mountains, whither the flying enemy drive off their herds on the approach of the Egyptian army. The suite of it is entirely lost.

In the first compartment of the second line, the king engages the enemy's infantry in the open field, and, having wounded their chief with a lance, entangles him with his bow-string and slays him with his sword. The drawing in these figures is remarkably spirited; and, allowance being made for the conventional style of the Egyptians, it must be admitted that the principal groups in all these subjects are admirably designed. In the second compartment (following the same line) the Egyptian hero, having alighted from his car, fights hand-in-hand with the chiefs of the hostile army: one has already fallen beneath his spear, and, trampling on the prostrate foe, he seizes his companion, who is also destined to fall by his powerful hand. Returning in triumph, he leads before his car the fettered captives, whom he offers, with the spoil of the cities he has taken, to Amunre, the god of Thebes. This consists of vases, silver, gold, and other precious things, and whatever the monarch has been enabled to collect from the plunder of the conquered country.

The lowest line commences with an encounter between the Egyptians and the chariots and infantry of the Rotennoo. Their chief is wounded by

the arrows of the Egyptian monarch, who closely pursues him, and disables one of his horses with a spear. He then attempts to quit his car, as his companion falls by his side covered with wounds. The rout of the hostile army is complete, and they fly in the utmost consternation. One is on horseback. The victorious return of King Sethi is the next subject; and, alighting from his chariot, he enters the temple of Amunre, to present his captives and booty to the protecting deity of Thebes. He then slays with a club the prisoners of the two conquered nations, in the presence of Amunre, the names of whose towns and districts are attached to other figures on the lower part of the wall.

The order of the other historical subject commences at the S.E. angle. In the lower line the Egyptians attack the infantry of an Asiatic enemy in the open field,—the Rotennoo, whose dress and colour, if they are the same as those represented in the Theban tombs, prove them to have inhabited a country very far to the N. of Egypt. The Egyptians subdue them and make them captives; and their march, perhaps during their return, is directed through a series of districts, some of which are at peace with, others tributary to, them. The inhabitants of one of these fortified cities come out to meet them, bringing presents of vases and bags of gold, which, with every demonstration of respect, they lay before the monarch, as he advances through their country. He afterwards meets with opposition, and is obliged to attack a hostile army, and a strongly fortified town, situated on a high rock, and surrounded by water, with the exception of that part which is rendered inaccessible by the steepness of the cliff on whose verge it is built. It seems to defy the Egyptian army, but the enemy are routed and sue for peace. (*This is at the angle of the wall.*)

Their arms are a spear and battle-axe, and they are clad in a coat of mail, with a short and close dress. The name of the town Kanana (or Kanaan), and the early date of the first

year of the king's reign, leave little room to doubt that the defeat of the Canaanites is here represented.

In the other compartments is represented the return of the Pharaoh to Thebes, leading in triumph the captives he has taken in the war, followed by his son and a "royal scribe," with a body of Egyptian soldiers, "the royal attendants, who have accompanied him to the foreign land of the Rotennoo."

The succession of countries and districts he passes through on his return is singularly but ingeniously detailed: a woody and well-watered country is indicated by trees and lakes, and the consequence of each town by the size of the fort that represents it; bearing a slight analogy to the simple style of description in Xenophon's retreat.

The Nile is designated by the crocodiles and fish peculiar to that river: and a bridge serves as a communication with the opposite bank. This is very remarkable, as it shows they had bridges over the Nile at that early period; but being drawn as seen from above, we cannot decide whether it was made with arches or rafters. A concourse of the priests and distinguished inhabitants of a large city comes forth to greet his arrival; and he then proceeds on foot to offer the spoil and captives he has taken to the deity. Though probable, it is by no means certain, that Thebes is here represented, especially as the name of that city does not occur in the hieroglyphics. The deputation consists of the "priests and the chief men of the upper and lower countries;" it should therefore rather refer to his entrance into Egypt; and Tanis would agree better with the hieroglyphics. But Thebes is more likely to be represented in Theban sculptures. The battlemented edifices on the road, bearing the name of the king, appear to be out of Egypt; and may either point out the places where he had a palace, or signify that they were tributary to him.

In the compartments of the upper line the Egyptians attack the enemy in the open field, and oblige them to take shelter in a fortified town, situ-

ated on a lofty hill flanked by a lake of water. Near its banks and on the acclivity of the mountain, are several trees and caverns; amongst which some lie concealed, while others, alarmed for the fate of their city, throw dust on their heads, and endeavour to deprecate the wrath of the victor. The chariots are routed, and the king, having seized the hostile chief, smites off his head, which he holds by the beard. The pursuit of the enemy continues, and they take refuge amidst the lofty trees that crown the heights of their mountainous country. The Egyptians follow them to the woods, and heralds are sent by the king to offer them their lives, on condition of their future obedience to his will, and the payment of an annual tribute. The name of the place, called in the hieroglyphics *Lemanon*, is probably Mount Lebanon (*m* and *b* being transmutable letters), though, from its being mentioned with the *Rotennoo*, it should be farther to the northward; unless the *Rotennoo* were a Syrian people. Alighting from his car, he awaits their answer, which is brought by an Egyptian officer, who on his return salutes his sovereign, and relates the success of his mission. In the third compartment, the hero, who in the heat of the fight had alighted from his chariot, gives proofs of his physical powers as well as his courage, and grasps beneath each arm two captive chiefs; while others, bound with ropes, follow to adorn his triumph, and grace the offerings of his victory to the god of Thebes.

At the western end of the S. wall of the Great Hall are some very interesting sculptures (*b*). They are near the gateway leading into the open area. They commemorate a victorious campaign undertaken by the 1st king of the XXIInd Dynasty, Sheshonk I., the Shishak of the Bible, against Palestine. To the right Shishak is represented with upraised arm in the act of striking a group of captives at his feet. To the left, the god Ammon of Thebes, and the Thebaid, personified under the form of a woman holding a quiver, a box, and a mace, present

themselves before him. Behind them are 150 persons whose heads alone are visible, their bodies being hidden by a sort of battlemented shield, on which is figured the plan of a fortified town. These 150 heads and shields, as we learn from the hieroglyphics, represent the towns taken by Shishak in his campaign. The name of *Judah Melek* on the 29th shield led Champollion to suppose that the head surmounting it was that of the *King of Judah*, Jeroboam, vanquished by Shishak. But M. Brugsh has shown that *Judah Melek* can only be considered, like the others, as the name of some place in Palestine. Indeed all the faces are of one type, intended no doubt to symbolise the general cast of features of the conquered people; though that, perhaps, can be found more distinctly traced in the physiognomies of the prisoners whom the conqueror is about to strike.

Continuing eastwards along this same S. wall, we reach a wall jutting out from it at right angles, on the west face of which is a *stela*, containing the treaty of peace concluded between Rameses II. and Khetasar, king of the Khetas, in the 21st year of the reign of the former prince. The incidents probably of the war which preceded this peace are sculptured on the main wall to the west of this side wall (*c*). And to the east of it, on the main wall, is a long list of hieroglyphics containing the famous poem of Pentaoor, recounting the famous feats of arms accomplished by Rameses II. There are a variety of other warlike scenes, all more or less like those already described.

Other Buildings and Remains.—Beginning on the N. side of the Great Temple, the most important is the temple of Amunoph III. It was once adorned with elegant sculptures and two granite obelisks, but is now a confused heap of ruins, whose plan is with difficulty traced beneath its fallen walls.

In front of it stands a well-proportioned pylon, bearing the names and sculptures of Ptolemy Euergetes

with Berenice, and of Philopator; beyond which an avenue of sphinxes extends to a raised platform at its N.E. extremity. The pylon, which was of a much earlier date than the sculptures it bears, having attached to it the statues of Rameses II., is the only portion of this building which has remained uninjured; and, though we may with reason attribute much of the ruinous condition of Thebes to the Persians, the names on this pylon, and many Ptolemaic additions to the temple of Amun, fully prove that its capture by Lathyrus was far more detrimental to this city than the previous invasion of Cambyses.

On the E. of the Great Temple is a magnificent pylon, the sculptures of which have never been completed. In the doorway is the name of Nec-tanebo, and on the upper part of the S.E. side those of Ptolemy Philadelphus, and of Arsinoë, his sister and second wife.

In the area within this gateway are a few other remains of the time of Sethi I., Rameses II., Tirhakah, Ptolemy Physcon, Dionysus, and Tiberius. All the ground to the N.E. is covered with mounds and crude-brick remains.

To the S. of the Great Temple, opposite the end of the Osiride hall, with which it communicated, is a long avenue marked at certain distances by four pylons, resembling so many triumphal gates, and which was adorned by a row of colossal statues. All these pylons are more or less ruined, the first and fourth almost entirely so; and only two of the statues remain in front of the second from the Great Temple. They all bear the names of the 'Thothmes' and other kings of the XVIIIth dynasty. The third has the name of Horus cut over that of Amunoph IV. or Khoo-en-aten, the monarch represented in the grottoes of Tel el Amarna.

Beyond these pylons, to the S.E., is a *lake* or spacious reservoir, lined with masonry, which still receives the water of the rising Nile as it oozes through the ground; and on its banks are a few small ruins of the late epoch

of Psammouthis, of the XXIXth dynasty.

The small edifice attached to the front area is of the 2nd Amunoph, but the name on the neighbouring outer propyla is of the successor of Amunoph III., and the androsphinxes before them bear that of Sethi II. In a small isolated edifice are the ovals of Thothmes I. and the 3rd Amunoph, whose statues of black granite adorn the inner doorway.

The ruins within the crude-brick enclosure of the other, or *western lake*, are of various epochs; and among the sculptures are observed the names of Thothmes III., Amunoph III., Sheshonk I., and Ptolemy Dionysus. The temple and statues which once stood before it are of Rameses II.; and that on the western corner of the lake, also adorned with two granite statues, is of Rameses III. Numerous figures of black granite, representing the lion-headed goddess, are deposited in the precincts of the inner enclosure; and on the back of one of them is an inscription with the names of king Pisham and a queen of the XXIst dynasty. Some elegant androsphinxes on the left of the front door are also worthy of notice.

The water of this lake also receives an annual supply, through the soil, from the Nile; but being strongly impregnated with nitre and other salts, and stagnant during the heat of the summer, it is no longer drinkable.

The temple of Rameses III., preceded by the pylon of Ptolemy Euergetes by which we approached Karnak, and the other temple of the same monarch attached to the wall of the area preceding the Great Hall, have been already mentioned.

The above is a brief and imperfect attempt to give some idea of the most marvellous mass of ruins in the world. "Travel and opportunity have their duties," and the unantiquarian traveller feels it incumbent on him to try and make something out of the various remains of Karnak. It is hoped that this short sketch may help him to do so. But it is almost a hopeless task even for the learned archaeologist to

unravel any complete and satisfactory plan from such a mass of ruin. Perhaps the best way of viewing Karnak is to regard it simply as the most wonderful thing of its kind in the world, alike for its size, its grandeur, and the incredible mass of ruins it presents.

It remains, perhaps, to say a few words on the causes which have brought about the destruction of Karnak. It has been variously attributed to the effects of an earthquake, to the religious animosity of Cambyses and the Persians, and to the fury of Ptolemy Lathyrus, who was exasperated against his revolted Theban subjects for having stood a protracted siege of several months. One or all of these causes may have contributed towards the general destruction; but it is possible that there is another reason for it, which has been pointed out by M. Mariette. "Is it not probable," he says, "that it (the destruction of the Great Temple of Karnak) is the effect of the faults in its construction, and of its position with regard to the Nile and the surrounding plain, the pavement being some 7 ft. below the soil? The Pharaonic temples are indeed generally very carelessly built. The west pylon, for example, has settled down simply because it was hollow; and, therefore, the inclination of its walls, instead of being a means of strengthening it, has merely helped its fall. It must be noted, besides, that Karnak, more than any other Egyptian temple, has for a long time suffered from infiltrations from the Nile, whose waters saturated with nitre eat into the sandstone. The temple of Karnak has thus suffered more than any other from the negligence of its builders, and more especially from its position with regard to the Nile: and as the same causes produce the same effects, the time may be foreseen when, with crash after crash, the columns of the magnificent hypostyle hall, whose bases are already three parts eaten through, will fall, as have fallen the columns in the great court preceding it."

ROUTE 19.

THEBES, AND KENEH, TO KOSSEIR ON THE RED SEA.

Two principal roads lead from Keneh, and one from Thebes, to Kosseir. The following are the distances:—

	Miles.
<i>a. By the Moiléh road:</i>	
Keneh to Beer Amber	11 $\frac{3}{4}$
Wells of El Egaýta (Eghayta)	21 $\frac{3}{4}$
The 1st Wells to W. of Moiléh (Moayléh)	38 $\frac{1}{2}$
2nd Wells to W. of Moiléh	3
Wells of Moiléh	4
Beer il Ingleez (near El Bayda)	29 $\frac{1}{2}$
Springs of El Ambagee	5 $\frac{1}{4}$
Kosseir (fort)	6
	119 $\frac{5}{8}$
<i>b. By the Russafa road:</i>	
Keneh to Beer Amber	11 $\frac{3}{4}$
Wells of Egaýta	21 $\frac{3}{4}$
Wells of Hammamát	24 $\frac{1}{2}$
Well called Moie-t (or Sayál-t)	33
Hagee Soolayman	15
Beer el Ingleez	51 $\frac{1}{4}$
Ambagee	6
Kosseir	117 $\frac{1}{4}$
Thebes (Karnak) to Medamôt, (E. bank)	5
Coptos (E.)	37 $\frac{1}{2}$
Wells of El Egaýta	27
El Egaýta to Kosseir	83 $\frac{3}{4}$
(Rte. 7)	86 $\frac{1}{8}$
	155 $\frac{1}{2}$

The roads from Thebes and from Kēneh unite at the wells of El Egaýta, and are thence the same to Kōsseir. The Moiléh, or Moayléh road, and the Derb El Russafa are the most frequented. They both meet at El Egaýta, where they diverge, and unite again at El Bayda "the white" (hills), so called from the colour of the rocks; where there is a well, called Beer el Ingleez, from having been dug by our Indian army on its way to the Nile. The water is brackish; and that at El Ambagee is bad. At the others the water is good.

Arabs with their camels for the journey had perhaps better be engaged at Kēneh.

There is nothing worthy of remark on the Moayléh road. There are some Ababdeh Arabs settled near this and the Derb Er Russafa, from whom milk may sometimes be obtained; and camels, laden with corn for Arabia are occasionally met on their way to Kōsseir.

The most interesting road is the Derb Er Russafa; from the ancient Roman stations met with at intervals, and from its having been the old road from Coptos to Philoteris - Portus. There are eight of these stations, or *Hydreumas*, some of which are distant from each other only 6, others from 8 to 12 m.; besides the wells of El Egaýta, which were also known to the ancients. The first station, whose site and plan is less easily traced than the others, was distant from Coptos only 9 m., and was probably common to the Philoteris P. and Berenice roads, though not given in the lists of Pliny or the Itinerary of Antoninus.

Breccia Quarries.—Near the large well of Hammamát, on this road, are the quarries of Breccia Verde, from which so many sarcophagi, fonts, tazze, and other ornamental objects made of this beautiful stone, were cut by the ancients, both in Pharaonic and Roman times. The valley of the quarries is called Wadée Foakheér, from the quantity of pottery (*fokhár*) found there. It is also remarkable for the number of hiero-

glyphic inscriptions on the rocks, of very early time, for the numerous huts of workmen who lived there, and for the remains of a small Egyptian temple of the time of Ptolemy Euergetes I. The inscriptions on the rocks are interesting from their antiquity, some being of very ancient Pharaohs.

The principal names are of Papá, or Papi;—of Remeren;—and three very early Pharaohs, two of which occur in the chamber of kings at Karnak;—of Mantoftep, or Mandôthph;—Osirtasen I. and III.; Amenem-ha I. and II.;—Thothmes III.; Sethi I. and II.;—Rameses IV. and VIII.;—Sabaco, and the Princess Amunatis;—Psammetichus I. and II.;—Amasis;—Cambyses;—Darius;—Xerxes; and Artaxerxes;—Amyrtæus (?); and Nectanebo.

There are many hieroglyphic and Greek exvotos. In one of the latter the writer is said to be a native of Alabastron; and in one of the former Amun-re is styled "Lord of the regions of the world," and Neph (Nou? or Kneph) is called "the Lord of the foreign land of the Elephant," or the island of Elephantine. Khem or Pan is the deity of the place. He was supposed to be the particular "guardian of the roads;" and until the worship of Serapis was introduced by the Greeks and Romans, he seems to have been the principal god to whom temples were built and prayers made in the Egyptian deserts. The triad of this valley consisted of Khem, the infant Horus, and "Isis, the beautiful Mother of the gods, queen of Heaven."

(For Kōsseir, see Rte. 7, d.)

The Ababdeh Desert.—The principal roads made by the ancients across this desert were those from Coptos to Berenice, and to Philoteris-Portus, just mentioned; one from Contra-Apollinopolis (opposite Edfoo) to the emerald-mines of Gebel Zabára; and another from Philoteris-Portus, along the sea-coast, to the Leucos-Portus, Nechesia, and Berenice, which continued thence southwards in the direction of Sowákin. There was also one

which left the Nile near Contra-Apollinopolis, and, taking a southerly direction, ran probably to the gold-mines (of Gebel Ollágee) mentioned by Agatharcides and other authors, and subsequently by the Shereef Edrisi and Aboolfeda. The roads were generally furnished with stations, built at short intervals, where water could always be obtained by means of large wells sunk within them to a great depth, and by supplies preserved in cisterns, frequently in the solid rock. The cisterns were spacious and covered by awnings supported on poles, or pillars of masonry, and were filled as occasion required, for the use of the soldiers quartered there, as well as of those who passed; and hence the name of "*Fons*," or "*Hydreuma*."

The gold-mines lie some distance to the S. of the Ababdeh desert, in the territory of the Bishareeyah. They are, as Edrisi and Aboolfeda observe, "in the land of Begga," the Bisháree country; and, as appears from two of the Arabic funeral inscriptions found by Mr. Bonomi and Linant-Bey, were worked in the years 339 A.H. (951 A.D.) and 378 A.H. (989 A.D.), the former being the 5th year of the Caliph El Motee al Illáh, a short time before the arrival of the Fatemites in Egypt; and the other in the 14th year of El Azeez, the second king of the Fatemite dynasty. Certain it is, however, that they were also mined previous to and after that period, though there are no other epitaphs with dates.

The stations on the road from Coptos to Berenice have a peculiar interest, from being mentioned by Pliny, and the Itinerary of Antoninus.

According to Pliny.

	M.P.
First Hydreuma, from Coptos ..	32
Second Hydreuma	63
Apollinis	89
Novum Hydreuma	49
(the Hydreuma Vetus being 4 miles off, out of the road)	
Berenice	25

Total in Roman miles 258

Itinerary.

	M.P.
Phœnicon, or } from Coptos ..	27
Peniconon	
Didyme	24
Afrodito	20
Compasi	22
Jovis	33
Aristonis	25
Phalacro	25
Apollonos	23
Cabalsi	27
Cænon Hydreuma	27
Berenice	18
Total	271

Besides all those stations mentioned in the Itinerary, an intermediate one between Didyme and Afrodito is met with, on the direct road from Coptos to Berenice, about $4\frac{1}{2}$ m. to the northward of the latter. The Novum and Vetus Hydreuma are the last stations before reaching Berenice, the latter being out of the road, about 4 m. up a valley.

(For Berenice, see Rte. 7, d.)

The road now usually taken from the Nile to Berenice lies through the Wády Sakáyt; the ancient road from Coptos to that port passed through Wády Matoolee, and other valleys that succeed it to the southward.

The modern name of Berenice is Sakáyt el Kùblee, or "the Southern Sakáyt."

A road leads from Berenice to the *basanite mountain*, now Om Kerrebeh, passing by some ruined stations, and an ancient village of considerable extent; and some distance to the eastward of those quarries is the *Mons Pentedactylus*, now Gebel Feráid, whose five cones are still more remarkable when seen from Berenice. At Om Kerrebeh are considerable workings of what the ancients called basanite.

Emerald Mines.—The *emerald-mines* are far less interesting than might be supposed. Some are at the Gebel Zabára, and others in that neighbourhood, about the Wády Sakáyt. They have been successively worked by

the ancient Egyptians, the caliphs, the Memlooks, and Mohammed Ali, but are now abandoned. They lie in micaceous schist; and numerous shafts of considerable depth have been excavated at the base of the mountain. The largest is at Gebel Zabára, extending downwards, at an angle of 37°, to the distance of about 360 feet, being 318 in horizontal length, and 215 in perpendicular depth.

To the south of Gebel Zabára is the extensive village of *Sakáyt*, consisting of numerous miners' huts and houses; and independent of its mines, a temple excavated in its rock, and some Greek inscriptions, render it peculiarly interesting to the antiquary. The name of *Sakáyt* is evidently derived from that given to the town in old times. A Greek inscription there speaks of the god Serapis and the lady Isis of Senskis, or Senskete.

In the adjoining valley, called *Wády Nogrús*, which is only separated from *Wády Sakáyt* by a ridge of hills, is another similar village, whose houses are better built and on a larger scale, with the advantage of a natural reservoir, under the neighbouring cliffs, of excellent water.

It is through this *Wády Sakáyt* that the road goes from the Nile to Berenice.

Ancient Road from Contra-Apollinopolis to the Emerald Mines.—On the road from Contra-Apollinopolis to the emerald-mines are three stations. The first is small, and presents nothing interesting except the name of one of the alien kings of the XVIIIth dynasty; but close to the second is a temple cut in the rock, founded, and dedicated to Amun, by King Sethi I., the father of Rameses the Great. Though small, its sculptures are of a very good style; and in the hall is a curious tablet of hieroglyphics bearing the date of the ninth year of this Pharaoh.

The temple consists of a portico supported by four columns, and a hall, with four pillars in the centre, at the end of which are three small chambers, or rather niches, each contain-

ing three statues. Many visitors have written Greek inscriptions on its walls, most of which are ex-votos to Pan; but one is remarkable as being of the soldiers quartered in the fortified station, whose thirteen names are inscribed on one of the columns of the portico.

