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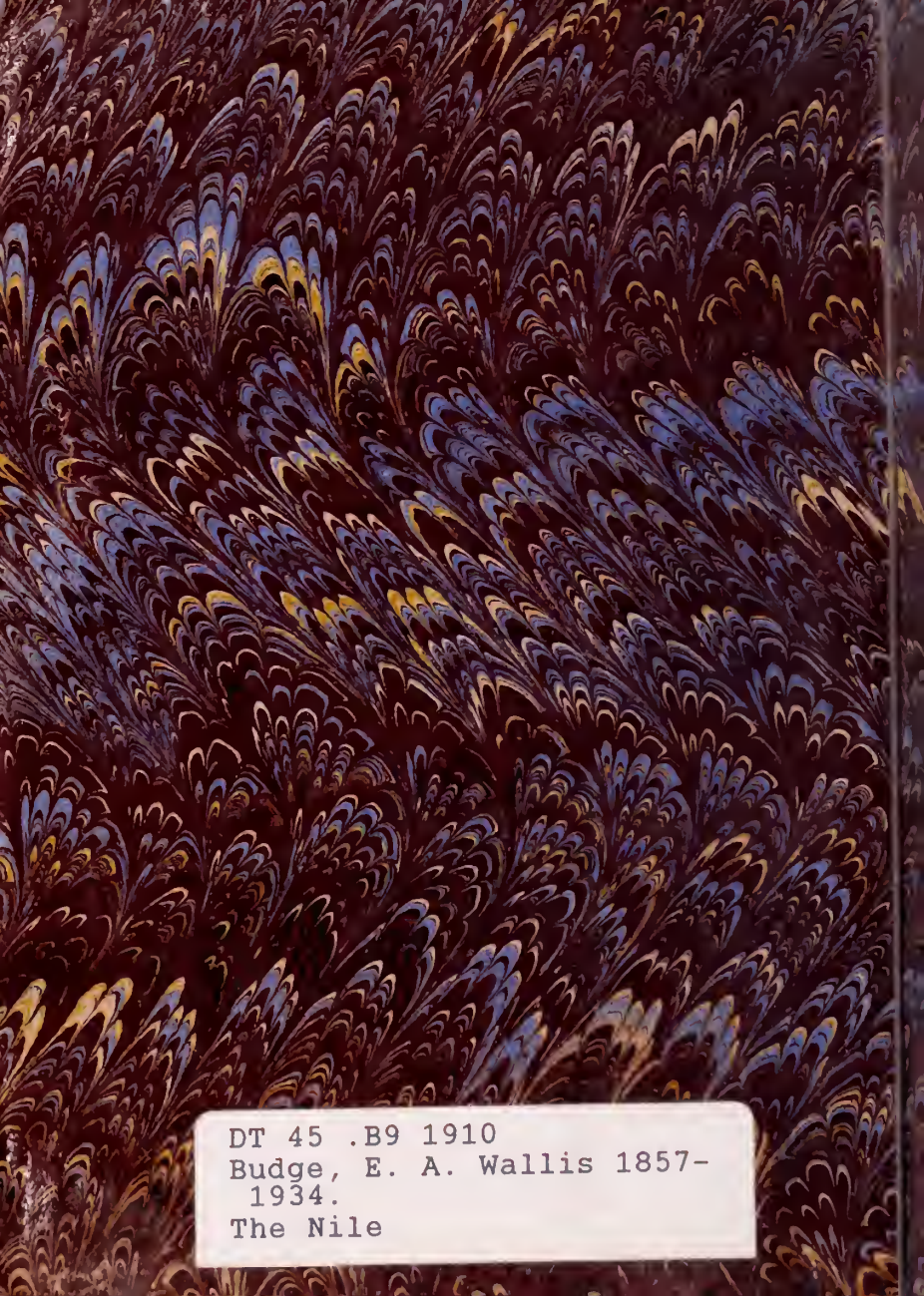