In a chamber of the station is a block of stone, bearing an ex-voto to "Arsinoë Philadelphé," the wife of Ptolemy Philadelphus, who founded the town of Berenice, to which this road also led from the upper part of the Thebaid. The third station presents nothing of interest; and between it and the emerald-mines no other ruins occur, though several wells once afforded a supply of water to those who passed on the road. This road, which leaves the Nile nearly opposite Edfoo, is perhaps the best for a visit to the emerald-mines and Berenice, especially as the Ababdeh Arabs live there, who are not to be engaged at Thebes, and other places to the north.

The Bishareeyah Tribe of Arabs.—To the south of the Ababdeh Arabs are the Bishareeyah, who, like the Ababdeh, wear long hair, and have the same wild appearance as the Nubians and many other people of Ethiopia. They have a peculiar language, and call themselves descendants of Kooka, who was both their god and their ancestor; but they are now Moslems. The Ababdeh also had at one time a peculiar language, but they now speak Arabic.

The arms of both these tribes are the spear, knife, and sometimes the shield; which they prefer to fire-arms. They are frequently at war with each other; and it is therefore necessary in going into their desert, to apply to some of their sheykhs for protection. But there is little there worthy of a visit; the gold-mines are of no great interest, and it is difficult to obtain permission to see their stronghold, the isolated mountain, called Gebel el Elbeh.

ROUTE 20.

LUXOR (THEBES) TO ASSOOÁN, THE FIRST
CATARACT, AND PHILÆ.

	Miles.
Luxor to Erment	8½
Esneh	26
El Kab (Eileithyias)	17½
Edfoo	13½
Hagar Silsileh	26
Kom Ombo	15
Assooán	26½
	133
Philæ	5

There is nothing of any interest between Luxor and Erment.

(W.) *Erment* (8½ m.) The ruins of Erment, the ancient Hermonthis, lie at some distance from the river. The boat usually stops close to a large sugar-factory on the W. bank, picturesquely surrounded by trees and gardens, and with a small village attached to it. The whole aspect of the country here is very pretty. On the left bank are fine avenues of sycamore-figs, running alongside the river and inland; on the right are some picturesque villages with groups of trees, and bright patches of cultivation, while, as a background to the whole, rises the yellow desert and a splendid range of mountains.

The ruins of Erment are hardly worth a visit, except for the purpose of seeing what is supposed to be an authentic portrait of Cleopatra. Extensive mounds mark the site of the old town, which was of very early origin. The large temple has been long de-

stroyed, and its materials probably used in the construction of the Christian church whose remains can still be traced. The few ruins still standing are those of the *mammeisi*, or "lying-in-house," where Reto, the second member of the triad of the place, gave birth to Horpi-re, the infant child of that goddess and of Mandoo. It was built by the celebrated Cleopatra, who is there accompanied by Neocæsar, or Cæsarion, her son by Julius Cæsar, and consisted of an exterior court, formed by two rows of columns connected by intercolumnar screens, a small transverse colonnade, serving as a portico, at right angles with the former, and the naos, which is divided into two chambers. Ptolemy Neocæsar and his mother have both the titles gods Philometores, Philopatores; but the offerings are mostly made by the queen Cleopatra, who is also represented adoring Basis, the bull of Hermonthis. This sacred animal is found on the reverse of the coins of the Hermonthite nome. Its head is depressed, while that of Apis on the Memphite coins is raised, which may serve as a distinguishing mark when the legend containing the name of the nome has disappeared.

There is also a reservoir cased with hewn stone, appertaining to the temple, the water of which, Wansleb says, was used in his time for bleaching linen. The same traveller mentions a tradition of the people claiming for their town the honour of having been the birthplace of Moses, with the same gravity as the natives of Bornoo pretend that their country received its name (*Bur-noóh*) from being "the country of Noah."

The Christian church dates in the time of the lower empire. It was evidently of considerable size, measuring 75 paces by 33 (about 190 ft. by 85); and from the style of the small portion of the outer wall that still remains, and its granite columns, there is little doubt that it was erected after Christianity had become the established religion of the country.

(E.) *Tuot*, in Coptic Thouôt, the ancient *Tuphium*, lies on the opposite

bank, in the district of Selemeeah, and is easily distinguished by its lofty minaret. The only ruins consist of a small temple, probably also a *mam-meisi*, now nearly concealed by the hovels of the villagers who inhabit the few chambers that remain. On one of the blackened walls is the name of Ptolemy Physcon. It presents little worthy of a visit, and will not repay the traveller for the trouble of an excursion from the river, unless he is very much interested in Egyptian researches.

The river above Erment is intersected by numerous sandbanks, and the navigation, unless the wind is favourable, is very tedious.

(W.) *Gebelayn*, "the two hills," is a curious detached ridge of rocks. There are vestiges of an ancient town on the hill nearest the river, and some grottoes. It may have been the site of Crocodilopolis, the next town on the W. bank mentioned by Strabo after Hermonthis.

(W.) A few miles above Gebelayn the river makes a very sharp bend, and at the corner on the W. bank is the newly sprung up village of Mutáneh, with a large pumping-engine establishment for sending water along an aqueduct to the inland town of Wády Geen, some distance from the river.

(W.) *Tofnéés* is on the site of an ancient town, perhaps Aphroditopolis; as *Asfoon* of Asphinis: and in the plain, about $2\frac{3}{4}$ m. to the N.W. of Esneh, was the small temple of *Ed Dayr* ("the Convent"), which marked, perhaps, the position of Chnoubis; though Ptolemy seems to place it on the E. bank, 20' S. of Tuphium, and 15' N. of Eileithyas. Chnoubis and Chnumis were the same place; as Chnouphis, Noub, or Noum, were the same god.

(W.) *Esneh* (26 miles), in Coptic *Sne*, was known to the Greeks and Romans by the name of *Latopolis*, from the worship of the *Latus* fish, which, according to Strabo, shared with Minerva the honours of the sanctuary. It is the capital of

the province of the same name, and residence of the governor; and possesses a population of from 6000 to 7000 inhabitants. It carries on a considerable trade in cereals with the Soodán in exchange for the products of that country. Esneh is a good place for laying in live stock for the remainder of the voyage up to the 2nd Cataract, as, though they are not much dearer at Assóón, the supply of sheep, turkeys, and chickens is more limited, and in Nubia everything is very dear.

The usual mooring-place at Esneh is at the upper end of the town, close under the numerous coffee-shops adjoining the separate hamlet inhabited by the Ghawázee or dancing-girls, who have a numerous colony here. Those, however, who prefer quiet to noise should moor below the town, under the garden of the pasha's palace. They will, no doubt, find various objections started to this proposal, as the crew naturally prefer society and the coffee-shops.

Esneh has the reputation of being the healthiest place in Egypt. Its air and that of the immediate neighbourhood is considered particularly good for invalids, who are constantly sent by the native doctors for the benefit of the change from Cairo and Alexandria. The temperature is more even than either at Thebes or Assóón—the nights being fresh without being cold, and the day's warmth nearly always tempered by a breeze from the N.

The temple of Esneh is in the middle of the town. The portico, which was cleared out to the floor by order of Mohammed Ali, during his visit to Esneh in 1842, is the only part visible. The remainder is buried beneath the houses of the modern town.

Whatever may have been the date of the inner portion of this temple, the portico merely presents the names of some of the early Cæsars: those of Tiberius Claudius Cæsar, Germanicus, and Autocrator Cæsar Vespasianus, occurring in the dedication over the entrance; and those of Trajan, Adrian, and Antoninus in the interior. Men-

tion is also made of Thothmes III., by whom the original temple was perhaps founded.

On the ceiling is a zodiac, similar to that of Denderah: and upon the pilasters, on either side of the front row of columns are several lines of hieroglyphics, which are interesting from their containing the names of the Egyptian months.

The sculptures in this temple are very inferior, and furnish another example of the decline in the arts of engraving and sculpture which took place in Egypt under the Ptolemies and the Cæsars.

Extensive mounds sufficiently prove the size and consequence of ancient Latopolis; but no remains are now visible, except the portico of the temple and the remains of a stone quay on the E. side. That the latter is of Roman date may be inferred from the style of the building.

Wansleb mentions the tombs of Christian martyrs, who were buried near Esneh, and are believed to have been put to death during the persecutions of Diocletian. But report also states that the Christians who fled from Medeenet Háboo at the time of the Arab invasion, and were overtaken and slain at Esneh, were buried in the same spot. Of all the convents in the valley of the Nile that of Ammonius at Esneh, said to have been erected by the Empress Helena, in honour of the martyrs killed by Diocletian, is reputed the most ancient.

(E.) Near the village of *El Helleh*, on the opposite bank, stood the small town of *Contra-Laton*.

The subcarbonate of soda, natron, is found in the vicinity of *El Helleh*. The Ababdeh also bring from the eastern desert a talcose stone, called *hamr*, for which there is a great demand throughout Upper Egypt, being peculiarly adapted to the manufacture of the *birám*, or earthen vessels for cooking, which have the power of resisting a great degree of heat, and are universally used by the peasants. It is the *lapis ollaris* of the Romans. The *hamr* is first pounded and sifted; and, after being moistened and mixed

with brickdust, is fashioned with the hand, and baked in a kiln heated to a proper temperature. But they have not yet become acquainted with the process of vitrifying their pottery, for which the Arabs were once so famous; and the glazed earthenware now used in Egypt is imported from foreign countries.

(W.) Seven miles above Esneh are mounds of an old town, now called *Kom Ayr*. A short distance above *El Kenán*, and about 14 m. from Esneh, is an ancient quay of hewn stone. Some suppose it to mark the site of Chnoubis.

(W.) Three miles beyond this, and a short distance from the river is a ruined pyramid, called *El Koóla*. It is built in degrees (as were probably all other pyramids), and is composed of limestone blocks, from the rock on which it stands, of irregular form, and hewn with little care. Though in a dilapidated state, 25 tiers still remain, and its total height, now reduced to about 35 ft., may perhaps originally have exceeded 50; the base being about 60 ft. square.

(W.) Four miles farther to the southward is *El Kom el ahmar*, or "the Red Mound." It marks the site of *Hieraconpolis*, which, as Strabo informs us, was opposite *Eileithyas*; and though little now exists of the ancient buildings that once adorned the "City of the Hawks," the name of the first Osirtasen suffices to establish their claim to a very remote antiquity. About half a mile to the eastward of them is an Egyptian fortress of crude brick, with the usual double wall, the inner one being of considerable height. It has one entrance between two towers.

In the hills about two-thirds of a mile to the S.W. of it are some rock-tombs, with hieroglyphics, mentioning "the land of the Hawks," of which one person is said to be the "High-priest." The name of Thothmes III. also occurs there. One of the stones that covered the pit in this priest's tomb still remains *in situ*, and on the

outer wall are traces of dancing figures painted on the stucco. The small tombs here were perhaps intended for the sacred hawks. In some mounds to the E. of the fortress are two small brick arches, 2 ft. 7 in. broad, which appear to be very old; and a quarter of a mile to E. of these are the mounds of the town (with the remains of polygonal columns of Osirtasen) already mentioned.

Opposite El Kenán commences the region of sandstone, whose compact and even grain induced the ancient Egyptians to employ it in the erection of most of the large buildings in Upper Egypt.

(E.) A short distance from El Mahamíd is an isolated rock, which was quarried at an early period, and on whose southern side the workmen have sculptured a few rude triglyphs.

(E.) Between this and El Kab stood a small peripteral temple, which has suffered the fate of all the interesting ruins of Eileithyias.

(E.) *El Kab* (17½ m.) is the modern name of Eileithyias, or *Ειλειθυίας πόλις*, "the City of Lucina." The town was surrounded by a large crude-brick wall; and on the S. side was another enclosure, furnished with doorways of masonry, which contained the temples, and a reservoir cased with hewn stone. On the E. is an open space of considerable extent, also within the walls, which have several spacious staircases, or inclined planes, leading to the parapet, as usual in the fortified towns of ancient Egypt.

The temples were on a small scale, but in their sculptures were the names of Amunoph II., of Rameses the Great, and Phtahmen, as well as of Hakóris of the XXIXth dynasty; though, from the manner in which the inscriptions had been cut upon the stone, this last name appeared to be older than that of Rameses. Eileithyias was a very old city; the tombs are of the beginning of the XVIIIth dynasty; and a tablet was found there by Mr. Stodart of the 4th year of Amenem-ha III. (or Mœris) of the XIIth dynasty. The names of

Tata and Papi, of the VIth dynasty, are also found on a rock in the valley.

Re shared with Lucina the worship of the city; but most of the dedications, in the sacred buildings that remain, only present the name of the goddess. The principal ruins now consist of a small isolated chapel or *naos*, a short distance up the valley to the eastward, dedicated by Rameses II. to Re; a Ptolemaic temple, partly built and partly excavated in the sandstone rock; and about a mile further to the eastward another isolated ruin, bearing the name and sculptures of Amunoph III. The dimensions of the chapel of Re are only 20 ft. by 16, and it consists of but one chamber. Re is of course the principal divinity; and the Goddess of Justice holds the most conspicuous place among the contemplar deities.

The excavated temple was consecrated to Lucina by Physcon or Euergetes II., the courts in front having been built at a later period by Ptolemy Alexander I.; who, with his mother Cleopatra, added some of the sculptures on the exterior of the subterranean chamber. The front court is composed of columns united by intercolumnar screens, and opens by a pylon on a staircase of considerable length, having on each side a solid balustrade of masonry; and on the face of the rock, to the E. of the inner court, is a tablet of the time of the second Rameses, who presents an offering to Re and Lucina.

On the isolated rock beyond these two temples are the names of Tata and Papi (Apap or Apappus) already mentioned.

The temple of Amunoph III. stands about a mile from that of Physcon to the eastward, in the same valley; between two and three miles from the river. And, from the circumstance of these ruins being but little known to travellers who visit El Kab, it may not be amiss to observe that this building bears about 70° east of north from the ruined town of Eileithyias, and that the two above mentioned, lying close to the l. of the road, may be visited on the way.

This temple was also dedicated to the goddess of Eileithyias. It consists of a single chamber supported by four columns, measuring 11 paces by 9, with a paved platform on three sides, and an open area in front, 8 paces by 17, formed by columns and inter-columnar screens; to which the pylon, connected with the body of the temple by a double row of columns, forms the entrance.

The subjects of the interior are mostly offerings made by king Amunoph to the contemplar deities; and near the door are represented this Pharaoh and his father Thothmes IV. On one of the jambs of the door the name of king Sethi I. has usurped the place of his ancestor's prenomen; and beyond, on the outside wall, is a tablet of the 41st year of Rameses II., in which the fourth son of that Pharaoh, a priest of Phtah, is attending his father in the capacity of fan-bearer.

The drawing and painting in this little temple are very good, and in some places the colour is well preserved.

On returning from this ruin, and following the bed of the valley, nearly opposite the *naos* of Rameses, the geologist may examine the numerous ponds, on whose brink is found natron, or subcarbonate of soda. Or he may continue a little beyond the temple of Amunoph III., and then turn to the l. down a broad valley, also filled with numerous natron ponds, and which will bring him to the river near the isolated rock above mentioned, about 2 m. below the crude-brick fortress near which he landed.

The most interesting objects at Eileithyias are the grottoes in the mountain to the N. of the ancient town.

The third sculptured tomb to the eastward is the most curious as a chronological monument, since it relates to a captain of the fleet who served under Amosis, the first king of the XVIIIth dynasty, and his successors—Amunoph I., the three Thothmes, and Amun-noo-het.

Above it is a large grotto, still in good preservation, containing coloured drawings relating to agricultural and

other occupations of the early Egyptians. The outlines of the figures and the subjects here detailed, though of inferior style, are interesting.

In the first line of the agricultural scene, on the western wall, the peasants are employed in ploughing and sowing; and from the ear which is seen in the field, we are to infer that the owner of the land (who is also the individual of the tomb) has come to overlook them at their work. In the second line they reap wheat and doóra; the distinction being pointed out by their respective heights. In the third is the carrying, and *tritura*, or treading-out the ear, which was generally performed throughout Egypt by means of oxen; and the winnowing, measuring, and housing the grain. The doóra or sorghum was not submitted to the same process as the wheat, nor was it reaped by the sickle; but after having been plucked up by the roots, was bound in sheaves, and carried to the *threshing-floor*, where, by means of a wooden beam, whose upper extremity was furnished with three or four prongs, the grain was stripped from the stalks, which were forcibly drawn through them.

The text accompanying these scenes gives the song sung by the labourers as they drive the oxen. The hieroglyphics have been differently deciphered and differently translated, but the following paraphrastic rendering by Mr. Gliddon aptly gives the sense:

“Hie along, oxen! tread the corn faster;

The straw for yourselves, the corn for your master.”

Below are the cattle, asses, pigs, and goats belonging to the deceased, which are brought to be numbered and registered by his scribes. In another part they weigh the gold, his property; and fowling and fishing scenes, the occupation of salting fish and geese, the wine-press, boats, a party of guests, the procession of the bier, and some sacred subjects occupy the remainder of the wall.

From these, and other paintings, we find that the Egyptian boats were richly coloured and of considerable

size. They were furnished with at least twelve or fourteen oars, and, besides a spacious cabin, there was sufficient room to take on board a chariot and pair of horses, which we see here represented. Such were the *painted* boats that surprised the Arabs when they invaded the country.

On the opposite side, the individual of the tomb, seated with his wife on a handsome *fauteuil*, to which a favourite monkey is tied, entertains a party of his friends; the men and women seated apart. Music is introduced, as was customary at all Egyptian entertainments, but the only instruments here are the double pipe, clappers, and harp.

The greater part of the remaining tombs are very imperfectly preserved; but some of them still present a few useful hints for the study of Egyptian chronology.

Those behind the hill are not worthy of a visit.

To the S. of the ruins, near the river, are the remains of a stone quay.

Some time before reaching Edfoo the propylon of its magnificent temple can be seen towering up on the W. bank.

(W.) *Edfoo* (13½ m.), in Coptic, Phbôou, or Atbô, is the ancient *Apollinopolis Magna*. The village is about half a mile from the river-bank.

In the middle of it stands the temple, entirely surrounded by mud-huts and heaps of rubbish. It is only since 1864 that anything but the propylon has been visible. Up to that time its terraces and roofs were covered with the mud-huts of the villagers, and the inside filled with debris of all kinds up to the roof. To clear it out was one of the first works undertaken by M. Mariette, after his appointment by the present Khedive as conservator of the monuments of old Egypt, and director of the excavations and researches in connection with them. As a perfect specimen of an Egyptian temple, complete in all its parts, that of Edfoo stands unrivalled; for, though Denderah is as complete, so far as the actual temple is concerned, the mag-

nificent propylon towers at Edfoo, and the wall of enclosure, are quite unique. The temple was founded by Ptolemy Philopator, who built the sanctuary and the chambers round it, and, indeed, all the back part of the temple. The name of Ptolemy Philometer is found in the centre halls, and their decoration is probably due to him. The portico was constructed by Ptolemy Philometer and Euergetes II.; the latter of whom also built part of the wall of enclosure, the other part being the work of Ptolemy Alexander I. The pylon, or propylon, was either built or decorated by Ptolemy Dionysus.

The plan of the temple of Edfoo resembles in its general features that of Denderah, and the same religious ideas and feelings which have been alluded to in the description of that temple are evident here. The inscriptions on the walls show that, as at Denderah, the small chambers were used for the storing of religious utensils, offerings, &c. Processions, headed by the king, assembled in the first hall; the little chapel on the N. side was specially appropriated to the ceremonies in connection with the New Year. The *sanctum sanctorum*, however, is not, as at Denderah, a niche in the wall of the innermost chamber. Here it is represented by a magnificent monolith of grey granite, which now lies in the corner of the sanctuary. From the inscription on it we learn that it was made by Nectanebo I., of the XXXth dynasty, to serve as a naos to the old temple subsequently destroyed, and replaced by the actual one. In this species of cage was kept the hawk, the emblem of the god Hor-Hat, who was the principal divinity of the temple.

The sculptures with which every part of this temple is covered are, many of them, extremely interesting. Some of them contain valuable information respecting the ancient geography of Egypt. Others give the names of the several chambers of the temple, and their dimensions in cubits and parts of cubits, so that the ancient

Egyptian measurements can be compared with the modern ones.

The whole length of the temple, including the propylon and the wall of circuit, is about 450 ft. The breadth of the propylon is about 250 ft. and its height 115 ft. The hollows in its outside façade were for holding the huge flagstaffs with which it was decorated.

The view from the summit of the temple of Edfoo is very fine.

Close to the large temple is a small one erected by Ptolemy Physcon and Lathyrus, but it is much damaged and defaced.

During the winter months numerous geese, teal, and other wildfowl frequent a sort of marsh or lake to the westward of Edfoo; and the sandbanks in the river are covered with aquatic birds. Unless the traveller has a boat, the only way of getting at the geese is to go out before daybreak, and crouch under the lee of the large embankment running inland. As soon as day dawns, the geese will begin flying inland to feed, from the sandbanks where they have slept, and a good many shots may be had at them as they come flying low over the embankment.

(E.) Halfway from Edfoo to Gébel Silsileh is a ruined town on the E. bank, called Booa'yb, once fortified with a wall flanked by round towers, not of very ancient date, and apparently throughout of Arab construction. It *may* have been the site of Pithom or Toum, the ancient Thmuis; though this should be halfway between Edfoo and Ombos. Thmuis is evidently the Tooum of Ptolemy, who places it inland, 14' N. of Ombos, and 25' S. of Eileithyas. Some suppose Thmuis to be the same as Silsilis. Halfway between this fortified place and Tonáb is a grotto in the rock.

(W.) On the W. bank, opposite Silweh, in a ravine called Shut el Rágel, Mr. Harris discovered a tablet containing the names of some kings of the XIth dynasty. He also found the names of Amunoph I. and the 1st and 2nd Thothmes; with others of much older date, but much defaced;

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and at El Hosh an inscription beginning with the year 17 of Amenemha II. There are said to be other *stelæ* in the neighbourhood, with the names of some old kings.

(W.) About 3 m. below Silsilis the hills come down to the bank and form a sort of bluff. Sharp gusts of wind often render the navigation under these hills rather dangerous. They are called Gebel Aboo Ghabah.

At Heshan to the N. of Silsilis are a stone quay and some quarries; and almost at the N. end of the hills of Silsilis Mr. Harris found several Greek inscriptions of the time of the Empire.

(E. and W.) *Hágar Silsileh*; *Silsilis* (26 miles).—At *Hágar* (or *Gébel Silsileh*)—the “stone” (or “mountain”) “of the chain”—are extensive quarries of sandstone, from which the blocks used in the greater part of the Egyptian temples were taken. The Arabs account for the modern name by pretending that a tradition records the stoppage of the navigation of the river at this spot by a chain, which the jealousy of a king of the country ordered to be fastened across it. The narrowness of the river, and the appearance of a rock resembling a pillar, to which the chain was thought to have been attached, and the ancient name *Silsilis*, so similar to the Arabic *Silsileh*, doubtless gave rise to the tradition; and the Greek Silsilis was itself a corruption of the old Egyptian name, preserved in the Coptic Golgl.

The breadth of the Nile here is only 1095 ft. at the narrowest part.

(E.) On the eastern side of the Nile, and near the commencement of the quarries, stood the ancient town of Silsilis, of which nothing now remains but the substructions of a stone building, probably a temple. On this bank the quarries are very extensive, but less interesting to the antiquary than those on the W.; where, in addition to the quarries themselves, are several curious grottoes and tablets of hieroglyphics, executed in the early time of the Pharaohs of the XVIIIth and XIXth dynasties.

It is not by the size and extent of the monuments of Upper Egypt alone that we are enabled to judge of the stupendous works executed by the ancient Egyptians: these quarries would suffice to prove the character they bore, were the gigantic ruins of Thebes and other cities no longer in existence; and safely may we apply the expression used by Pliny, in speaking of the porphyry quarries, to those of Silsilis: "*quantislibet molibus cædendis sufficiunt lapidicinæ.*"

(W.) The first grotto to the N. consists of a long corridor, supported by four pillars, cut in the face of the rock, on which, as well as on the interior wall, are sculptured several tablets of hieroglyphics, bearing the names of different kings. It was commenced by Horus, the successor of the third Amunoph, and the last Pharaoh of the XVIIIth dynasty, who has here commemorated his defeat of the Kush (Cush), or Ethiopians. He is represented in a car, pursuing with bended bow the flying enemy, who, being completely routed, sue for peace. He is then borne in a splendid shrine by the Egyptian chiefs, preceded by his troops, and by captives of the conquered nation; a trumpeter having given the signal for the procession to march. Other soldiers are employed in bringing the prisoners they have captured; and in another part the monarch is seen receiving the emblem of life from the god Amun-re.

One of the most perfect specimens of Egyptian sculpture during its best period is seen in the tableau representing Horus as an infant suckled by a goddess. Unfortunately the paintings in this grotto are much injured by the smoke of torches, and by the fires often lighted by the sailors.

There are other tablets of the time of Rameses II., of his son Menephtah, and other kings of the XIXth dynasty. In an historical point of view they are exceedingly interesting; particularly from the mention of assemblies held in the 30th, 34th, 37th, and 44th years of Rameses the Great; from the presence of the name of Isinofri, the queen

of Menephtah, being the same as that of his mother the second wife of Rameses; and from their relating to other sons of that conqueror.

These tablets, like similar ones at Assóan, show that the stones used in different Egyptian buildings were taken from the quarries in their vicinity; but it must be observed that various other parts of the same sandstone strata afforded their share of materials; as may be seen from the numerous quarries about El Hellál, and on the way to Silsilis, though but trifling when compared with the extensive ones of this mountain.

The earliest Egyptian edifices were principally erected of limestone, which continued in use occasionally, even in Upper Egypt, till the commencement of the XVIIIth dynasty, though the Pharaohs of the XIIth had already introduced the sandstone of Silsilis to build the walls and colonnades of some of the larger temples; and its fitness for masonry, its durability, and the evenness of its grain became so thoroughly appreciated by their architects, during the XVIIIth and succeeding dynasties, that it was from that time almost exclusively used in building the monuments of the Thebaid. But as its texture was less suited for the reception of colour than the smoother limestone, they prepared its surface with a coat of calcareous composition which, while it prevented the stone from imbibing an unnecessary quantity of colour, afforded greater facility for the execution of the outlines. The subjects, when sculptured, either in relief or intaglio, were again coated with the same substance, to receive the final colouring; and the details of the figures and of the other objects could thereby be finished with a precision and delicacy in vain to be expected on the rough and absorbent surface of the sandstone.

Their paints were mixed with water, and in some cases they can be washed off by a wet cloth, as in Belzoni's tomb at Thebes; but in other tombs they are often fixed, and sometimes have a varnish over the surface. There is, however, no evidence of any colour

being mixed with oil, as some have imagined. The reds and yellows were ochre, but the greens and blues were extracted from copper, and though of a most beautiful hue, the quality was much coarser than either of the former, or their ivory black. The white is a very pure chalk, reduced to an impalpable powder; and the brown, orange, and other compound colours, were simply formed by the combination of some of the above. Owing to their being mixed with water, they necessarily required some protection, even in the dry climate of Egypt, against the contact of rain; and so attentive were the builders to this point, that the interstices of the blocks which form the roofs of the temples, independent of their being well fitted together and cemented with a tenacious and compact mortar, were covered by an additional piece of stone, let into a groove of about 8 in. in breadth, extending equally on either side of the line of their junction.

However, the partial showers and occasional storms in Upper Egypt might affect the state of their painted walls, it was not sufficient to injure the stone itself, which still remains in its original state, even after so long a period, except where the damp, arising from earth impregnated with nitre, has penetrated through its granular texture, as is here and there observable near the ground at Medeenet Haboo, and in other ruins of the Thebaid. But exposure to the external atmosphere, which here generally affects calcareous substances, was found not to be injurious to the sandstone of Silsilis; and, like its neighbour the granite, it was only inferior to limestone in one respect, that the latter might remain buried for ages without being corroded by the salts of the earth; a fact with which the Egyptians, from having used it in the substructions of obelisks and other granitic monuments, were evidently well acquainted.

Beyond the grotto above mentioned are others of smaller dimensions, which have served for sepulchres, and bear the names of the first monarchs of the

XVIIIth dynasty: among which are those of the first and third Thothmes, and of Queen Amun-noo-het, who erected the great obelisks of Karnak. The few sculptures found in them relate to offerings to the deceased, and some of the usual subjects of tombs; and on a rock in the vicinity is the name of Mai-ré, or Remai, the prenomén of Papi, of the VIth dynasty.

To the S. of these again are other tablets and open chapels, of very elegant form. They are ornamented with columns, having capitals resembling the bud of the water-plant, surmounted by an elegant Egyptian cornice, and in general style and design they very much resemble one another. The first, which is much destroyed, was executed during the reign of Sethi I., father of the second Rameses; the next by his son; and the third, which is the most northerly, by Menephthah, the son and successor of the same Rameses. The subjects of the two last are very similar, and their tablets date in the first year of either monarch. In the chapel of Rameses, the king makes offerings to Amunre, Maut, and Khonso (Khons), the Theban triad; and to Re, Phtah, the Hapimôo (the god Nilus); the other contemplar deities being Savak, Mandoo, Osiris, Moui, *Justice*, Tafne, Seb, Atmoo or Atum, Khem, Athor, Thoth, Anouke, and a few others, whose name and character are less certain. The headdress of the last-mentioned goddess resembles that of one of the Mexican deities, projecting and curving over at the top like an inverted bell. It is supposed to represent a mass of hemp; which was probably an emblem of the Egyptian Vesta.

In the principal picture Rameses presents an offering of incense to the Theban triad, and two vases of wine to Re, Phtah, and the god Nile, who is here treated as the other divinities of Egypt. Indeed it is remarkable that he is only represented in this manner at Silsilis. He usually bears lotus-plants and water-jars, or the various productions of Egypt, among the ornamented devises at the bases of the walls in certain parts of the temples, or on

the thrones of statues; and he frequently carries the emblems of the different nomes and toparchies of Egypt.

Isinofri, the queen of Rameses II., also holds forth two-sistra before a curious triad of deities; and at the base of the side walls the god Nilus is again introduced, carrying water-plants and various offerings, the produce of the irrigated land of Egypt. Some small tablets occur at the side of these chapels; one of them of the time of Amunoph I., second monarch of the XVIIIth dynasty; others of Meneptah; and a larger one of Rameses III. offering to Re and Nilus.

There is also a tablet of Sheshonk (Shishak), who is introduced by the goddess Maut to Amun, Re, and Phtah, followed by his second son, the high-priest of Amun, who was also a military chief.

Savak, the deity of Ombos, with the head of a crocodile, is the presiding god of Silsilis, and his titles of Lord of Ombos, and Lord of Silsilis, are frequently found alternating in the stelæ of these quarries.

The blocks cut from the quarries were conveyed on rafts, or boats, to their place of destination, for the erection of the temples. But the large masses of granite, for obelisks and colossi, were not sent by water from Syene; these seem to have been taken by land; and Herodotus, in mentioning one of the largest blocks ever cut by the Egyptians, says it was conveyed from Elephantine (or rather Syene) by land, during the reign of Amasis, to the vicinity of Saïs, and that it employed 2000 men for three years.

The particular honour paid to the god Nilus at Silsilis was perhaps connected with the transmission of the blocks by water, which were there committed to the charge of the river god; but it may have originated in the peculiar character of the river itself in that part before the rocks of Silsilis gave way, and transferred the first cataract from Silsilis to Syene. Then indeed the great difference of elevation above and below Silsilis made a far more marked distinction between the

Egyptian part of the river and that to the S. than at the present day between the Nile below Assóan and in Nubia; and though this fact was unknown to Champollion, he with his usual sagacity gave a very similar reason, that the river at Silsilis "seems to make a second entrance into Egypt after having burst through the mountains that here oppose its passage, as it forced its way through the granite rocks at the cataract." In reality the analogy was stronger, as here was *originally* its great cataract, and its *first* entrance into Egypt; and there is reason to believe that the most southerly nome of Egypt was originally that of Apollinopolis. (See Mr. Harris's Standards.) If any early records of the rise of the Nile could be found at Silsilis, they might point out the exact period when the rocks gave way; and it would be interesting to find any evidences of the former level of the river immediately above Silsilis.

Between Silsilis and Kom Ombo are a succession of sandbanks on which crocodiles may frequently be seen. The valley of the Nile now assumes quite a different aspect; indeed the change may be said to begin after leaving Edfoo. The two mountain chains which border the river draw closer together, and the cultivated land is reduced in many parts to a mere strip; indeed, here and there the desert comes down to the water's edge.

At Fárés, to the S. of Silsilis, are said to be the vestiges of a small temple, with the name of Antoninus; and at this place some coffins of burnt clay have been found similar to a few met with at Thebes, made in the form of the body, in two parts, laced together with thongs or string. Farther on to the S., a little before the river turns eastward towards Ombos, on the W. bank and nearly opposite Manécha, is a mass of alluvial deposit; and about 1 m. below Ombos is a bed of Egyptian pebbles, with a few fossils, and a curious sandstone concretion.

(E.) Kom Ombo (15 miles) marks the site of the ancient Ombos, in Coptic

Mbô. The ancient town and the more modern village which succeeded it, have both been buried beneath the sand. All that remains are some ruins of two temples that stood partly on raised ground, and partly on an artificial platform high above the river. They are not probably destined to remain there very long, as, slowly but surely, the river is undermining the bank, and will carry them away. One, founded in the reign of Ptolemy Philometer, continued by his brother Physcon (who is introduced as usual with his queens, the two Cleopatras), and finished by Auletes, or Neus Dionysus, has the peculiarity of possessing two entrances, and two parallel sanctuaries. It is, in fact a double temple, dedicated to the two hostile principles of Light, adored under the form of Horus, and Darkness, under that of the crocodile-headed god, Savak. The appearance of the two winged globes over the entrance rather adds to the general effect.

On the under surface of some of the architraves of the portico the figures have been left unfinished, and present a satisfactory specimen of the Egyptian mode of drawing them in squares, when the artists began their pictures. A similar arrangement is met with in some of the tombs at Thebes, of the time of the XVIIIth and XIXth dynasties; from which it appears that the proportions of the human figure differed at various periods. In these last the lower leg, from the plant of the foot to the centre of the knee, occupied six squares in height, and the whole figure to the top of the head 19 squares. At Ombos and in other Ptolemaic buildings the proportions are somewhat different, and the figure (as in the earliest, or Pyramid, period) is less elongated than in the XVIIIth and XIXth dynasties. The difference in the character of the human figure during the early Pyramid age is rather in its breadth compared to its height; and it is remarkable that statues were then less conventional, and bore a closer resemblance to nature, than in later times.

The other ruin, which stands on an

artificial platform towering above the river, appears to have been dedicated to the crocodile-headed god, Savak, by Ptolemy Physcon; but the sculptures rather require it to have been, as M. Champollion supposes, an edifice "typifying the birthplace of the young god of the local triad." The grand gateway at the eastern extremity, for it stood at right angles with the other temple, bears the name of Auletes, by whom it was completed. It is, however, now in so ruinous a state, that little can be traced of its original plan; but the pavement is seen in many places, laid upon stone substructions, which extend considerably below it; and some of the walls of the chambers composing the interior of the naos are partially preserved. From the fragments of columns, whose capitals resembled those of the portico of Denderah, we are also enabled to ascertain the site of a grand hall which formed part of the building.

The sacred precincts of the temples were surrounded by a strong crude-brick enclosure, much of which still remains; but from its crumbling materials, and the quantity of sand that has accumulated about it, the buildings now appear to stand in a hollow; though, on examination, the level of the area is found not to extend below the base of the wall.

On the eastern face of this enclosure is a stone gateway, dedicated to Savak, the Lord of Ombos, which bears the name of the 3rd Thothmes, and of Amun-noo-het. This satisfactorily proves that, though the ruins only date after the accession of the Ptolemies, or from about the year B.C. 173 to 60, there had previously existed a temple at Ombos, of the early epoch of the Pharaohs of the XVIIIth dynasty.

The upper part of this gateway has been added by a late Ptolemy, or by one of the Cæsars. From the site of it, belonging as it did to the original temple, we derive one of several proofs that the lowering of the Nile above Silsilis had taken place before the reign of Thothmes; Ombos being built on the old alluvial deposit, which was then annually covered by the inun-

dation; while the river, since that time, has never reached the summit of its banks.

The mounds of the town and remains of houses extend considerably to the E. of this enclosure; and, to judge from their appearance, Ombos must have suffered by fire, like many other cities of Upper Egypt.

Opposite Kom Ombo is a large island called *Mansooreeah*. Sandgrouse and quail are often to be found in large numbers there.

Soon after passing Edfoo the valley of the Nile is confined within very narrow limits, and, though slightly enlarged in the vicinity of Ombos, the mountains again approach the Nile a little farther to the S. The general features of the country begin to resemble Nubia, and this peculiarity of character is increased by the appearance of the water-wheels which occur at short intervals, instead of the pole and bucket. And, being generally protected from the sun by mats, they remind the traveller that he has already reached a warmer climate.

On several of the heights are small towers, particularly on the W. bank; and here and there are quarries of sandstone once worked by the ancient Egyptians.

The junction of the *sandstone* and *granite* is observed about two-thirds of the way from Ombos to Assooán, in the vicinity of El Khattára; from which point the former continues at intervals to present itself over the syenite, and other primitive beds, as at Assooán and in Nubia.

The W. bank of the river has but a very narrow strip of cultivation, but the E. bank presents, in one or two spots, a wider expanse of land covered with palm-groves. The whole district is called Aḳaba.

The approach to Assooán is very picturesque. Keeping to the channel E. of the island of Elephantine, the boat runs up between islets of polished black rock, and passing the town, moors to a sloping bank of sand just above it. At very low Nile the effect is marred by the large sand-banks at

the mouth of the E. channel; and so rapidly are these increasing, that they threaten to block the way altogether before long. Even now, large boats are obliged, when the river is low, to go by the channel W. of Elephantine, and come round by the top of the island.

"For two or three miles below the town the banks are unusually fertile; but Assooán itself is set in a frame of more than ordinary barrenness and desolation. Immediately before it lies the island of Elephantine, a mosaic of vivid green, golden sand, and black syenite; but on the l. bank opposite rises a high hill or mountain of sand, and on the rt. the town is shut in by confused heaps or small hills of syenite and granite, tossed about in all directions, as if marking some fearful convulsion of primeval nature. The toe of the island comes below the town. . . When almost level with its foot, the boat is steered to the left, and enters the deep but comparatively narrow channel on which Assooán stands. But even this is so cabined, cribbed, and confined by rocks, that the view does not extend 200 yards upwards from the mooring-ground of dahabeahs, and as his boat is made fast, it requires neither guide book nor dragoman to announce that the cataract of the Nile is reached."—*F. Eden*.

(*E.*) *Assooán* or *Aswán* (26½ miles). The frontier town of Egypt proper, containing a population of about 4000 inhabitants. It is situated in lat. 24° 5' 25", on the rt. bank of the Nile, at the N. end of the 1st Cataract, and is distant about 580 miles from Cairo, and 730 from the Mediterranean. It occupies the site of the ancient *Syene*, in Coptic *Souan*, which signifies "the opening." The Arabs, as usual, have added an initial *alef*, and made the name Assooán. The town is well built, and some of the houses have a picturesque aspect not often seen in Upper Egypt. There is a good deal of movement in the bazaars, owing to the constant passage of merchandise to and from the Soodán and Central Africa. The produce of these countries, such

as ivory, gum arabic, ostrich feathers, skins, &c., which has been brought across the desert and down the Nile, is unshipped above the 1st Cataract, and brought on camels to Assooán, where it is reshipped for transport to Cairo, &c. This gives the river bank at Assooán a very lively and busy aspect, covered as it often is with these articles of merchandise, guarded by various specimens of the African race, whom the traveller now sees for the first time. Indeed, the population of Assooán is more mixed, perhaps, than that of any other town in Egypt. Nubians or Barabras, Ababdeh and Bisharee Bedaween, Negroes of all sorts, together with Fellahéen, Greeks, Turks, and a few Copts, all may be seen on the bank at Assooán. It is a great place for the sale, not of antiquities, but of ostrich feathers, ebony clubs, shields, silver rings, lances, arrows, said by the vendors to be poisoned, wicker baskets, Nubian ladies' costumes, and their articles of toilette, &c.

Assooán contains but few mementos of its former history. Of the time when it supplied Egypt with the material for so many magnificent monuments, and its granite quarries must have swarmed with an army of workmen, no trace is left, except the names of one or two kings of the XIIth dynasty on the rocks in the neighbourhood. In the time of the Ptolemies, Syene became famous from being considered by the astronomers of Alexandria as lying immediately under the tropic; a belief which arose from the circumstance that during the summer solstice the rays of the sun fell vertically to the bottom of a well in the town. It was on the knowledge that the sun cast no shadow at Assooán, combined with the measurement of the sun's shadow at Alexandria on the longest day, and the distance between the two places, that Eratosthenes based his calculations for the measurement of the earth. Later discoveries soon proved the tropic of Cancer to be S. of Syene; and it is curious that Strabo, Seneca, Lucan, Pliny and others, should have thought Syene to be in

the tropics, though it is very possible they may have seen the sun shining at the bottom of a well. Search has been made for this well, but without success. A small Ptolemaic temple has lately been discovered; it is situated at the bottom of a pit to the S. of the town. Under the Romans, Syene was an important frontier town. Juvenal was banished there by Domitian, and revenged himself for being obliged to exchange the society of Rome for the command of a cohort at the extremity of Egypt, by satirising with equal impartiality the Roman soldiers and the Egyptians.

In the first ages of Christianity, Syene was the seat of a bishopric. Arab writers describe Assooán as a flourishing town, and the story, if it be true, that, in consequence of a pest which destroyed more than 20,000 of the inhabitants, a part of the old town was abandoned for the neighbouring hills, on which the Saracens had settled, shows it to have been a place of great size. But in the latter half of the 12th centy., it suffered so severely from the depredations of the Nubians on the S., and the Bedaween on the N., that it was almost completely reduced to ruins; and though it rose again a little when Sultan Selim placed a Turkish garrison in it, it never became of more importance than it is at present. Many of the inhabitants of Assooán are descended from these Turkish soldiers.

The wall projecting into the river, opposite the S. end of the modern town, is not, as has been supposed, of Roman, but of Arab construction, and has apparently formed part of a bath. In one of the arches, on the N. side, is a Greek inscription relating to the rise of the Nile, brought from some other building. There is also a stone built into the wall to the S. of this, which belonged to a nilometer, being part of a scale with 11 lines, or 10 divisions, which measure 1 ft. 3 in. They are double digits; and as the cubit consisted of 28 digits, this fragment wants four divisions, or eight digits, of a whole cubit. At the upper

end (but the lower, as it stands upside down in the wall) is λ , the number of the cubit. This differs from the cubit of the nilometer at Elephantine, which measures 1 ft. 8.625 in., while this is 1 ft. 9 in.; but the divisions are very irregular.

The Saracenic wall, whose foundation dates at the epoch of the Arab invasion by Amer, the lieutenant of the caliph Omar, still remains on the S. side of the old town, beyond which are the numerous tombs, mostly cenotaphs, of the different sheykh and saints of Egypt. On the tombstones which stand towards the southern extremity of this cemetery are Cufic inscriptions.

The epitaphs are of the earlier inhabitants of Assouân, and bear different dates, from about the commencement of the 3rd to that of the 15th century of the Hegira. They begin—"In the name of God, the clement and merciful," and mention the name and parentage of the deceased, who is said to have died in the true faith; saying, "I bear witness that there is no deity but God alone; he has no partner; and that Mohammed is the servant and apostle of God." Some end with the date, but in others, particularly those of the earliest epochs, it occurs about the centre of the inscription. This is supposed to be the place of martyrs mentioned by Aboulfeda.

Here, as at Fostat (Old Cairo), is a mosk of Amer. It only presents round arches, in imitation of the ordinary Byzantine-Greek, or the Roman, style of building, in vogue at the period of the Arab invasion; but it is not altogether improbable that an attentive examination of the ancient Saracenic remains around this cemetery might lead to the discovery of some early specimens of the *pointed arch*.

The mosk called Gámat (Jámat) Belád has pointed arches, but it appears not to be older than 1077 A.D.; those buildings with the date 400 A.H. or 1010 A.D. have round arches, but one of 420 A.H. or 1030 A.D. has both pointed and round. The corbelling of the domes is very simple.

A short distance from the cemetery

of Assouân is a small bank of that alluvial deposit so frequently seen on the road to Philæ. In some places small blocks of granite are lying upon its upper surface.

The site of the town of Assouân, connected as it is with one end of the cluster of rocks through which the road leads to Philæ, and in which the principal granite-quarries are situated (bounded on the W. and S. by the cataracts and the channel of Philæ, on the E. by an open plain separating it from the range of mountains on that side), may have given rise to the following passage of Pliny, which at first sight appears so singular: "Syene, ita vocatur *peninsula*;" since we find that ancient authors frequently used *peninsula* and *insula* in the same sense as our word *isolated*; and they even applied the term *insula* to a detached house. But the original site of Syene may really have been on an island, when the Nile during the inundation ran also to the E. of it.

The most interesting objects in the neighbourhood of Assouân are the *granite quarries*; and in one, that lies towards the S.E. of the Arab cemetery, is an *obelisk*, which, having never been entirely detached from the rock, remains *in situ* in the quarry. The fissure, which gives it the appearance of being broken, was made in it at a later period. It would have been more than 95 ft. in height, and 11 ft. 1½ in. in breadth in the largest part; but this last was to have been reduced when finished. An inclined road leads to the summit of the hill to the S.E., and on the descent at the other side was a fallen pillar (now taken away), with a Latin inscription, stating that "new quarries had been discovered in the vicinity of Philæ; that many large pilasters and columns had been hewn from them during the reigns of Severus and Antoninus (Caracalla), and his mother Julia Domna;" and that "*this hill* was under the tutelary protection of Jupiter-Hammon-Cenubis (or Kneph), and Juno" (or Sate), the deities of Elephantine. In its original site, on the very *hill* it mentions, it

was an interesting inscription; removed to an European museum, how much of that interest is lost! but often does the love of acquisition disregard the satisfaction that others might feel in visiting a local monument.

Between this and the river is a large sarcophagus, which, having been broken, was left in the quarry.

Besides these, several of the rocks about Assooán bear the evident appearance of having been quarried; and the marks of wedges, and the numerous tablets about this town, Elephantine, Philæ, and Biggeh, announce the removal of the blocks, and the reign of the Pharaoh by whose orders they were hewn. Many of them are of a date previous to and after the accession of the XVIIIth dynasty, while others bear the names of later monarchs of the XXVIth, immediately before the invasion of Cambyzes; but some merely record the victories of kings over the enemies of Egypt, or the ex-votos of pious visitors.

It is curious to observe in these quarries the method adopted for cutting off the blocks. In some instances they appear to have used wooden wedges, as in India, which, being firmly driven into holes cut to receive them, along the whole line of the stone, and saturated with water, broke it off by their equal pressure. Indeed, a trench seems to have been cut for this purpose, and the fact of the wedge-holes being frequently seen, where the stone is still unbroken, strongly confirms this conjecture.

The rocks about Syene are not, as might be expected, exclusively syenite, but, on the contrary, consist mostly of granite, with some syenite and a little porphyry. The difference between the two former is this, that syenite is composed of felspar, quartz, and hornblende, instead of mica, or solely of felspar and quartz; and granite of felspar, quartz, and mica. According to some, the ingredients of syenite are quartz, felspar, mica, and hornblende; but the syenite of antiquity, used for statues, was really granite. Indeed, many of the rocks of Syene contain all the four component

parts; and, from their differing considerably in their proportions, afford a variety of specimens for the collection of a mineralogist.

The environs of the town are sandy and barren, producing little else than palms; grain, and almost every kind of provision, being brought, as in Abolfeda's time, from other parts of the country. But the dates still retain the reputation they enjoyed in the days of Strabo; and the palm of Ibream is cultivated and thrives in the climate of the 1st Cataract. Dates are among the principal exports of Assooán, and senna, charcoal, henneh, wicker baskets, and formerly slaves from the interior, from Abyssinia, and Upper Ethiopia, were sent from thence to different parts of Lower Egypt.

The *Island of Elephantine* is immediately opposite Assooán. It is called in Arabic *Gezeeret Assooán*, and in Nubian *Sooan-Artiga* which both mean "the Island of Assooán." It has also the name of *Gezeeret-ez-Zaher*, or "the Island of Flowers," from the vegetation, with which its northern end is covered. By ancient authors it is always called *Elephantine*, or *Elephantes*. The ruins of the old town form a large mound, at the foot of which is a modern village; and there is another small village to the N. The inhabitants are all Nubians, and the traveller has here his first opportunity of observing their peculiarities in dress and appearance.

At the beginning of the present century there were the remains of two temples in Elephantine, one a very interesting one, built by Amunoph III. They were destroyed in 1822 by the then governor of Assooán, in order to obtain stone for building a palace. The greater part of the Nilometer which stood at the upper end of the island shared the same fate. The only remains now left are a granite gateway bearing the name of Alexander III., near which is a badly cut statue with the cartouche of Menephtah, the son of Rameses II.; and a quay of Roman date, in the construction of which have been used many blocks taken from more ancient monuments.

Elephantine had a garrison in the time of the Romans, as well as in the earlier times of the Persians and Pharaonic monarchs; and it was from this island that the Ionians and Carians, who had accompanied Psammetichus, were sent forward into Ethiopia, to endeavour to bring back the Egyptian troops who had deserted.

The south part of the island is covered with the ruins of old houses, and fragments of pottery, on many of which are Greek inscriptions in the running hand; and the peasants who live there frequently find small bronzes of rams, coins, and other objects of antiquity, in removing the nitre of the mounds which they use for agricultural purposes.

On the W. bank of the river opposite Elephantine are a few remains which mark the site of Contra-Syene; and about $\frac{1}{4}$ mile inland up the valley are the remains of an old building often frequented by jackals and other beasts of prey.

The Cataracts—called by the Arabs *esh Shellâh*—are really little more than a succession of rapids, whirlpools, and eddies, caused by the rocks and islets which obstruct the course of the river between Philæ and Assouân. All the cataracts along the course of the Nile are more or less of the same character. Those at Assouân are commonly known by the title of the “First Cataract,” from their being the first reached on the way up the Nile. During the high Nile, all but the highest rocks are covered with water, and then it is possible for boats to sail up against what is little more than a very powerful stream; but as the river lowers, it becomes divided into numerous narrow channels, and the rapids and falls are produced which have obtained for it the formidable appellation of a cataract, and make the employment of towing-ropes and many hands necessary for getting a boat up.

It would be difficult to account for the exaggerated report given from hearsay by Cicero, Seneca, and others, of the astounding noise made by this cataract, which was so great that people

were stunned and deprived of their sense of hearing, were it not that, so recently as the last century, a traveller, Paul Lucas, speaks of the cataract precipitating itself from the rocks with so much noise as to deafen the inhabitants for several leagues round. “Travellers’ tales” are common to all periods of history. Perhaps the best known one in connection with this cataract is that of Herodotus, in which he recounts the story of the sources of the Nile told him by the treasurer of Minerva at Sais:—how, between Syene and Elephantine, there were two conical hills, called Crophi and Mophi, between which lay unfathomable fountains, whence flowed the Nile, southwards to Ethiopia, and northwards to the Mediterranean.

The scenery of the cataracts is weird and desolate, but not without a certain beauty and grandeur, and it is worth while for those who do not intend to make the ascent to row about the northern end of it in the *sandal*. There are no rapids before reaching the *Island of Shâyl*, which is interesting from the number of hieroglyphic tablets sculptured on the rocks, many of which are of a very early period, before and after the accession of the XVIIIth dynasty. They record the passage of kings and others on their expeditions to the Soodân, and are of great historical value. The island was under the special protection of Saté, Kneph, and Anouké.

The traveller whose intention is merely to visit Philæ, without passing the cataract, will save himself some time and much trouble by going as far as this island in his boat, by which the ride to Philæ is considerably shortened; nor will he be prevented from seeing all that the excursion from Assouân presents worthy of notice,—which is confined to traces of the old road, the crude-brick wall that skirted and protected it, and the singular forms of the granite rocks, with inscriptions similar to those at Shâyl, which have struck every traveller since and previous to the time of Strabo.

The Ascent and Descent of the Cataract.—These are incidents in the Nile voyage more exciting than pleasant. The preliminaries that have to be gone through at Assooán previous to making the ascent are often tiresome and disagreeable. The traveller has already been told in the *Introductory Information* at the beginning of Sect. III. that, if he intends to go as far as the 2nd Cataract, he must take care that the owner of the boat he, or his dragoman, hires, guarantees the possibility of its going up the 1st Cataract, and undertakes to pay a fine should it fail to do so. Sometimes it may happen that the Nile is so low that a boat, which would go up in an ordinary year, might run some risk of coming to grief in the more than usually shallow rapids; but often it is a trick of the owner who, not wishing to expose his boat to the perils of the cataract, has privately instructed his *reis* to bribe the sheykhs of the cataract to say that the boat is too large to be taken up. The traveller thus finds himself stopped on his journey, or obliged to take a dirty country boat from above the cataract.

Those who have made a contract with their dragoman, which is to include the cost of going up the cataract, should leave the matter entirely to him, and refuse to have anything to do with the discussion as to the price to be paid, or the backsheesh. Those who have to make their own bargain must submit with patience to the inevitable wrangling and delay with which all such affairs are conducted in Egypt. The contract must be made with one of the head sheykhs or reises of the cataracts, of whom there are three or four. In 1871 the price asked was 3*l.* for every 100 ardebs' burden. As most dahabeeahs are from 200 to 300 ardebs, the total amount will be from 6*l.* to 9*l.*; but at least half as much will be asked for backsheesh; and from 10*l.* to 15*l.* may be reckoned as the total cost of going up the cataracts.

The annoyances of the traveller are not, however, over when the contract is made. Vexatious delays in starting, and detentions in the cataract

itself, the ascent of which often takes three days, when it might easily be done in one, try the patience sadly; but the only advice that can be given is to take it quietly, and make the best of it, and try to derive as much amusement as possible from the various scenes and incidents on the road. The governor of Assooán may be resorted to with more or less effect as a final court of appeal, in case of any very serious difficulty with the *Shellalee*, as the people are called who live in the few scattered villages in and around the cataracts, and manage the passage of boats up and down it.

It is necessary for the *ascent of the cataract* that the wind should be fair, but not too strong. As far as the island of Séháyl it is tolerably easy sailing against a strong stream. There the first of the falls or "gates," as they are called (*báb*, pl. *bibán*), is reached, and tow-ropes, punt-poles, and scores of human beings are called into requisition. It is a scene which must be seen to be appreciated, and of which no description can give the least idea. Perhaps the best commentary on it is that no one who has gone through it once would willingly do so again, though he might often find amusement in watching the process from a neighbouring rock. And indeed this is a very good way of seeing it even the first time, and for ladies decidedly the most agreeable for many reasons.

Great amusement in going up the cataracts is derived by some travellers from the amphibious proceedings of the small boys who, seated on a round log of wood, launch out into the stream, and paddling with either hand, traverse the river, or shoot down the rapids, in an incredibly short space of time. "These logs are the public ferry-boats of the locality, and when a pedestrian reaches the river-bank, and wishes to cross over, he soon divests himself of his garments, rolls them into a bundle, which he ties above his head, and thus launches out on a log, 'ripæ ulterioris amore,' and strange indeed is the top-heavy figure he presents."—A. C. Smith.

The process of fish-catching may also be watched. They have an ingenious mode of catching fish in traps: and some of them are of great size. Each of the fishing-places pays a tax of 255 piastres.

There are five or six falls, up which the boat is dragged with more or less ease, and then, getting rid of her cataract crew, she sails on to the village of Mahatta, just below Philæ.

It is at this village that the boat stops again on her way down, to take up the crew necessary for making the *descent of the cataract*. This is a far shorter process than the ascent. $1\frac{1}{2}$ hour being the time from Mahatta to Assooán. The way is a different one to that followed in coming up. Passing on the right the last gate then ascended, the boat glides swiftly on, rowed by the cataract people, two to each oar. Soon the river narrows, and is lost sight of between two high walls of rock. In an instant the boat has shot in between them, the oars almost touching them on either side, and, with a series of plunges and bounds, that make you feel as if it were a skiff and not a dahabeeah that was under you, the unwieldy ship goes rushing on, as though it meant to drive its bows hard on to the rocks that seem to bar the lower end of the fall. Just, however, as the crash seems inevitable, an opening appears on the right; and by the help of the current, and the right turn of the rudder at the right moment, the boat goes sharp round, and out into smooth water. The height of this fall varies with the quantity of water in the river, but it is usually from 6 to 7 feet. The length of its passage between the rocks is about 200 feet, and the breadth across about 70 feet. Beyond it the river flows swiftly on close to the desert on the left bank, and there is only one slight rapid more before reaching Assooán.

With regard to the danger attending the ascent and descent of the cataracts, it cannot be said that there is none; but at the same time, considering the number of boats that go up and down, and the comparatively few accidents that happen, the chances are much

against mishap. And even if the dahabeeah is wrecked, there is little fear of being drowned, as it is always possible to get on to the rocks. There is no doubt that it is nervous work going down the big gate, and the turn at the bottom is a place where a boat may easily get a hole knocked into it, if nothing worse. Coming up, it is a question of enough men and the rope not breaking; and even if anything does happen, it is wonderful how the helmsman manages so that the boat is brought up short in her downward course by a cross stream or a back-water. Those who want to see their boat go down the big fall without being on board her, should be rowed in the *sandal* to a point just above it. They can then, from the top of the rock to the left of the passage, see the whole thing capitally. If there are things of value on board, such as instruments, collections of skins, &c., the most prudent course is to send them between Mahatta and Assooán overland.

Those who are detained in the cataract may find some coots and teal to shoot; and patient search will occasionally be rewarded with the sight of a crocodile, a *warran* or water-lizard, and a species of leathery turtle (*Trionyx Niloticus*).

(E.) *Mahatta*. A small village, of which mention has already been made, situated just above the cataracts. Like Assooán, it is the place for the embarking and disembarking of the cargoes that are transhipped from the different boats above and below the cataract. There are always a number of Nubian boats there employed in the trade between the 1st and 2nd Cataracts. They are a very inferior class of boat to the smart modern Egyptian dahabeeah; but there are a few big ones, not very clean, and with hardly any furniture, which can be hired for the voyage to the 2nd Cataract and back, with an allowance of four days' stoppages, for 12*l.*, and a small backsheesh to the *reis* and crew. The pilot who always accompanies the dahabeeah in its voyage between the 1st and 2nd Cataracts generally comes from this

village, and is taken on board in passing. His fee, which is included in a dragoman's contract, is, with back-sheesh, from 2*l.* 10*s.* to 3*l.*

Island of Philæ (5 m.).—Those who visit Philæ from Assouân can either take a boat from Mahatta, or from a point some way further up the bank, just opposite the island. The approach to the island by water is very striking. The river winds in and out among gigantic black rocks of most fantastic form and shape, and then suddenly, after a sharp turn or two, Philæ comes suddenly in sight. "Beautiful" is the epithet commonly applied to this spot, justly considered to present the finest bit of scenery on the Nile; but the beauty, or rather grandeur, is more in the framework of the picture than in the picture itself. The view from the top of the propylon tower at Philæ, of all beyond the island, is far finer than the view of Philæ itself from any point.

In Egyptian the island was called Pilak, or Ailak, and Ma-ñ-lek, "the Place of the Frontier." Its Greek appellation Philæ is a strange misnomer. The Arabs call it *Anas el Wogôd*, or more generally *Gezeeret et Beerbeh*. The ruins in it are all of comparatively modern date, Nectanebo II. of the XXXth dynasty (361 B.C.) being the earliest name found.

The principal building is the temple of Isis, commenced by Ptolemy Philadelphus and Arsinoë, and completed by succeeding monarchs; among whom are Euergetes I., Philometor, his brother Euergetes II., with the two Cleopatras, and Ptolemy the elder son of Auletes, whose name is found in the area and on the pylon. Many of the sculptures on the exterior are of the later epoch of the Roman emperors, Augustus, Tiberius, Claudius, Domitian, Nerva, and Trajan.

Nowhere has the mania of the Egyptians for irregularity been carried to such an extent as here. "No Gothic architect in his wildest moments ever played so freely with his lines and dimensions, and none, it must be added, ever produced anything

so beautifully picturesque as this. It contains all the play of light and shade, all the variety of Gothic art, with the massiveness and grandeur of the Egyptian style; and as it is still tolerably entire, and retains much of its colour, there is no building out of Thebes that gives so favourable an impression of Egyptian art as this. It is true it is far less sublime than many, but hardly one can be quoted as more beautiful."—*J. Fergusson*.

The colonnade to the S. formed the approach to the temple. It was probably preceded by obelisks, and the principal landing-place of the island led up to it. A massive propylon succeeds, about 60 feet in height and more than 120 in breadth. On its exterior face, near the bottom, are a series of figures, representing the god Nilus, carrying various emblems on which are the names of different towns and districts in Egypt. A staircase, entered by a low doorway on the left inside face, leads to the top of the propylon. The view from this point is very beautiful.

Passing through the gate of the propylon, you enter a peristyle court, the uniformity of which is broken on the left by a small chapel. On the outer wall of this chapel, in the court, is a copy of the inscription contained on the famous Rosetta Stone; but here only the hieroglyphic and demotic text are given, without the Greek. Another propylon, of smaller dimensions than the first, succeeds. Its eastern tower stands on a granite rock, whose face has been cut into the form of a tablet, and bears an inscription in which are mentioned the grants of land made to the temple by Ptolemy Philometor and Ptolemy Euergetes II.

The gate of this propylon leads into a portico, followed by several chambers, and a sanctuary in which is a monolithic shrine. The colours in this part of the building are wonderfully preserved. From one of the lateral chambers near the adytum a staircase leads up to a terrace. On the left, at the top of the staircase, is a small room covered with interesting sculptures relating to the death and resur-

rection of Osiris. In the eastern wall, near the adytum, are some dark passages similar to those at Denderah.

Among the many other objects of interest at Philæ, the following principal ones may be noticed. The small chapel of Esculapius, near the commencement of the eastern corridor, in front of the great temple, satisfactorily decides by its Greek dedication the hieroglyphic name of Ptolemy Epiphanes; and that of Athor, which stands on the east side, nearly in a line with the front propylon, acquaints us with the fact that this small building was consecrated to the Egyptian Aphrodite, by Physcon or the second Euergetes.

At the southern extremity of the corridor is another small chapel, dedicated to Athor by Nectanebo II. And, from the principal pylon of the great temple bearing the name of this Pharaoh, it is evident that an ancient edifice formerly stood on the site of the present one, which, having been destroyed by the Persians at the time of the invasion of Ochus, was rebuilt after the accession of the Ptolemies.

The hypæthral building on the E. of the island, commonly called "Pharaoh's bed," is of the time of the Ptolemies and Cæsars; and from the elongated style of its proportions it appears that the architect had intended to add to its effect when seen from the river. Below it is a quay, which extended nearly round the island, whose principal landing-place was at the staircase leading to the arched gate on the E. bank. A short distance behind the gate stands a ruined wall, ornamented with triglyphs and the usual mouldings of the Doric order, evidently of Roman construction.

Other detached ruins and traces of buildings are met with amidst the mounds that encumber them; and on the W. side of the temple is a chapel, in which are some interesting sculptures relating to the Nile, and other subjects; with a series of ovals in the cornice, containing the name of Lucius, Verus, Antoninus, Sebastos, Autocrator, Cæsar. There are also some Greek and Ethiopian inscrip-

tions. The ruin of the temple of Isis is attributed to Justinian.

Numerous Greek *exvotos* are inscribed on the walls of the pylon and other parts of the great temple, mostly of the time of the Cæsars, with a few of a Ptolemaic epoch. From some of these, as well as from one in the chamber of Osiris on the terrace, we learn the interesting fact that the worship of Isis and Osiris was still carried on in Philæ in the year A.D. 453, more than 70 years after the famous Edict of Theodosius abolishing the Egyptian religion.

The crude-brick ruins are mostly of Christian time; and among them may be seen some small pointed arches; similar to those at Medeenet Haboo in Thebes, and in other early Christian villages, which probably date about the time of the Arab invasion in the 7th century A.D.

Island of Biggeh.—In the island of Biggeh is a small Ptolemaic temple dedicated to Athor. But, from the presence of a red granite statue behind it, with the oval of Amunoph II., there is reason to believe that an older edifice had previously existed here. Among the mounds is a stela of red granite, bearing the name of Amasis, surnamed Neitsi, "the son of *Neit*," or *Minerva*.

The arch, inserted at a late period in the centre of the building, is of Christian date; and it is evident that the early Christians occupied both this island and Philæ, and converted the temples into churches, concealing with a coat of clay or mortar the objects of worship of their pagan predecessors.

An inscription at Biggeh, mentioning "the gods in Abaton and in Philæ," shows that the name Abaton belonged to Biggeh; though it has, at least in one sense, been applied to Philæ by Plutarch, who says "it is inaccessible and unapproachable . . . except when the priests go to crown the tomb of Osiris."

There is a capital view of the temple of Philæ from the high rocks at the southern end of Biggeh. At the far northern end of the island, which at high water is separated from the other

part, and has the name of Konosso, is a high ridge of rocks, from which there is a magnificent view over the upper end of the cataract and the village of Mahatta. The rocks at Biggeh are well worth clambering over, for the sake of the pretty views which can be obtained.

On the rocks here, as on the road from Assooán to Philæ, are numerous inscriptions, mostly of the Pharaohs of the XIIth, XVIIIth, and XIXth dynasties.

On the eastern shore, opposite Philæ, are some mounds, and the remains of a stela and monolith of granite; the former bearing the name of the 2nd Psammetichus, and consecrated to Kneph and Saté.

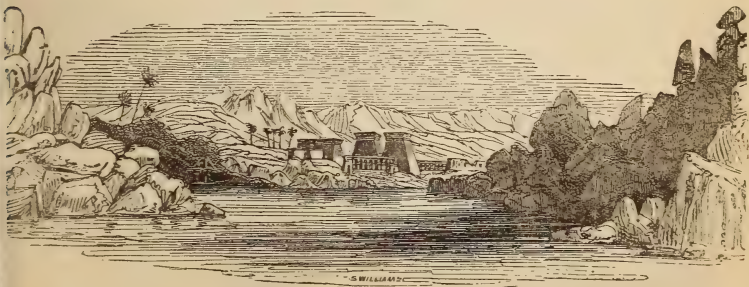
A little distance to the S. of this are masses of old alluvium deposited there by the Nile before its level was lowered by the fall of the rocks at Silsilis. From its irregularity, and the sudden depressions in it, the accident probably happened while the river was high; and it has also the appearance of having been hollowed out by a sudden rush of water from the surface. Its general level is about 28 ft. above the greatest inundation of these days, and that of the highest masses is about 10 ft. more. Standing here, you at once perceive that when the river was at that height it ran straight forward over the plain between the eastern mountains and Assooán. Other remains of this alluvium are found on

the road from Assooán to Philæ. The river at that time may also have flowed by the other channel through the Cataracts; and the two streams joined each other some way lower down, near Esh Shaymeh, where the eastern mountains approach the Nile, opposite the Sheykh's tomb on the western hill, called Kobbet El Hówa. The old alluvial deposit may be traced throughout Ethiopia, high above the reach of the present inundation.

There is a rock opposite the N. end of Philæ, remarkable for its elevated appearance and general form; but there is no reason to suppose that any religious idea was attached to it, as some have imagined, and much less that it was Abaton.

On the E. bank, a little to the S.E. of Philæ, is a ruined fortress on the crest and slope of the rocks, with square and round towers; and on the S. side is a doorway having a round arch of brick between two round towers, and leading into a court. It is probably of Christian time. The entrance is on the side towards Ethiopia.

Here, too, are the ruins of two large mosks: the southernmost one is built in great part of stones from some temple, many of them being covered with hieroglyphics; the superstructure is chiefly bricks baked and crude. On the hill above is a santón's tomb, from which there is a fine view of Philæ and Biggeh.



Philæ, approaching it from the Cataracts.

SECTION V.

NUBIA.

a. *Preliminary Observations.*—b. *Ancient History and Geography.*—c. *Modern Inhabitants.*

ROUTE	PAGE	ROUTE	PAGE
21. Philæ to Wády Halfah. Kalsheeshee—Korosko—Derr—Aboo Simbel	475	Meroë, and Berber, to Khartoom, and thence, by Berber, to Sowákím on the Red Sea	490
22. Wády Halfah, by Dongola,			

a. PRELIMINARY OBSERVATIONS.

Were it not for the trouble of passing the Cataract, there could be no hesitation in advising every one who gets as far as Assouán, to continue the voyage at any rate to Aboo Simbel, if not to Wády Halfah. And, the Cataract notwithstanding, it is well worth the while of those who have the time to spare, to push on into Nubia. The scenery is far more beautiful than in Egypt, the climate if anything more perfect (except perhaps between Aboo Simbel and Wády Halfah, where a strong cold north wind is often very disagreeable), and the giant statues of Aboo Simbel certainly rank next in antiquarian interest to the Pyramids and the ruins of Thebes, besides being in themselves something quite unique. On the other hand, it may be said that of antiquities there is little worth seeing in Nubia by the ordinary traveller but Aboo Simbel, and there is a general absence of animal life which some might find wearisome. The inhabitants are few, and, with the exception of crocodiles and an occasional duck, the sandbanks and borders of the river are untenanted. The desert hare may occasionally be met with, and patience and the assistance of a native hunter may succeed in procuring the chance of a shot at a gazelle. All information with regard to the passing of the Cataract, hire of native boats at Mahatta, pilot, &c., has been given at the end of the preceding Section, p. 467 *et seq.* It will take from a fortnight to three weeks to go from Philæ to Wády Halfah and back.

b ANCIENT HISTORY AND GEOGRAPHY.

The countries bordering the Nile south of Egypt were known to the old Egyptians by the name of *Koosh* (Cush). The name *Kens* is also found applied to that part nearest the Egyptian frontier. The Nubians which now inhabit it are still called the *Kenóos* or *Kensee* tribe.

The first Pharaoh of whom there is any record as having conquered the Kooshites, is Osirtasen III., of the XIIth dynasty, who built a temple at Semneh above the 2nd Cataract, and fixed the Egyptian frontier there. Thothmes I., of the XVIIIth dynasty, has left a record of his triumphs over the Kooshites on a rock opposite Tombos. Thothmes III. built temples at Amada, at Semneh, and at Soleb. Amunoph III. also built at Soleb, and

at Gebel Barkal near Aboo Hamed. Rameses II. of the XIXth dynasty added to this temple at Gebel Barkal, and besides the smaller rock-cut temples of Derr and Bayt Welly, the grand monument at Aboo Simbel dates from his reign.

At the epoch of the XXIIIrd dynasty we find Egypt and Koosh have greatly changed places, Egypt, or at any rate the southern portion of it, having become a province of Ethiopia, a general name by which the countries on the Nile south of Egypt became afterwards generally known. This change reached its height under the XXVth dynasty, which was composed entirely of Ethiopian sovereigns, the last of them being Tirhakah. This Ethiopian domination over Egypt is satisfactorily proved by the historical stela lately discovered by M. Mariette at Napata or Gebel Barkal. The pyramids at Meroë may be probably referred to the Tirhakah period. In the time of Psammetichus, Elephantine was the border of Egypt. Under the Ptolemies the frontier was fixed at Hierasycaminon, about 80 miles S. of Syene, and the district was called Dodecæshænus from that distance equalling 12 Egyptian schænes. Many temples, Kalabsheh, Dakkeh, &c., belong to this period.

Under the government of Petronius, the 2nd Roman prefect of Egypt, an expedition was undertaken against the Ethiopians in consequence of an attack made by them on the Roman garrison of Syene, the then frontier town. Petronius penetrated to and destroyed Napata, the capital of Candace, the queen of the Ethiopians. Napata, according to Pliny, was 870 Roman miles above the Cataracts, and is supposed to be El Barkal of the present day, where pyramids and extensive ruins denote the former existence of an important city. Gebel Barkal was called in hieroglyphics "the Sacred Mountain."

In Strabo's time, who visited Egypt during the government of Ælius Gallus, Petronius's successor, Syene was again the frontier, the Romans having, as he observes, "confined the province of Egypt within its former limits." Philæ then belonged "in common to the Egyptians and Ethiopians." This did not, however, prevent the Cæsars from considering Lower Ethiopia as belonging to them, or from adding to the temples already erected there.

Strabo says the Ethiopians above Syene consisted of the Troglodytæ, Blemmyes, Nubæ, and Megabari. The Megabari and Blemmyes inhabited the eastern desert, N. of Meroë to the frontiers of Egypt, and were under the dominion of the Ethiopians. The Iethyophagi lived on the shore of the Red Sea; the Troglodytæ from Berenice southwards, between it and the Nile; and the Nubæ, an African nation, were on the left bank, and independent of Ethiopia.

From Procopius we learn that in the year A.D. 296, in the reign of Diocletian, these Nubæ, or Nobatæ, as he calls them, were given the country above Syene on condition of their protecting Egypt against the incursions of the Blemmyes. This state of things appears to have continued, for we find at Kalabsheh a Greek inscription, dating from the end of the 6th century, in which "Silco, king of the Nubadæ and of all the Ethiopians," records his triumph over the Blemmyes. Half a century afterwards the country was conquered by the Arabs, by whose writers it has always been called *Noba*.

c. MODERN INHABITANTS.

Philæ and the Cataracts are, as of old, the boundary of Egypt and Nubia. Here commences the country of the *Barâbra*, which extends thence to the 2nd Cataract at Wady Halfah, and is divided into two districts; that to the N. inhabited by the *Kenôos* or *Kensee* tribe, the southern portion by the *Nooba*. They have each their own language; but it is a singular fact that the Kensee, which ceases to be spoken about Derr and throughout the whole of the Nooba district, is found again above the 2nd Cataract. It is now

customary for us to call them Nubians, as the Arabs comprehend them under the general name of Barābra, and as the Greeks denominated the whole country Ethiopia.

The character of the country above Philæ differs very much from Egypt, particularly from that part below Esneh. The hills are mostly sandstone and granite, and, from their coming very near the river, frequently leave only a narrow strip of soil at the immediate bank, on which the people depend for the scanty supply of corn or other produce grown in the country. It is not therefore surprising that the Nubians are poor; though, from their limited wants and thrifty habits, they do not suffer from the miseries of poverty. The palm-tree, which there produces dates of very superior quality, is to them a great resource, both in the plentiful supply it affords for their own use, and in the profitable exportation of its fruit to Egypt, where it is highly prized, especially that of the Ibrémee kind, the fruit of which is much larger and of better flavour than that of other palms, and the tree differs in the appearance of its leaves, which are of a finer and softer texture. The Sont, or *Mimosa Nilotica*, also furnishes articles for export, of great importance to the Nubian, in its gum, pods for tanning, and charcoal; and *henneh*, senna, baskets, mats, and a few other things produced or made in Nubia, return a good profit in sending them to Egypt. Nubia justly boasts of one blessing, which is that fleas and bugs will not live there: and the Berberis in Cairo are loud in their complaints against these plagues of Egypt. It is not, however, to be supposed that a boat hired at the Cataracts would necessarily be free from these plagues, or that they cannot be kept alive in a boat during the cold weather: but the fact is not the less certain that Nubia is free from them, and no boat, however dirty, or however careless its inmates, would retain them long during the summer weather.

When the Nile is low, the land is irrigated by water-wheels, which are the pride of the Nubian peasant. Even the endless and melancholy creaking of these clumsy machines is a delight to him, which no grease is permitted to diminish, all that he can get being devoted to the shaggy hair of his unturbaned head. For the Nubians, in general, allow the hair of the head to grow long; and seldom shave, or wear a cap, except in the Nooba district, as at Derr, and a few other places; and though less attentive to his toilette than the long-haired Ababdeh, a well-greased Nubian does not fail to rejoice in his shining shoulders. Nor are the means for keeping up the constant unction often wanting, as the castor-oil plant is much cultivated in Nubia; and though the oil, as extracted by the natives, can hardly be called "fine-drawn," it answers the Nubians' purpose well enough, the women especially soaking their wonderfully plaited tresses in it constantly. Prior's epigrammatic lines on the ladies of another African race might well be applied to the Nubian dames and damsels—

"Before you see, you smell your toast,
And sweetest she, who stinks the most."

A certain portion of land is irrigated by each water-wheel, and the wealth of an individual is estimated by the number of these machines, as in other countries by farms or acres of land; and, as is reasonable to suppose, in a hot climate like Nubia, they prefer the employment of oxen for the arduous duty of raising water, to drawing it, like the Egyptian *fellah*, by the pole and bucket of the *shadōof*. The consequence of this is, that the tax on water-wheels falls very heavily on the Nubian, who also feels that on date-trees much more than the Egyptian peasant. Hence arises the increased migration of Barābras to Cairo; whither, in spite of a government prohibition, they fly from the severely taxed labour of tilling the ground to the more profitable occupation of servants, particularly in the Frank quarter, where higher wages

are paid, and where the Nubian is preferred to the Egyptian for his greater honesty.

For many years the Nubians have been very generally employed in places of trust about the houses of the rich, like the *Gallegos* in Lisbon; they were always engaged as porters, and the name of “Berberee” answered to “Le Suisse” in a Parisian mansion. But of late they have greatly increased in numbers, and are taken as house-servants, and even as grooms, an office to which the Egyptian *syee* of old would have thought it impossible for a Berberee to aspire. That they are more honest than the Egyptians is certain; that they speak the truth more frequently is equally so; but they are sometimes less clean and less acute; though their mental slowness does not seem to interfere with their physical quickness, and their power of running is not surpassed by the most active *felláh*. Devotedly attached to their country and their countrymen, like the Swiss and other inhabitants of poor districts who seek their fortunes abroad, they always herd together in foreign towns; and one Nubian servant never fails to bring a daily levee of Ethiopians to a Cairene house, pouring forth an unceasing stream of unintelligible words, in a jargon which has obtained for them the name of *Barábra*, applied by the Arabs much in the same sense as “*Barbaroi*” by the Greeks. Brave and independent in character, they differ also in these respects from the Egyptians; and in some parts of Nubia, particularly in the *Kensee* or *Kenoos* district, their constant feuds keep up a warlike spirit, in which their habit of going about armed enables them frequently to indulge. Those who know how to read and write are in a far greater proportion than in Egypt among the same class; for, with the exception of their chiefs, they have no wealthy or upper orders. But their studies do not seem to induce sobriety, and, like the blacks, they are fond of intoxicating liquors. They extract a brandy and a sort of wine from the date-fruit, as well as *soobieh*, and *boóza*, a fermented drink made from barley, bread, and many other things, which are found to furnish this imperfect kind of beer; and rum or brandy is a very acceptable present to the Nubian, even more so than the three they so often ask for—soap, oil, and gunpowder.

ROUTE 21.

PHILÆ TO WÁDY HALFAH.

	Miles.
Philæ to Dabôd	10½
Gertássee	15
Tafah	7
Kalabsheh	6¾
Dandóor	13
Gerf Hossayn	9
Dakkeh	10½
Koortee	3½
Maharraka	3¾
Saboóah	20
Korosko	12½
Amada	7½
Derr	4
Ibreem	13
Aboo Simbel	34
Wády Halfah	40

(E.) About 13 miles above Philæ, near the E. bank, is an eddy, called by the natives *Shaym-t-el-Wah*, “the Eddy of the Wah,” and believed by them to communicate underground with the Oasis of the Wah.

(W.) *Dabôd* (10½ m.) is supposed to be the *Pemble* of Antoninus. The ruins there consist of a temple, founded apparently by Ashar-Amun, or Atar-Amun, a monarch of Ethiopia, who was probably the immediate successor of Ergamun, the contemporary of Ptolemy Philadelphus.

Over the central pylon, in front of it, are the remains of a Greek inscription, bearing the name of Ptolemy Philometor with that of his queen Cleopatra. The temple was dedicated to Isis, who, as well as Osiris and her son Horus, were principally worshipped here; Amun being one of the chief

contemplar deities. Augustus and Tiberius added most of the sculptures, but they were left unfinished, as was usually the case in the temples of Nubia. The main building commences with a portico or area, having four columns in front, connected by intercolumnar screens; a central and two lateral chambers with a staircase leading to the upper rooms; to which succeed another central apartment immediately before the adytum, and two side-chambers. On one side of the portico a wing has been added at a later period. The three pylons before the temple follow each other in succession, but not at equal distances; and the whole is enclosed by a wall of circuit, of which the front pylon forms the entrance.

The adytum is unsculptured, but two monoliths within it bear the name of Physcon and Cleopatra; and in the front chamber of the naos is that of the Ethiopian king "Ashar-(Atar)-Amun, the ever-living," who in some of his nomens is called "the beloved of Isis." Among the few subjects sculptured in the portico are Thoth and Hor-Hat engaged in pouring alternate emblems of life and purity over Tiberius; alluding to the ceremony of anointing him king. Some distance before the temple is a stone quay, which had a staircase leading from the river.

Two days W. of Dabôd, and about the same distance from Assoân and from Kalabsheh, is a small uninhabited Oasis, called *Wah Koorkoo*. It abounds in dates, and has some wells, but no ruins.

Between Dabôd and Gertássee the only remains are a wall projecting into the river, marking perhaps the site of *Tzitzî*; a single column; and on the opposite bank, at *Gamille*, the ruined wall of a temple. On the island *Morgóse* are some crude-brick ruins.

One of the most beautiful bits of river-scenery on the Nile begins about this point. A wide reach opens out for many miles, bordered on either side with a sloping bank of bright green, whose uniformity is sometimes

broken by masses of huge granite boulders. Here and there is a village with its grove of palms: and clear against the sky stands out the small ruined temple of Gertássee, perhaps the most picturesque bit of ruin in Egypt, and certainly the only one, with the exception of Kom Ombo, which owes anything to its position. The temples are all too much on a dead level to add to the beauty of the landscape.

(W.) *Gertássee* (15 m.). The temple is a short distance N. of the village. Only a few columns are standing. What interest it has is derived from its picturesque position. A short distance S. of the temple is a sandstone quarry, in which are one enchorial, and upwards of 50 Greek *ex-votos*. They are mostly of the time of Antoninus Pius, M. Aurelius, and Severus, in honour of Isis, to whom the neighbouring temple was probably dedicated. Some refer to the works in the quarry, and one of them mentions the number of stones cut by the writer for the great temple of the same goddess at Philæ. In the centre is a square niche, which may once have contained a statue of the goddess; and on either side are busts in high relief, placed within recesses, and evidently, from their style, of Roman workmanship. The road by which the stones were taken from the quarry is still discernible.

At the village are the remains of a large enclosure of stone, on whose N. side is a pylon, having a few hieroglyphics, and the figure of a goddess, probably Isis, with a head-dress surmounted by the horns and globe.

(W.) *Táfah*, or *Wády Táfah* (7 m.), a prettily situated village among groves of palms. Here are some more stone enclosures, but on a smaller scale than that of Gertássee, being about 22 paces by 18. The position of the stones is singular, each row presenting a crescent or concave surface to the one above it, the stones at the centre being lower than at the angles. In a length of 50 ft. the depression below the horizontal line is 1 ft. 3 in.

In one are several rooms communicating with each other by doorways; but the enclosures themselves are quite unconnected, and some at a considerable distance from the rest. They are of Roman date, as the mouldings of the doorway show: but it is difficult to ascertain the use for which they were intended. The stones are rusticated (or rough) in the centre, and smooth at the edges, as in many Roman buildings.

There are the remains of two temples at Táfaḥ. One, quite ruined, is close to the river, with a flight of steps leading down between two walls to a quay. The other is inside the village, and is in fact used by the natives as a dwelling house. It was converted into a church by the early Christians. On one of the walls is an almanack, supposed to be of the 4th or 5th century. Christianity, introduced in the age of Justinian, was the religion of Ethiopia till a late period (though Edrisi considered it extinct in 1154 except in the desert), since in Wansleb's time, 1673, the churches were still entire, and only closed for want of pastors. Two of the columns of the portico are still standing, and on the adjoining wall are some Greek inscriptions and the figures of saints. Behind the portico is a chamber, which may have been the adytum.

The inhabitants of Táfaḥ and the neighbourhood have the character of being independent and quarrelsome. Some of the wádies which here come down from the desert to the river are said to be frequented occasionally by gazelle.

Soon after passing Táfaḥ the granite begins to reappear, and the scenery reminds us of Philæ and the Cataracts. Boulders of basalt appear here and there in the stream, which flows with great rapidity, and is divided into several channels by islands, not utterly barren, however, but covered in many places with signs of cultivation. This part of the river extends for two or three miles, and is called *El Bab*, "the Gate," it being in fact a series of rapids on a small scale.

(W.) *Kalábsheh* (6¾ miles), a village

lying just above the rapids. It is the Talmis of the Itinerary, and possesses ruins of the largest temple in Nubia. It appears to have been built in the reign of Augustus; and though other Cæsars, particularly Caligula, Trajan, and Severus, made considerable additions to the sculptures, it was left unfinished. The stones employed in its construction had belonged to an older edifice, to which it succeeded; and it is highly probable that the original temple was of the early epoch of the third Thothmes, whose name is still traced on a granite statue lying near the quay before the entrance.

This extensive building consists of a naos, portico, and area. The naos is divided into three successive chambers,—the adytum, a hall supported by two columns, and a third room opening on the portico, which has twelve columns, three in depth and four in breadth, the front row united by screens on either side of the entrance. The area is terminated by the pyramidal towers of the propylon, beyond which is a pavement, and a staircase leading to the platform of the quay that sustains the bank of the river. The temple is surrounded by two walls of circuit, both of which are joined to the propylon. The space between them is occupied by several chambers, and at the upper extremity is a small building with columns, forming the area to a chapel hewn in the rock. At the N.E. corner is also a small chapel, which belonged to the original temple, and is anterior to the buildings about it; and to the N. is another enclosure of considerable extent, connected with the outer wall, and two detached doorways. In some parts of the temple the colours are still exceedingly bright, which is probably due to the Christians, who, by covering over the sculptures, paintings, and hieroglyphics with plaster, were the unintentional means of preserving much that is interesting. But the sculptures throughout the temple are of very inferior style; nor could the richness of gilding that once covered those at the entrances of the first chambers of the naos have com-

pensated for the deficiency of their execution. Its extent, however, claims for it a conspicuous place among the largest monuments dedicated to the deities of Egypt.

Mandouli, or, according to the ancient Egyptians, Malouli, or Merouli, was the deity of Talmis, and it is in his honour that the greater part of the numerous *ex-votos* in the area are inscribed by their pious writers.

The most interesting of these inscriptions is that of "Silco, king of the Nubadæ and of all the Ethiopians," which records his several defeats of the Blemmyes; and, to judge from his own account, he neither spared the vanquished, nor was scrupulous in celebrating his exploits.

Perhaps the most remarkable thing about the temple of Kalabsheh is the extraordinary mass of ruins it presents. It appears to have been thrown down almost before it was completed, and by what agency it is impossible to conjecture.

A short distance from the temple, towards the N.W., are the sandstone quarries, from which the stone used in building its walls was taken; and on the hill behind it are found the scattered bones of mummies. In the village are the remains of walls.

The ancient town stood on the N. and S. of the temple, and extended along the hill towards the Bayt el Welly, which is strewn with bricks and broken pottery.

(W.) *Bayt el Welly*.—It is not without considerable satisfaction that the Egyptian antiquary turns from the coarse sculptures of the Roman era to the chaste and elegant designs of a Pharaonic age which are met with in the sculptures of Rameses II. at the *Bayt el Welly*, "the House of the Saint," a small but interesting temple excavated in the rock, and dedicated to Amunre, with Kneph, and Anoukê. It consists of a small inner chamber or adytum; a hall supported by two polygonal columns of very ancient style, which call to mind the simplicity of the Greek Doric; and an area in front. At the upper end of the hall are two niches,

each containing three sitting figures in high relief; and on the walls of the area, outside the hall, are sculptured the victories of Rameses; casts of which are in the British Museum.

The sculptures relate to the wars of this Pharaoh against the Cush or Ethiopians, and the Shori, who, having been previously reduced by the Egyptian monarchs, and made tributary to them, rebelled about this period and were reconquered by Sethi I. and the second Rameses. On the rt.-hand wall the monarch, seated on a throne under a canopy or shrine, receives the offerings brought by the conquered Ethiopians, preceded by the Prince of Cush, Amunmatapé, who is attended by his two children, and is introduced by the eldest son of the conqueror. Rings and bags of gold, leopard-skins, rich thrones, flabella, elephants' teeth, ostrich-eggs, and other objects, are among the presents placed before him; and a deputation of Ethiopians advances, bringing a lion, oryx, oxen, and gazelles. The lower line commences with some Egyptian chiefs, who are followed by the prince of Cush and other Ethiopians, bringing plants of their country, skins, apes, a camelopard, and other animals. Beyond this is represented the battle and defeat of the enemy. Rameses, mounted in his car, is attended by his two sons, also in chariots, each with his charioteer, who urges the horses to their full speed. The king discharges his arrows on the disorderly troops of the enemy, who betake themselves to the woods. At the upper end of the picture a wounded chief is taken home by his companions. One of his children throws dust on its head in token of sorrow, and another runs to announce the sad news to its mother, who is employed in cooking at a fire lighted on the ground.

On the opposite wall is the war against the Shori. At the upper end, which is in reality the termination of the picture, Rameses is seated on a throne, at whose base is crouched a lion, his companion in battle. His eldest son brings into his presence a

group of prisoners of that nation; and in the lower compartment is a deputation of Egyptian chiefs. Beyond this, the conqueror engages in single combat with one of the enemy's generals, and slays him with his sword, in the presence of his son and other Egyptian officers; and the next compartment represents him in his car, in the heat of the action, overtaking the leader of the hostile army, whom he also despatches with his sword. The enemy then fly in all directions to their fortified town, which the king advances to besiege. Some sue for peace; while his son, forcing the gates, strikes terror into the few who resist. Then trampling on the prostrate foe, Rameses seizes and slays their chiefs; and several others are brought in fetters before him by his son.

Such are the principal subjects in the area of this temple, which, next to Abou Simbel, is the most interesting monument in Nubia.

Much *hennah* is grown here. The pounded leaves are exported to Egypt, and are used for dyeing the nails and fingers of women red. It is the *κνπρος* of the Greeks; and the "cluster of camphire" (*kuphr*) in Solomon's Song, i. 13, is translated in the LXX. "*βοτρὺς κνπρου*." It is, perhaps, alluded to in Deut. xxi. 12, though our translation has "*pare her nails*." It is the *Lawsonia spinosa et inermis* of Linnæus.

The people of Kalabsheh are a noisy, troublesome lot, very eager to dispose of the usual Nubian curiosities.

After passing Kalabsheh, the hills shut the river closely in on both sides, and hardly a strip of cultivation relieves the bare and arid monotony of the scene. Here and there are to be seen jetties of loose stones, intended to turn the force of the current, and prevent it washing away what little soil there is. At *Abou Hor* is a sort of rapid, and at low water there is only a narrow passage left between the breakers and the E. bank. A short distance further on the hills recede, and the scenery is less drear.

(W.) *Dendoór* (13 m.).—The temple of *Dendoór* stands just within the tropic. It consists of a portico with two columns in front, two inner chambers, and the adytum: at the end of which is a tablet, with the figure of a goddess, apparently Isis. In front of the portico is a pylon, opening on an area enclosed by a low wall, and facing towards the river; and behind the temple is a small grotto excavated in the sandstone rock. It has the Egyptian cornice over the door, and before it is an entrance-passage built of stone.

The sculptures of *Dendoór* are of the time of Augustus, in whose reign it appears to have been founded. The chief deities were Osiris, Isis, and Horus.

The ruined town of Sabagóora, nearly opposite *Gerf Hossáyn*, occupies the summit and slope of a hill, near the river, and is famous for the resistance made there by a desperate Nubian chief against the troops of Ibrahim Pasha. Near it is the village of *Kirsheh*.

(W.) *Gerf Hossáyn* (9 m.).—*Gerf* (or *Jerf*) *Hossáyn* is the ancient *Tut-zis*; in Coptic, *Thosh*; but from being under the special protection of Phtah, the deity of the place, it was called by the Egyptians *Phtah-ei*, or "the Abode of Phtah." The resemblance of the Coptic name *Thosh* with *Ethaush*, signifying, in the same dialect, *Ethiopia*, is rendered peculiarly striking, from the word *Kush* (*Cush*), in the old Egyptian language "*Ethiopia*," being retained in the modern name of this place, which in Nubian is called *Kish*.

The temple is of the time of Rameses the Great, entirely excavated in the rock, except the portico or area in front. At the upper end of the adytum are several sitting figures in high relief. Other similar statues occur in the eight niches of the great hall, and in the two others within the area. This area had a row of four Osiride figures on either side, and four columns in front, but little now remains of the wall that enclosed it; and the total depth of the excavated

part does not exceed 130 ft. The Osiride figures in the hall are very badly executed, ill according with the sculpture of the second Rameses; nor are the statues of the sanctuary of a style worthy of that era. The deity of the town was Phtah, the creator and "Lord of Truth;" to whom the dedications of the temple were inscribed; and Athor, Pasht (the companion and "beloved of Phtah"), and Anoukê, each held a conspicuous place among the contemplar deities.

(W.) At *Kostamneh* is a doorway, with the agathodæmon over it; and the remains of masonry near the bank. Here the Nile is said to be fordable in May.

Here are some more of the large stone piers before referred to, evidently built with far more care than any works of the modern inhabitants.

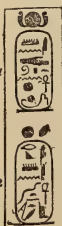
(W.) *Dakkeh* (10½ m.). *Dakkeh* is the *Pselcis* of the Itinerary, of Pliny, and of Ptolemy. Strabo, who calls it *Pselchê*, says it was an Ethiopian city in his time; the Romans having given up all the places south of Phile and the Cataracts, the natural frontier of Egypt. It was here that Petronius defeated the generals of Candacê, and then, having taken the city, advanced to Primis (Prémnis) and to Napata, the capital of the Ethiopian queen. Strabo mentions an island at this spot, in which many of the routed enemy, swimming across the river, took refuge, until they were made prisoners by the Romans, who crossed over in boats and rafts.

Dakkeh has a temple of the time of Ergamun, an Ethiopian king, and of the Ptolemies and Cæsars; but apparently built, as well as sculptured, during different reigns. The oldest part is the central chamber (with the doorway in front of it), which bears the name of the Ethiopian monarch, and was the original adytum.

This Ergamun or Ergamenes, according to Diodorus, was a contemporary of Ptolemy Philadelphus,

and was remarkable for having been the first Ethiopian prince who broke through the rules imposed upon his countryman by the artifices of the priesthood. After speaking of the blind obedience paid by the Ethiopians to their laws, the historian says, "The most extraordinary thing is what relates to the death of their kings. The priests, who superintend the worship of the gods and the ceremonies of religion in Meroë, enjoy such unlimited power that, whenever they choose, they send a message to the king, ordering him to die, for that the gods had given this command, and no mortal could oppose their will without being guilty of a crime. They also add other reasons, which would influence a man of weak mind, accustomed to give way to old custom and prejudice, and without sufficient sense to oppose such unreasonable commands. In former times the kings had obeyed the priests, not by compulsion, but out of mere superstition, until Ergamenes, who ascended the throne of Ethiopia in the time of the second Ptolemy, a man instructed in the sciences and philosophy of Greece, was bold enough to defy their orders. And having made a resolution worthy of a prince, he repaired with his troops to a fortress (or high place, *αβατον*), where a golden temple of the Ethiopians stood, and there, having slain all the priests, he abolished the ancient custom, and substituted other institutions according to his own will."

Ergamenes was not a man who mistook the priests for religion, or supposed that belief in the priests signified belief in the gods. These he failed not to honour with due respect. He is seen at *Dakkeh* presenting offerings to the different deities of the temple, and over one of the side doors he is styled "son of Neph, born of Isis, nursed by Anoukê;" and on the other side, "son of Osiris, born of Sâté, nursed by Nephthys." His royal title and ovals read "king of men [(1) the hand of Amun, the living, chosen of Re], son of the sun [(2) Ergamun, everliving, the beloved of Isis]."



Ptolemy Philopator added to the sculptures at Dakkeh; and his oval occurs with that of his wife and sister Arsinoë—his father, Ptolemy Euergetes—and his mother, Berenice Euergetes; and on the corresponding side are those of Ptolemy Philadelphus and Arsinoë Philadelphæ. Physcon or Euergetes II. afterwards built the portico, as we learn from a mutilated Greek inscription on the architrave, accompanied by the hieroglyphic name of that monarch; and by him the present adytum was probably added. The oval of Augustus likewise occurs in the portico, but a great part of this building was left unfinished, as is generally found to be the case with the Roman and Ptolemaic monuments in Nubia.

In the temple of Dakkeh is one of the many instances of an Egyptian portico, *in antis*, which was a mode of building frequently used in Egypt as well as in Greece.

Within the sanctuary lies a large broken block of red granite, polished, which may have been a part of the original shrine. And in one of the side chambers are some curious sculptures, in which figure a monkey and lion.

The deity of Pselcis was Hermes Trismegistus, to whom a considerable number of Greek *exvotos* have been inscribed on the pylon and other parts of the temple, by officers stationed about Elephantine and Philæ, and others who visited Pselcis, principally in the time of the Cæsars. He is styled the very great Hermes Paut-nouphis. But the name was probably Taut-nouphis, which may be traced in the hieroglyphics over this deity, Taut-ñ-pnubs, or Taut-ñ-pnubsho, the "Thoth of Pnubs" or "Pnubsho," the Egyptian name of Pselcis. He is called in Arabic Hormos el Moselles, from his "triple" office of "king, prophet, and physician."

(E.) *Opposite Dakkeh*, on the E. bank, is a large crude-brick fortress, which has some of the chief features of the Egyptian system of fortification. A lofty wall, about 15 ft. thick,

[Egypt.]

and more than 30 ft. high, encloses a rectangular space, surrounded by a ditch, with a scarp on one side, and a counterscarp on the other. The wall has square towers at intervals, but, instead of being as high as the wall, they only reach to a certain height, like buttresses: those too of the angles are placed not on the corner of the wall, but one on each side of it. This last was usual even in forts with large towers. There are also the low wall in the ditch, parallel to the main wall; and the long wall running across the ditch at right angles with the main wall to enable the besieged to rake its face. This last is on the E. side. The principal entrance was on the N., and from this a movable bridge was laid over the ditch, resting halfway on the low wall, which is of stone. At the S.W. corner is the water-gate, protected and approached by a covert way of stone, and flanked by a projecting wall. Less than $\frac{1}{4}$ m. to the S. are the ruins of a small sandstone temple, with clustered columns; and on the way, near the village, you pass a stone stela of Amenemha III., mentioning his 11th year. On other blocks are the names of Thothmes III. and a Rameses, and on a lion-headed statue is that of Horus. These doubtless mark the site of Metacompso, which, if Ptolemy is correct in placing it opposite Pselcis, must be the same as Contra-Pselcis.

(W.) At *Koortee* ($3\frac{1}{2}$ m.), the ancient Corte, there are a few ruins.

(W.) *Maharraker* ($3\frac{3}{4}$) marks the site of Hierasycaminon, the limit of the Dodecaschænus. The remains are uninteresting. On a wall is a rude representation of Isis seated under the *sacred fig-tree*, and some other figures of a Roman epoch. Near it is an hypæthral building, apparently of the time of the Cæsars, unfinished as usual; and, as we learn from a Greek *exvoto* on one of the columns, dedicated to Isis and Serapis. Like most of the edifices in Nubia, it has been used as a place of worship by the early Christians, and is the last that we find of the time of the Ptolemies

or Cæsars, with the exception of Ibream or Primis.

Soon after leaving Maharraker, the cultivated soil on the banks again narrows, and the desert comes almost to the brink of the river.

(W.) *Wády Saboóah* (20 m.) or the "Valley of the Lions," so called by the Arabs from the androsphinxes of the dromos that led up to the temple. This temple is of the early epoch of Rameses the Great. It is all built of sandstone, with the exception of the adytum, which is excavated in the rock. The dromos was adorned with eight sphinxes on either side, now more or less broken and buried, and terminated by two statues with sculptured stelæ at their back, still standing; to this succeed the two pyramidal towers of the propylon; the area, with eight Osiride figures attached to the pillars, supporting the architraves and roofs of the lateral corridors: and the interior chambers, which are generally closed by the drifted sand.

These chambers afford some curious evidence of having been used as a Christian church. Over the god whose image was carved in the adytum has been plastered a picture of St. Peter: the other paintings, however, have not been altered, and the result is that Rameses II. is now seen making offerings to a Christian saint. All these rock-hewn chambers have been thickly plastered, in order to fill up the many holes and cracks that occurred owing to the coarseness of the grain of the stone, and the hieroglyphics have been impressed in this plaster when wet.

At Saboóah begins the district in which Arabic is spoken.

In respect of climate, the neighbourhood of Saboóah is perhaps the pleasantest in Nubia. The air is deliciously soft and pure.

Soon after passing Saboóah, the hills close in on the E. bank, and at Malkeh the river begins to take a considerable bend. In the northern angle of this bend, where the eastern hills again fall back considerably, lies

(E.) *Korosko* (12½ m.). From this point the direct road lies across the desert to Aboo Hamed and the Upper Nile, Shendy, Sennaar, Khartoom, &c. The village itself, a small one, lies back on the edge of the desert; but the bank is generally lined with the tents and merchandise of traders waiting for camels to Aboo Hamed or boats to the 1st Cataract. Any traveller who wishes to push on by the shortest way to the Upper Nile, should quit his boat here, and join some caravan. It takes from six to nine days to reach Aboo Hamed, a drear, wearisome journey across an uninteresting desert.

It is worth while to walk a little way inland, and climb one of the highest peaks. The view obtained will give a vivid impression of the savage sterility of this desert: barren hills rising one behind the other as far as the eye can reach, only separated by as barren valleys. The rock is sandstone, thickly covered here and there with volcanic remains.

Numerous rocky shoals obstruct the E. bank of the river after leaving Korosko; and there are large sandbanks in the centre, on which crocodiles may often be seen. The desert hare may sometimes be found during a stroll into the eastern desert; and a sharp eye will often detect a chameleon on the branch of a tree. Some of these curious animals are sure to be offered for sale: they occasionally thrive well in confinement.

The bend of the river still continues, and to such an extent that its course between Korosko and Derr is S.S.E. This often detains boats for a considerable time on the way up, as it is impossible to get on if a N. wind is blowing.

(W.) *A'mada* (7½ m.). Here, high up on the sandy bank, is a small but very elegant temple of considerable antiquity. The names found on it are those of Osirtasen III., probably the founder, Thothmes III., Amunoph II., and Thothmes IV. It consists of a portico, a transverse corridor, and three inner chambers, the central one

of which is the adytum. The sculptures on the walls are as remarkable for the beauty of their style, as for the wonderful way in which, in many places, the colouring has been preserved. This is no doubt owing to the unintentional aid of the early Christians, who here, as in many other places, covered the sculptures with mud and mortar to conceal them from sight, and thus protected them from the ravages of time. Unfortunately the temple is so blocked up with sand, that it is sometimes difficult to get in, and candles are required in order to see the sculptures.

The view from the roof of the temple down the reach of the river towards Korosko is very beautiful: the belt of palms on the right bank, backed by a picturesque ridge of black hills, with the blue river separating them from the golden sands of the left bank, form one of the prettiest bits of landscape on the Nile. It is a spot from which to see to perfection one of the splendid sunsets that in this part of Nubia excel in softness of tone and gorgeousness of colouring even those of Egypt, beautiful as they nearly always are.

(E.) *Derr*, or *Dayr* (4 m.). A large town, the capital of Nubia, but less neat and prepossessing-looking than many small villages. Its population, too, excel in the art of pesting the traveller for backsheesh. At the back of the town, on the edge of the desert, is a rock-cut temple, of no great size, the total depth being only 110 ft. It is of the time of Rameses II., but the sculptures are not worthy of that epoch. They are now, too, very much mutilated.

In the area was a battle-scene; but little now remains, except the imperfect traces of chariots and horses, and some confused figures. On the wall of the temple the king is represented, in the presence of Amun-re, slaying the prisoners he has taken, and accompanied by a lion; and on the opposite side the lion seizes one of the falling captives as he is held by the victorious monarch.

Re was the chief deity of the sanctuary, from whom the ancient town received the name of Ei-Re, "the Abode of the Sun;" and we find that this "temple of Rameses" was also considered under the special protection of Amun-re and of Thoth. Phtah likewise held a distinguished place among the contemplar gods.

It is worthy of remark that all the temples between the two cataracts, except Derr, Ibream, and Feráyg, are situated on the W. side of the Nile; and, instead of lying on the arable land, are all built on the sandy plain, or hewn in the rock. This was, doubtless, owing to their keeping the small portion of land they possessed for cultivation, while the towns and temples occupied what could be of no utility to the inhabitants.

The name of Derr is derived from the "convent" of the old Christian inhabitants. It afterwards belonged to the Kashefs of Sultan Selím, whose descendants ruled the country till its reduction by Mohammed Ali, and whose family still remains there; and the chief people of Derr pride themselves on their Turkish origin, and the fair complexion which distinguishes them from the other Nubians.

The sandbanks in front of Derr are much frequented by crocodiles.

After leaving Derr, the aspect of the river-banks is much less bare. The strip of soil is broader here than anywhere in Nubia, and nowhere is it cultivated with more care. The *saki-yahs* are innumerable. There is one at nearly every 100 yards, and where the banks are high, there are often two or three one above the other. The noise made by these machines, which go night and day, is something astounding. They are never greased, and turn round with one constant shrill shriek or dull groan, according as the wood is new or old.

(E.) On the road from Derr to Ibream, inland, is a grotto cut in the rock, called *El Dooknesra*, opposite Gattey, with sculptures of old time; and on the W. bank, above Gezeeret Gattey, is a small tomb, inland in the desert, cut in a rock of pyramidal

form, which bears the name of Rameses V. and his queen Nofre-t-aret. The Person of the tomb was one "Poëri, a royal son of Cush" (Ethiopia), who is represented doing homage to the Egyptian Pharaoh.

Before reaching Ibream the river becomes very broad, and enormous sandbanks stretch over a large expanse, dividing the river into many narrow channels.

(E.) *Ibream* (13 m.) is situated on a lofty cliff, commanding the river, as well as the road by land, and is the supposed site of *Primis Parva*. It contains no remains of antiquity, except part of the ancient wall on the S. side, and a building, apparently also of Roman date, in the interior, towards the N. side. The latter is built of stone, the lower part of large, the upper of small, blocks. Over the door is the Egyptian cornice, and a projecting slab intended for the globe and asps; and in the face of the front wall is a perpendicular recess, similar to those in Egyptian temples for fixing the flag-staffs on festivals. In front of this is a square pit, and at its mouth lies the capital of a Corinthian column of Roman time. The blocks used in building the outer wall were taken from more ancient monuments. Some of them bear the name of Tirhakah, the Ethiopian king, who ruled Egypt as well as his own country, 690 B.C., and whose Ethiopian capital was Napata, now El Barkal.

It is probable that the Romans, finding the position of Ibream so well adapted for the defence of their territories, stationed a garrison there as an advanced post, and that the wall is a part of their fortified works. It was in later times fixed upon by Sultan Selim as one of the places peculiarly adapted for a permanent station of the troops left by him to keep the Nubians in check; and the descendants of Sultan Selim's Turks remained there till expelled from it by the Memlooks (or Ghooz), on their way to Shendy, in 1811. It is well worth climbing to the top of the hill for the sake of the view.

In the rock beneath Ibream are some small painted grottoes, bearing the names of Thothmes I. and III., of Amunoph II. and of Rameses II., with statues in high relief at their upper end.

About half-way from Ibream to Bostán are a mound and a stela, about 6 ft. high, with hieroglyphics. Bostán is the Turkish name for "garden," and was probably given it by the soldiers of Sultan Selim.

A short way beyond it at *Tosk*, *Tushka* or *Tosko* (the Nubian word signifying "three"), are two reefs of rocks, stretching across the Nile, and nearly closing the passage in the month of May, when the river is low. They form a complete weir, and would be very dangerous to a boat coming down the stream without a pilot.

After passing Tosko the river in many places flows literally through the desert. There is no cultivation on either bank. But the aspect of the E. bank is quite different from that of the W.: bleak, black, and weird-looking, the former lacks the golden sands which brighten up the Libyan desert, and clothe its valleys and hill-sides.

(W.) *Aboo Simbel* (34 m.). At *Aboo Simbel*, or, as it is sometimes called, *Ipsambool*, are the most interesting remains met with in Nubia, and, excepting Thebes and the Pyramids, throughout the whole valley of the Nile. It has two temples hewn in the gritstone rock, both of the time of Rameses the Great; which, besides their grandeur, contain highly-finished sculptures, and throw great light on the history of that conqueror.

Candles will be necessary for seeing the sculptures in these temples: but travellers should on no account allow torches to be used; not only do they blacken the sculptures, but they render the atmosphere inside the temples so stifling and offensive, that if three or four parties follow one another it becomes barely possible to breathe. Magnesium wire is the best thing to use in all cases where a strong light is required for seeing the general effect.

The small temple was dedicated to

Athor, who is represented in the adytum under the form of the sacred cow, her emblem, which also occurs in the pictures on the wall. Her title here is "Lady of Aboshek" (Aboccis), the ancient name of Aboo Simbel which, being in the country of the Ethiopians, is followed in the hieroglyphics by the sign signifying "foreign land." The façade is adorned with several statues in prominent relief of the king and the deities; and the interior is divided into a hall of six square pillars bearing the head of Athor, a transverse corridor, with a small chamber at each extremity, and an adytum. Among the contemplar deities are Re, Amun-re, Isis, and Phtah; and Kneph, Saté, and Anouké, the triad of the cataracts. The monarch is frequently accompanied by his queen Nofre-ari. The total depth of this excavation is about 90 ft. from the door.

The exterior of the *Great Temple* is remarkable for the most beautiful of all Egyptian colossi. They represent Rameses II. They are seated on thrones attached to the rock, and the faces of some of them, which are fortunately well preserved, evince a beauty of expression, the more striking as it is unlooked for in statues of such dimensions. Their total height is about 66 ft. without the pedestal. The ear measures 3 ft. 5 in.: forefinger (*i.e.* to the fork of middle finger), 3 ft.; from inner side of elbow-joint to end of middle finger, 15 ft., &c. The total height of the façade of the temple may be between 90 and 100 ft. The head of one of the statues is completely broken off, but the others are tolerably intact. On the leg of the first to the left as you approach the door of the temple, is the curious Greek inscription of the Ionian and Carian soldiers of Psammetichus, first discovered by Mr. Banks and Mr. Salt, as well as some interesting hieroglyphic tablets.

That inscription is of very great interest upon several accounts. It appears to have been written by the troops sent by the Egyptian king after the deserters, who, to the number of

240,000, are said by Herodotus to have left the service of Psammetichus because they had been stationed in garrison at Syene for three years without being relieved, and to have settled in Ethiopia.

The inscription is in a curious style of Greek, with a rude indication of the long vowels, the more remarkable as it dates more than 100 years before Simonides. The η is □, and the ω is ○. Col. Leake has given the following version and translation:—

Βασιλεως ελθοντος ες Ελεφαντιναν Ψαματίχῳ
(for ου)
ταυτα εγραψαν τοι συν Ψαμματιχῷ τῷ Θεοκλ
[ους]
επλεον ηλθον δε Κερκιος κατυπερβενισο (for εις
ο) ποταμος
ανη αλογλοσος ο ηχεποτασιμτο Αιγυπτιος δε
Αμασις
εγραφε Δαμεαρχον Αμοιβιχ[υ] και Πελεφος
(Πελεφος) Ουδαμο[υ]

"King Psamatichus having come to Elephantine, those who were with Psamatichus, the son of Theocles, wrote this. They sailed, and came to above Kerkis, to where the river rises, the Egyptian Amasis. The writer was Damearchon, the son of Amœbichus, and Pelephus (Pelekos), the son of Udamus."

From this it appears that the "king Psamatichus" only went as far as Elephantine, and sent his troops after the deserters by the river into Upper Ethiopia; the writer of the first part, who had the same name, being doubtless a Greek.

Besides this inscription are others, written by Greeks who probably visited the place at a later time; as "Theopompus, the son of Plato;" "Ptolemy, the son of Timostratus;" Ktesibius, Telephus, and others. There are also some Phœnician inscriptions on the same colossus.

The grand hall is supported by eight Osiride pillars, and to it succeed a second hall of four square pillars, a corridor, and the adytum, with two side chambers. Eight other rooms open on the grand hall, but they are very irregularly excavated, and some of them have lofty benches projecting from the walls. In the centre of the adytum is an altar, and at the upper end are four statues in relief. The dimensions of the colossi attached to the pillars in the great hall are—from

the shoulder to the elbow, 4 ft. 6 in.; from the elbow to the wrist, 4 ft. 3 in.; from the nose to the chin, 8 in.; the ear, $13\frac{3}{4}$ in.; the nose, about 10 in.; the face, nearly 2 ft.; and the total height, without the cap and pedestal, 17 ft. 8 in.

The principal objects of the interior are the historical subjects relating to the conquests of Rameses II., represented in the great hall. A large tablet, containing the date of his first year, extends over great part of the N. wall: and another between the two last pillars on the opposite side of this hall, of his 35th year, has been added long after the temple was completed. The battle-scenes are very interesting. Among the various subjects are the arks of the Egyptians, which they carried with them in their foreign expeditions. The subjects on the S. wall are particularly spirited. A charioteer, just bending his bow, with the reins tied round his waist, is full of life.

Re (the Sun) was the god of the temple and the protector of the place. In a niche over the entrance is a statue of this deity in relief, to whom the king is offering a figure of Truth; and he is one of the four at the end of the adytum. The Theban triad also holds a conspicuous place here, as well as Nou or Kneph, Khem, Osiris, and Isis. The total depth of this excavation, from the door, is about 200 ft., without the colossi and slope of the façade. A short distance to the S. are some hieroglyphic tablets on the rock, bearing the date of the 38th year of the same Rameses.

The great temple of Abou Simbel was formerly quite closed by the sand that pours down from the hills above. The first person who observed these two interesting monuments was Burckhardt; and in 1817, Belzoni, Captains Irby and Mangles, and Mr. Beechey, visited them, and resolved on clearing the entrance of the larger temple from the sand. After working eight hours a day for a whole fortnight, with the average heat of the thermometer from

112° to 116° Fahr. in the shade, they succeeded in gaining admittance; and, though the sand closed in again, their labours enabled others to penetrate into it without much difficulty. It is a toilsome climb through the sand to the top of the cliff above the statues, but the view is a very fine one.

(E.) Nearly opposite Abou Simbel is *Feráyy*, a small excavated temple, consisting of a hall, supported by four columns, two side chambers or wings, and an adytum. It has the name and sculptures of the successor of Amunoph III., and was dedicated to Amunre and Kneph. At a later time it became a Christian church, for which its cruciform plan was probably thought particularly appropriate. On the ceiling are paintings of Our Saviour with a glory, and raised hand in act of blessing St. George, who is spearing the dragon. In the sanctuary are two sedilia.

(E.) Close to the S. of Gebel Addeh, on a conical hill called Gebel esh Shems ("Hill of the Sun"), and a little way above *Feráyy*, are some tablets, and a very old tomb in the rock. In a niche is the name of a king, probably one of the Sabacos of the XIIIth dynasty, who is seated with Anubis, Savak, and Anouké, receiving the adoration of a "royal son of Cush." The king's prenomen reads Merkere (?). There is also a grotto with an illegible name of a king, and another prince of Cush, or Ethiopia; with other hieroglyphics on the rock, having the name of an individual called Thothmes.

(W.) *Faras*, or *Farras*, on the W. bank, is supposed to be the Phthuris of Pliny; and, from the many sculptured blocks and columns there, it is evident that some ancient town existed on that spot; though, judging from the style, they appear to belong to a Roman rather than an Egyptian epoch.

A little to the S. is a small grotto with hieroglyphics of the time of Rameses II.; and in the hills to the westward are some tombs hewn in the rock with several *Coptic inscrip-*

tions, from one of which, bearing the name of Diocletian, it seems that they served as places of refuge during some of the early persecutions of the Christians. They swarm with bats. To the S.W. are ruins of baked brick, with stone columns, of the low ages.

At *Serra* are the remains of what was once perhaps a quay; but there are no ruins of any ancient town in the vicinity, though it also lays claim to the site of Phthuris. There are some fine reaches in the river between Aboo Simbel and Wády Halfah, but the banks are tame and uninteresting.

(W.) *Wády Halfah* (40 m.). A large village, lying scattered among a thick belt of palms. Numerous sandbanks intervene between it and the deep river-channel, so that dahabees have to moor some way from the bank. In the plain behind the village are some curious wells with *sakiyahs*.

On the E. bank opposite *Wády Halfah* are the vestiges of three buildings. One is a simple square of stone, without sculpture; another has several stone pillars, the walls being of brick; but the third has been ornamented with a number of columns, parts of which still remain. Sufficient, however, still exists to tell us that it was an ancient Egyptian building; and that it was, at least originally, commenced by the 3rd and 4th Thothmes, and apparently dedicated to Kneph.

The whole scene at Wády Halfah is very drear and desolate, unless enlivened, as it sometimes is, by an encampment of traders on their way to, or returning from, the Soodán. Their merchandize is transferred here from camels to boats, or *vice versá*. The goods that are waiting for camels to take them into the interior are uninteresting enough, consisting almost entirely of cotton stuffs, and other European manufactured articles; those that have just left the camels' backs are more novel and varied, and make with their escort a picturesque group on the shore.

The only thing that makes it worth

while to come the additional 40 miles from Aboo Simbel to Wády Halfah, is the view of the *Second Cataract* to be obtained from the rock of *Abooseer*. It is situate on the W. bank, about 5 or 6 miles above Wády Halfah. It is rather a fatiguing walk owing to the loose sand, but donkeys can be procured from the village. The Second Cataract is perhaps less interesting than the First, but more extensive, being a succession of rapids, which occupy a space of several miles, called *Batn el Hagar*, "the Belly of Stone." On the W. bank, just below this rocky bed, is the high cliff of Abooseer, from which there is a fine and commanding view of the falls; and this is the *ultima Thule* of Egyptian travellers. Indeed, the 2nd Cataract is impassable except at one season of the year, during the high Nile; and the same impediments occur at the various rapids above it.

From this cliff is a grand bird's-eye view of the cataract, with its numerous black shining rocks dividing the river into endless channels, and the Nile spreading out to a considerable breadth. Southwards the view extends to a considerable distance, amongst the plains of sand and the ranges of hills which stretch away into the horizon, while here and there the Nile may be seen, like a silver thread, running through the dreary waste. Two mountains on the horizon mark the position of Dongola.

The rock of Abooseer is a veritable *Livre des Voyageurs*, and custom sanctions here, as innocent and not without a certain interest of its own, a practice which good taste and common sense alike condemn most strongly, when indulged in to the injury of priceless monuments of antiquity and works of art.

While the traveller is absent at Abooseer, the dahabeeah is prepared for its downward journey. The big yard and sail (*trinkeet*) are taken down and fastened above the deck, and the small yard and sail (*balakoon*) hoisted on the mainmast, the oars are all out and tied to the tholes, and many of the deck planks taken up to make

room for the rowers' legs. The result is that the graceful dahabeeah is turned into a junk-like barge.

Going down the river, the sailors row, if it is calm; if the wind is contrary, the boat is turned broadside to the stream, and floats at about the rate of a mile or two an hour, according to the respectively opposing strengths of wind and water. Sometimes, of course, the wind is so violent that no progress can be made, and there is nothing for it but to go into the bank and stop. With a favouring S. wind the small sail is made use of.

Semneh.—About 35 m. beyond Wády Halfah are the village and cataract of *Semneh*, where on either bank is a small but interesting temple of the 3rd Thothmes. Camels for the journey to Semneh and back can be hired at Wády Halfah, for about 6 dollars each. It will require 4 or 5 days, according to the rate of going and the stoppages made. The E. bank is perhaps the best to follow—it is the more picturesque, and the most interesting remains at Semneh are on that side. The road, which sometimes lies by the river and at others crosses the desert, is very rough in places. The district is called Batn el Hagar, "the Belly of Rock." Now and then there are little open spaces on the river-bank with a hut or two, some palms, and a little cultivation. Sedjajeeah, a good half-way stopping-place, is one. Semneh itself is another similar oasis.

The temple on the E. bank consists of a portico, a hall parallel to it, extending across the whole breadth of the naos, and one large and three small chambers in the back part. It stands in an extensive court or enclosure surrounded by a strong crude-brick wall, commanding the river, which runs below it to the westward. In the portico was the tablet recording the conquests of Amunoph III. (given by the Duke of Northumberland to the British Museum): and on the front of the naos, to which are two entrances, Thothmes III. is making offerings to Totouôn, the god of Semneh, and to Kneph, one of the contemplar deities.

The name of Thothmes II. also occurs in the hieroglyphics; and those of Amunoph II. and of the 3rd Osirtasen are introduced in another part of the temple.

That on the western bank, though small, is of a more elegant plan, and has a peristyle, or corridor, supported by pillars on two of its sides: but to cross the river it is necessary to put up with a ruder raft than the *pacton*, by which Strabo was carried over to Philæ, this one being merely formed of logs of the *dôm* palm, lashed together, and pushed forward by men who swim behind it.

The Semneh natives too are very exorbitant in their demands for ferrying you over. Nor is it a pleasant method of transit when the N. wind is blowing strongly, as the stream being very rapid, the waves are rather high for crossing in such a fragile craft. How prevalent the N. wind is in this part of Nubia is proved by the fact that the huts of the natives, which are built of loose stones and dhoora straw, thatched with the same straw, or with *halfah* grass, are always placed so as to be sheltered by some rock on the N. side.

The temple on the W. bank only consists of one chamber, about 30 ft. by 11, with an entrance in front, and another on the W. side, opposite whose northern jamb, instead of a square pillar, is a polygonal column, with a line of hieroglyphics, as usual, down its central face. On the pillars king Thothmes III. is represented in company with Totouôn and other deities of the temple; and, what is very remarkable, his ancestor Osirtasen III. is here treated as a god, and is seen presenting the king with the emblem of life. On the front wall is a tablet in relief, with the name of Amosis, and of Thothmes II.; and mention is made of the city of Thebes. But this tablet has been defaced by the hieroglyphics of another cut in intaglio over it, apparently by a Rameses.

At the upper end of the naos is a sitting statue of gritstone, with the

emblem of Osiris, intended perhaps to represent the king Osirtasen.

Each temple stands within the crude-brick walls of a strong fortress, from which we learn many secrets of the Egyptian system of fortification at that early period; and an inscribed tablet at the western fort tells us that this was made the frontier of Egypt in the reign of the third Osirtasen. Here the defences are very remarkable; and they present not only the lofty walls and square towers of Egyptian fortresses, but the scarp, ditch, counterscarp, and glacis, partaking of the character of more recent works. The traces of a stone causeway show that a road led to the summit of the hill on which it stands, and the water-gate, in this and in the eastern fort, proves from its position that these forts were intended against an enemy from the south, and not against the shepherd invaders of Egypt.

Below, on the E. side, falls the Nile, through a narrow passage between the rocks that impede its course; and just below the platform on which the eastern temple stands are several early hieroglyphic inscriptions, recording the rise of the Nile during the reign of Amenemha III., of the XIIth dynasty—the supposed founder of the Labyrinth—and the Moeris to whom Egypt was indebted for the celebrated lake called after him, and other works connected with the irrigation of Egypt. From them, too, and from various indications of the former level of the Nile, to the S. and N. of Semneh, we learn that the inundation rose at that period considerably higher throughout Ethiopia than at the present day; and the highest record of the inundation in the time of Amenemha is 27 ft. 3 in. above the greatest rise of the Nile at the present time. The appearance of the river - deposits from Semneh to Gebel Barkal seems to show that the inundation in those ages extended far over the plains in Ethiopia (which are now above the reach of the highest rise of the Nile), and that consequently some barrier had given way below Semneh, which had let down

the Nile and occasioned this great change in its level throughout Ethiopia. Supposing that 1°. the river had formerly run through the plain on the E. of Assooán (where a later torrent gives a section of the old deposits of the river); 2°. that the temple of Ombos stood on a plain of alluvial soil; and 3°. that similar remains of the Nile deposit are traceable as far as Silsilis, but no further, the question is decided respecting the position of the barrier which once held up the Nile to that great height which enabled it annually to flood the plains of Ethiopia; and whose disruption left those plains unwatered by the inundation.

The period when this fall of the rocks at Silsilis took place may be fixed between the beginning of the XVIIIth dynasty and the reign of the fourth king of the XIIIth, who mentions the rise of the Nile in his 3rd year at the western fort of Semneh; or rather the reign of the sixth king of the XIIIth, one of the early Sabacos, whose statue is found at Argo, that island being below the level of the old inundation.

Fatal as this catastrophe was to the once rich and well-watered plains of Ethiopia, which were thus suddenly deprived of the benefits of the annual inundation, its effect on Egypt was momentary, and was confined to the lands immediately below Silsilis, which were submerged and torn up by the falling mass of water; and this may explain the singular fact of one of the most remarkable changes that ever took place in so large a river having been unnoticed even in the scanty annals of Manetho.

The ruins of Semneh are supposed to mark the site of Tasitia, or of Acina; and we may perhaps trace in the hieroglyphics the name of the ancient town, called in Egyptian Totosha; unless this be a general appellation of the country, including Semneh, Abou Simbel, and their vicinity, and related to the Coptic name Ethaush or Ethiopia. If Ptolemy is to be trusted, Tasitia was on the W.

side of the river, and Pnouns opposite it on the E., as he places both in latitude 22°; so that Semneh may include the sites of both these ancient villages.

ROUTE 22.

WADY HALFAH, BY DONGOLA, MEROE,
AND BERBER, TO KHARTOOM, AND
THENCE, BY BERBER, TO SOWAKIM
ON THE RED SEA.

Wády Halfah is the ordinary turning point of Nile travellers. But as occasionally some may wish to push on further, and see a little more of the country, the following information is inserted, taken from notes kindly furnished to the Editor by a friend, who followed the above route in 1870.

It will be recollected that the direct caravan route between the Lower Nile and Khartoom leaves the river at Korosko, and goes straight across the desert to Aboo Hamed on the Upper Nile, about two-thirds of a degree N. of Berber. It is therefore the best for those to follow whose object is to get to Khartoom quickly, as it will only take about a fortnight to get to Berber, instead of about 5 weeks as by Halfah and Dongola. The interest of the route by Halfah, however, lies in its passing by Aboo Simbel, the Isle of Argo, Meroë, Gebel Barkal, &c.

Stores for the journey must of course be laid in before leaving Cairo. They will in a general way be the same as those required for that part of the Nile voyage already described. The

following hints, however, should be acted on. As meat of any kind is with difficulty found anywhere between Wády Halfah and Ordee or New Dongola, a supply of preserved meats, soups, and Liebig's Extract must be taken. There is no bread to be got other than the native flat cake, therefore plenty of biscuits are required, enough to last the whole time; and the coarser, rougher, and browner they are, the longer will it be before they pall on the taste. They can be bought for 1s. the oke. Cows' milk is to be had nowhere, so take plenty of preserved milk. Butter, eggs, and onions can only be obtained, and then with difficulty, at the large towns. Goats' milk and flesh, and mutton can be bought between Berber and Khartoom; a sheep or goat can be had for a dollar. Before leaving Berber for Sowakim buy some sheep; they can travel very well, and keep up with the baggage-camels. Charcoal can be bought at all the large towns from the workers in metal, but it is only wanted between Wády Halfah and Meroë, as no rain falls there, and there is no brushwood. Elsewhere wood is plentiful.

For information relative to desert travelling the traveller is referred to Rte. 14 (a), where full particulars as to tents, camel-riding, &c., are given. Tents on this journey are not an absolute necessity, but it is pleasanter to have them. Warm clothing is essential, the nights of December and January being intensely cold, and the N. wind very cutting. The best form in which to take money is in dollars, tariff and current piastres, and copper 10-pará pieces. English and French gold can sometimes be changed at Khartoom.

The best time for leaving Cairo with the intention of penetrating into the Soodán is about the 1st of October. The time spent will depend on the stoppages made, and whether the voyage be at all extended up the White or Blue Nile. From Cairo to Khartoom, and thence to the Red Sea, and back to Cairo, will take from 4 to 5 months, though, of course, more may

easily be spent. Eight months would allow a visit to the White or Blue Nile: the start should then be made in Sept., so as to be back at Cairo in May.

It must be understood that the time given between place and place is merely approximative. It is impossible to obtain any idea of the distances from the camel-drivers, their only unit of distance is a *maḥāttah*, or day's journey, and this varies from 4 to 12 hours, according to the pasture found for the camels. A "short *maḥāttah*" or a "long *maḥāttah*" is the only difference known to a native. Then they know none of the names of the small villages marked on the map; they only know the districts, such as Batn el Hagar, Sukkoot, &c.

	Days.
Wady Halfah to Semneh	2
End of Batn el Hagar ..	2 (long)
Beginning of Sukkoot district	1 (long)
Beginning of Mahass district	2½
Third Cataract, or Hannak	2 (long)
Ordee, or New Dongola	1½

Camels can be procured from the sheikh at Wady Halfah for this part of the journey. Not more than 7 dollars a piece should be paid for them. Attention should be given to the number required, as the drivers always want to force the traveller to take more than necessary. A Nubian camel can carry 10 *kantárs* (from 8 to 9 cwt.). It must be distinctly understood that Semneh is to be taken on the way.

Semneh has been already described. Two rather long days bring the traveller to the end of the Batn el Hagar, or "Belly of Stone." The next day's journey is a long one inland across the desert without water. This is called by the Arabs an *akabah*.

At the end of it is the district of *Sukkoot*, which it takes 4 hrs. to traverse; thereby giving time for a rest before entering on the long *akabah* between the districts of Sukkoot and Mahass. A night having to be passed in the

desert, the water-skins and *zemzem-eeyah* must be well filled. Occasional signs of vegetation are met with during the day in the valleys, down which rush the torrents caused by the rare but heavy rains swept across by the west wind from the Red Sea. On a plain covered with food for the camels, and surrounded by low hills, the encampment is made. A short day of 6 or 7 hrs. brings the traveller to the district of *Mahass*, which it takes 10 or 12 hrs. to traverse. Excellent dates may be bought in this district. One more *akabah*, and the road descends to a tiny village just above the 3rd Cataract, or the Cataract of *Hannak*.

From this point the Nile, which has been one series of rapids all the way from Wady Halfah, changes its character. The desert too is no longer hilly, but a wide sandy plain covered with a perpetual mirage. In 7 hrs.' ride the *Isle of Argo* is reached, separated from the eastern bank by a narrow, and (in the winter) shallow channel, which can be crossed on camels. Here are a few old remains. See Hoskyn's 'Ethiopia,' for the antiquities above Semneh. In 6 hrs. more we come the ferry by which to cross over to Ordee.

New Dongola, or, as the natives almost invariably call it, *Ordee*, is the capital of Lower Nubia, and the residence of a *mudeer*. It is, however, a poor insignificant place, inhabited chiefly by Arabs and Turks, who carry on the whole trade, and possess what little property there is; only the very lowest orders are Nubians. The language is universally Arabic. The town boasts of but one minaret, and the houses, shops, bazaars, &c., are mean and poor. Indeed it may be said of all the towns on the Upper Nile, Khartoom included, that they are but a copy of a poor quarter of Cairo.

	Days.
Ordee or New Dongola to Debbah (by boat ..	5
Meroë and Gebel Barkal	4
Aboë Kereet	3 (short)
Berber	3 (long)
Khartoom	9-12

Those pressed for time may go direct from Ordee to Meroë across the desert in 3 days. The journey by the river, however, is more interesting. It is a pleasant change to go to Debbah by boat. The craft used in this part of the river is called a *nugga*. It is manned by 3 or 4 men, and has a half-deck, which affords some shelter from the sun. The hire of a *nugga* from Ordee to Debbah should not be more than 3 or 4 dollars. The distance is about 100 miles, and with fair winds should not take more than 5 days. A short stoppage may be made at *Handak*, *Old Dongola*, and *Umgoozah*. This last town, which is marked in the maps Abu Goosa, is the point of departure of the large caravans of Darfoor and Kordofan. A few days' stay here among the slave-traders, where they are out of the reach of consuls and other troublesome people, might be entertaining and instructive.

Debbah is a small town. There is a direct road from it to Khartoom across the desert, which takes 10 days. Excellent and cheap dates can be bought here. *Debbah* lies just in the great bend of the river that runs from Abou Hamed to near Old Dongola. Camels to Meroë cost 2½ dollars each. The road lies close to the left bank of the river, and the distance is done in 3 long, or 4 easy days. The villages on the road, such as *Abudom*, *Abu-Kol*, *Korti*, &c. present nothing worthy of notice. Three hours before reaching Meroë the striking hill of Gebel Barkal can be seen, standing solitary and imposing, though of no great height.

Meroë lies on the right bank of the Nile, and is reached by a ferry. It is a small town of no importance. Donkeys can be procured for the excursion to *Gebel Barkal*, 1 hr. Here are two temples with an avenue of sphinxes of the time of Tirhakah of the XXVth or Ethiopian dynasty; as also a group of pyramids. There are also other groups of pyramids at *Dankelah*, the site of the ancient Meroë, and at *Nourri*, a few miles further up. They are all of small size, and badly built.

Some stelæ discovered by M. Mariette at Gebel Barkal have thrown great light on the obscure period of Egyptian history comprised within the period of the XXXIrd, XXIVth, and XXVth dynasties.

At Meroë fresh camels must be procured for the journey to Berber. They will cost about 5 dollars each. As nearly the whole of the journey is over the desert, the water-skins should be well looked to. Five hrs. by the river-side brings you to *Nourri*, where are pyramids, as mentioned above. The next day is a short one of 7½ hrs. through the desert. Another day of 11 hrs. brings the traveller to *Sani*, where there is a well with dirty water, from which the skins may be filled, but it is better to push on 5½ hrs. further to *Abou Kereet*, where the water is purer.

From Abou Kereet to Berber is 3 long days without water. Some of the scenery on this road is very beautiful. Bold and lofty hills surround Abou Kereet, and a fine range, called *Gebel el Azrek* (Blue Hills), is skirted about 12 hrs. before reaching Berber.

Berber resembles other Nubian towns in being insignificant and unattractive. It is the point of departure for the Red Sea caravans to Sowakim (*vid. infra*). From Berber to Khartoom the journey is continued in a *nugga*, for which not more than 9 dollars should be paid for the trip of from 9 to 12 days. The district of Berber is the limit (in this longitude) of the southward flight of quail, which are found here in midwinter. Crocodiles and hippopotami abound between Berber and Khartoom: and there are swarms of aquatic birds on the sandbanks. Sand-grouse are also plentiful. The mouth of the Atbara is about 20 miles above Berber. No town of any importance lies between Berber and *Shendy*, a distance of about 120 miles, and the scenery is flat and uninteresting.

Mitemna lies at the end of a long reach after Shendy. Forty miles further on commences the 6th Cataract. There is no difficulty in passing it.

The scenery here is striking, the river forcing its way through a range of hills called *Gebel Gerri*. Another flat and monotonous stretch of country presents itself, broken at last by the minarets of Khartoom. Before reaching the town the Nile opens out southwards into what appears like a vast sea—the shallow and lake-like White Nile—while a sudden turn carries the boat into the Blue Nile, on the left bank of which stands Khartoom.

Khartoom lies at the junction of the Bahr el Abiad or White Nile, and the Bahr el Azrek or Blue Nile, the latter of which is probably the true Nile, so far as the fertilising deposit which has produced Egypt is concerned. It is the capital of the province of Soodán, and the centre of the trade in the products of that country, slaves included. It may have about 20,000 inhabitants, but it differs little from the other towns on the Upper Nile except in being of larger size.

From Khartoom the journey may be continued up the White Nile; or up the Blue Nile, either to its sources in Abyssinia, or round by Koos Regeb and Kasala to Massowah. The best way of getting to the Red Sea, however, is to return to Berber, and go thence to Sowákim. This journey will take about 12 days easy going. Camels can be procured at Berber for 6 dollars each for the journey, unless it is intended to stay in the desert for the purpose of shooting, and then, of course, more will be required. Gazelle and ariel are often seen, and sometimes ostriches. The desert is by no means barren, abounding in water, brushwood, and food for the camels. It is interesting to make this journey in company with the pilgrims' caravan from Kordofan, composed of Darfoorian and Fellatah Moslems, some of whom take 3 years to cross from the west of Africa. The Bishareen Bedaween form the escort. In journeying with a caravan care should be taken to start from and arrive at each place before it, so as to fill the waterskins before the supply is exhausted.

The following is the direct itinerary:—

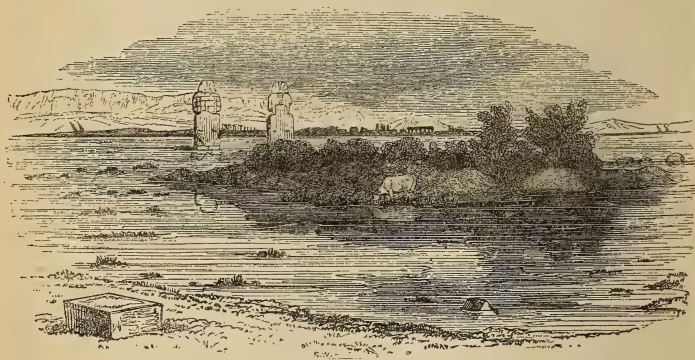
	Hrs.
Berber to Aboo Salab ..	8
Oback	17
Etzoo	4
Ayamet	8
Rowik	4
Kokreb	14½
Ahab	10
Harra Treb	5½
Ooched	8
Otan	10
Hamdoo	3
Sowakim	4

The first well is reached after leaving Berber in 4 hrs., where the Arabs prefer filling their skins to avoid the trouble of carrying water from the Nile. Four hrs. after, the tents may be pitched at *Aboo Salab*, where there is no water, though a plentiful crop of dhooora is grown here after the autumn torrents. Seventeen hrs. further on is *Oback*, where pretty good water is to be had and (generally) milk from the flocks driven down for water and pasture by the Arabs. Just before reaching Oback a range of sand-hills (5 miles wide) is crossed, over which the camels flounder and fall. *Etzoo* (4 hrs.) and *Ayamet* (8 hrs.) have pasture for the camels, but no water is reached till *Rowik* (4 hrs. [Sometimes a different route is taken which branches off at Ayamet, passes through Ariab, and rejoins the main track near Kokreb; there is not, however, always water in the Ariab well.]

A little before Rowik, glens are passed through, in which are seen beautiful specimens of petrified wood. Trunks of trees, from 5 to 8 ft. high, are still standing planted in the soil, while others lie strewn about as in the petrified forest near Cairo. Traces of copper occur here. *Kokreb* is 14½ hrs. from Rowik. After a long desert ride, its solitary palm, its little gushing spring of water, and its thick brushwood and vegetation, make it seem a perfect Eden. Next day a really beautiful range of hills is crossed. *Ahab* is 10 hrs. from Kokreb, and has a deep well with poor water. Three and a half hrs.

further on is *Harra Treb* (good water), and then a mountain-pass is crossed, and 8 hrs. from *Harra Treb Ooched* is reached, a charming spot, rich in water (which lies some 30 inches below the soil) full of trees and bushes in which are a variety of birds. Hence to Sowákim is a 17 hrs.' ride. Water is found on the road at *Otan* (10 hrs.) and *Hamdoo* (3 hrs.).

Shortly after leaving Hamdoo the crest of a hill is reached, from which is seen the hazy horizon of the Red Sea, and the white, island-built town of *Sowákim*, whence the traveller may take boat (dhow) for Jedda, or wait patiently till an Egyptian man-of-war (*i.e.* merchant steamer) calls on its way from Massowah to *Suez*. For Coast of Red Sea, see *Rte. 7 (g)*.



Colossi of the Plain at Thebes, and Luxor beyond, during the inundation.

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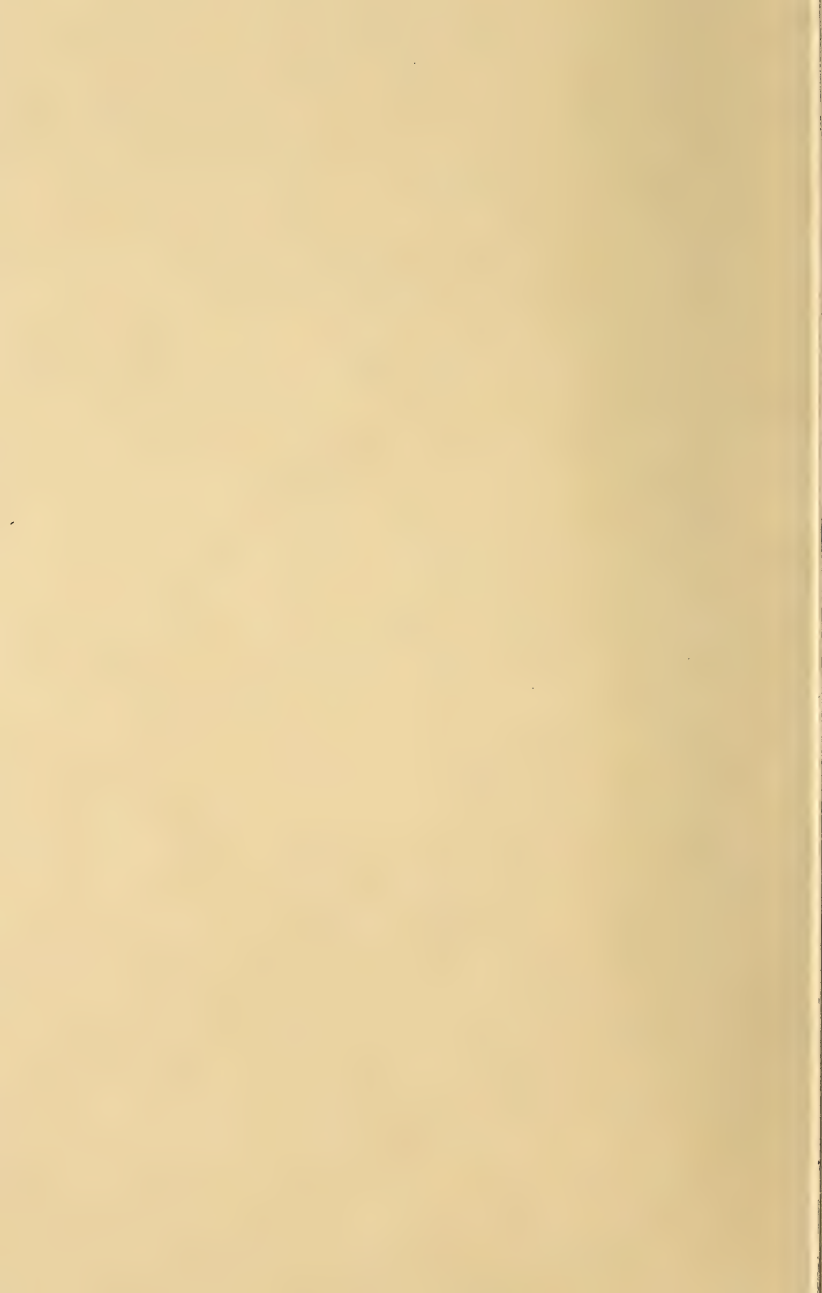
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Travellers visiting Cologne, and intending to buy my genuine article, are cautioned against being led astray by cabmen, guides, commissioners, and other parties, who offer their services to them. I therefore beg to state that my manufacture and shop are in the same house, situated *opposite* the Jülich's Place, and nowhere else. It happens too, frequently, that the said persons conduct the uninstructed strangers to shops of one of the fictitious firms, where notwithstanding assertion to the contrary, they are remunerated with nearly the half part of the price paid by the purchaser, who, of course, must pay indirectly this remuneration by a high price and a bad article.

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COLOGNE, January, 1869.

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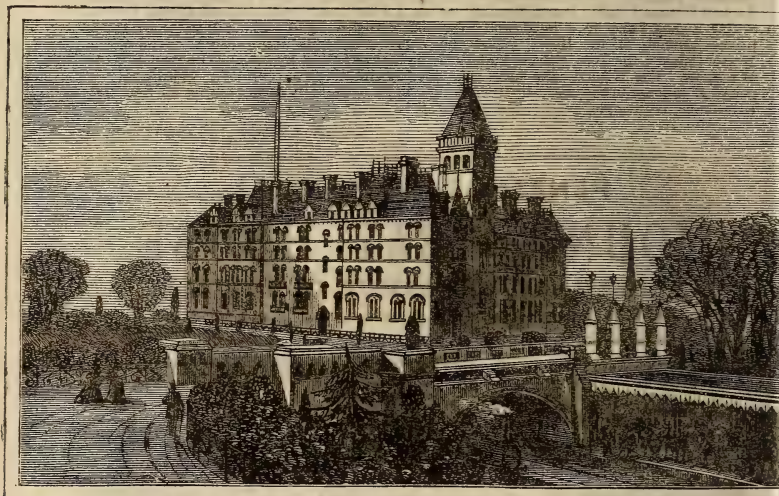
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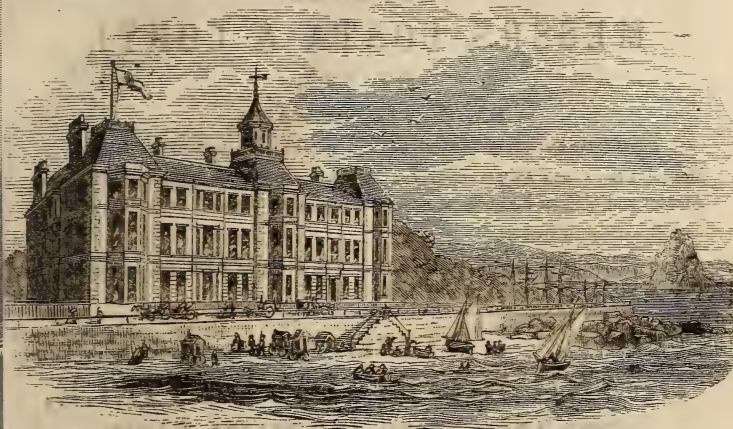
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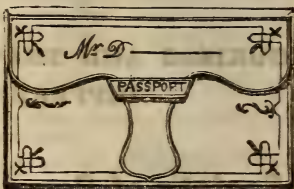
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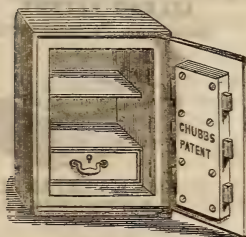
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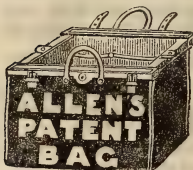
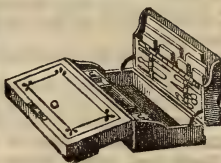
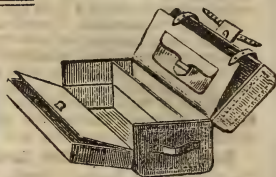
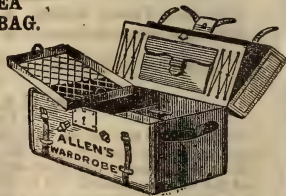
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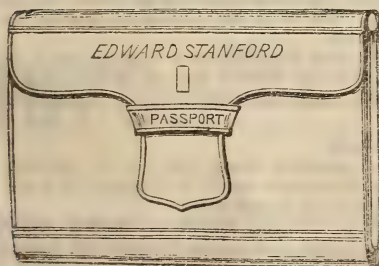
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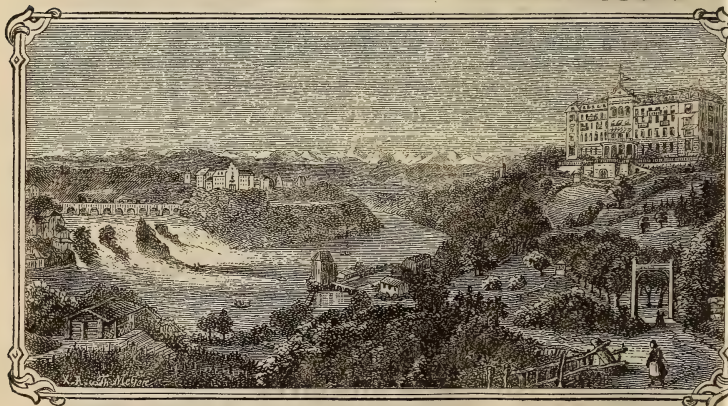
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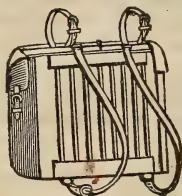
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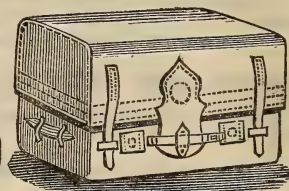
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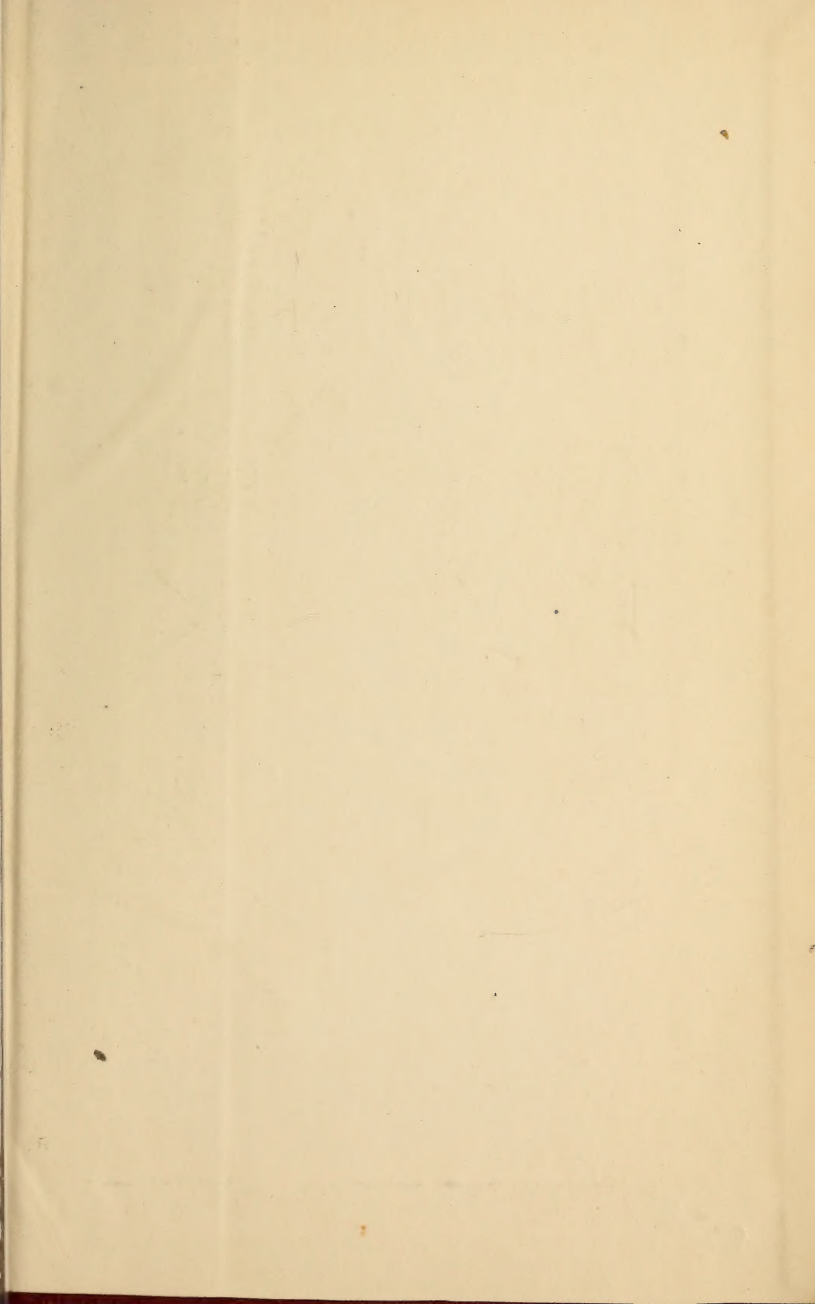
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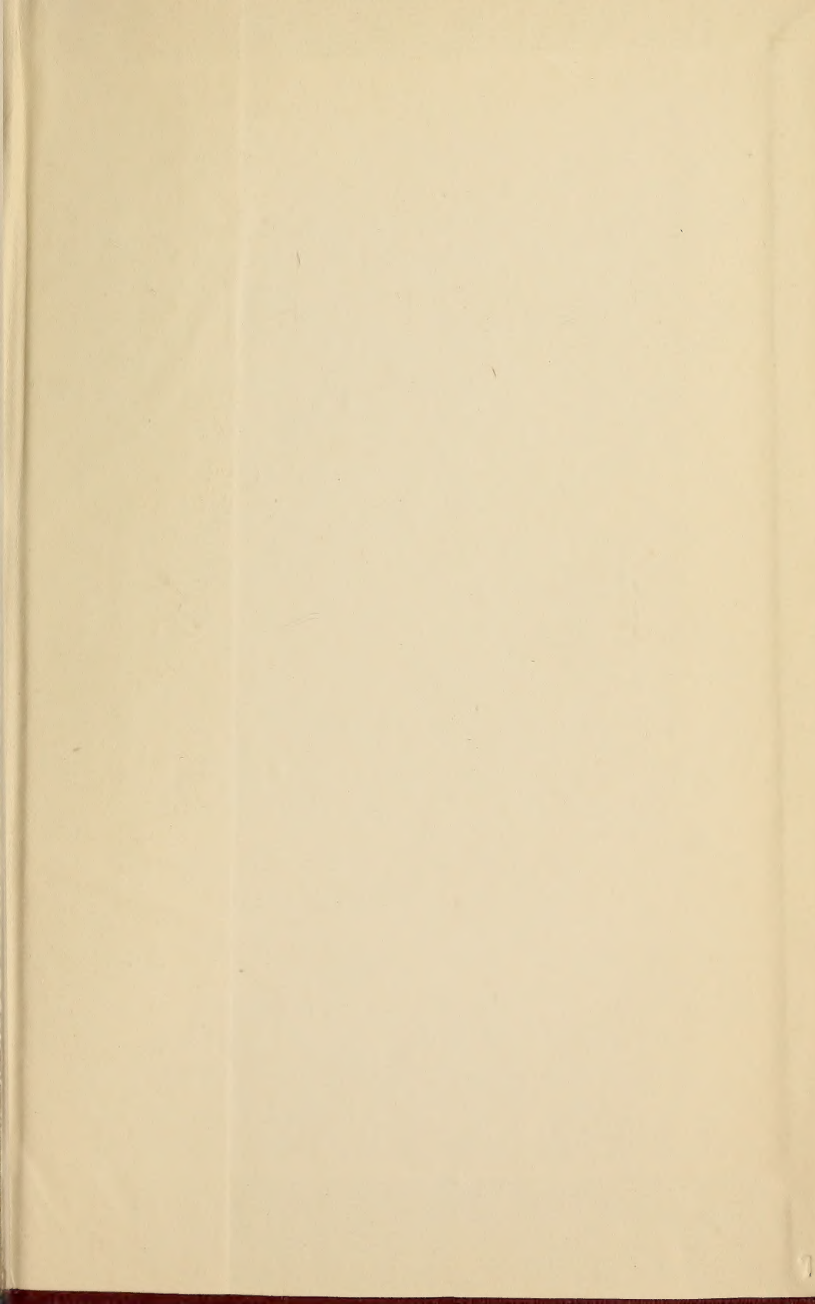
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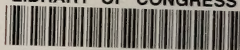




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