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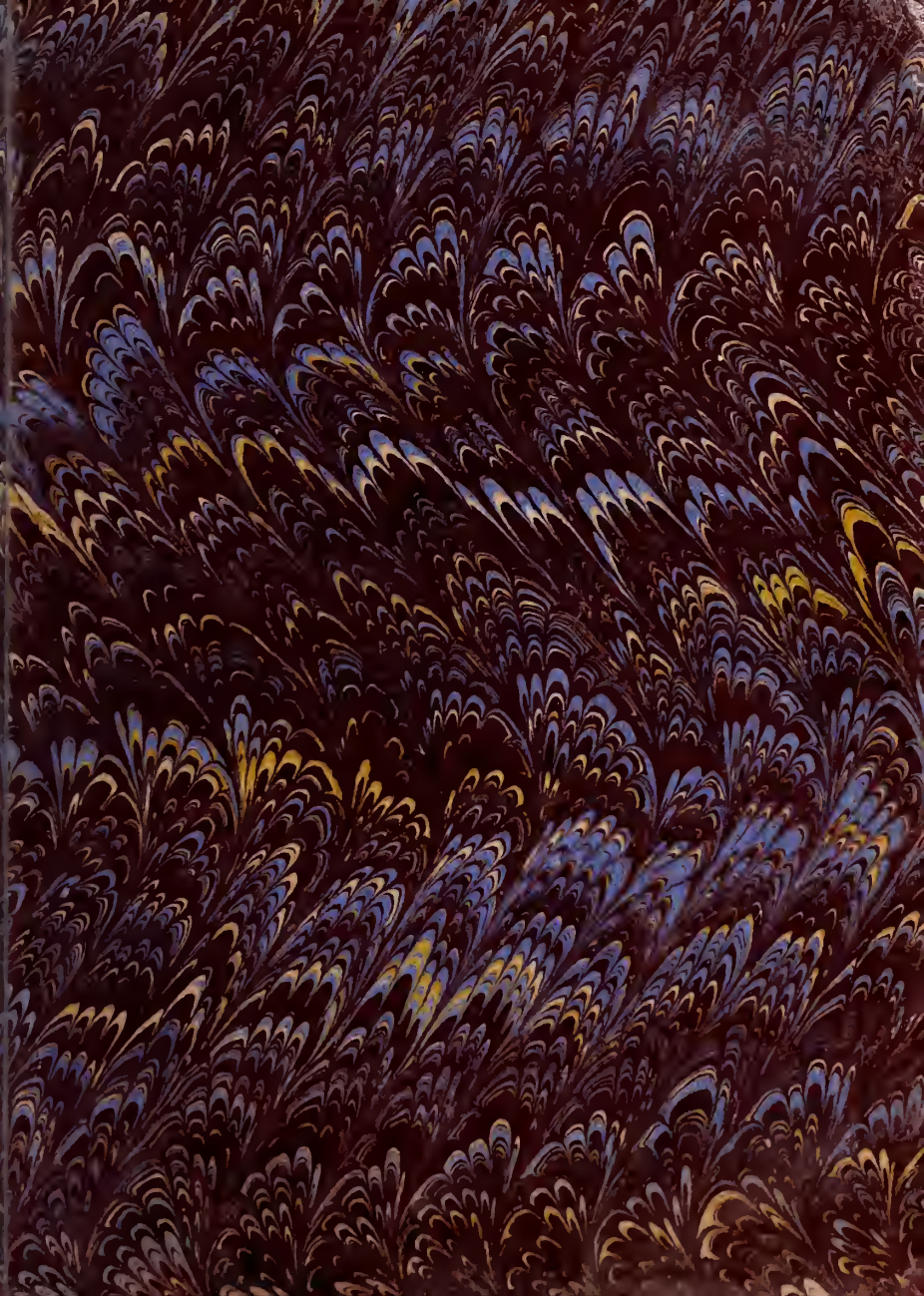
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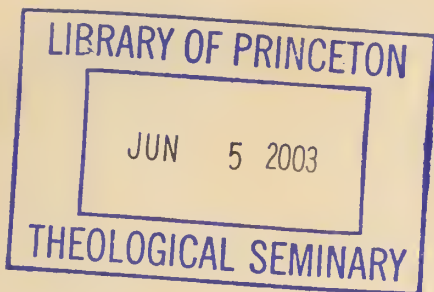
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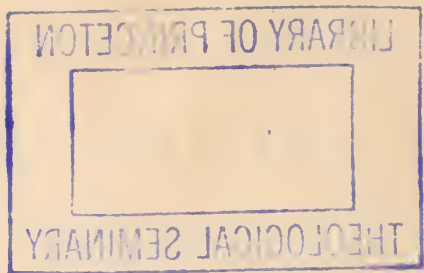
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AND IN

The Egyptian Sûdân.

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# THE NILE.

Notes for Travellers in Egypt

AND IN

The Egyptian Sūdân.

BY

E. A. WALLIS BUDGE, M.A., LIT.D., D.LITT., D.LIT.,

FORMERLY TYRWHITT HEBREW SCHOLAR, AND SCHOLAR OF CHRIST'S COLLEGE,  
CAMBRIDGE, KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES,  
BRITISH MUSEUM.

ELEVENTH EDITION.

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WITH MAPS, PLANS OF TEMPLES, AND  
NUMEROUS ILLUSTRATIONS.

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## INTRODUCTION.

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Having for some years felt the insufficiency of the information given by the unauthorised and self-constituted Dragomans to travellers on the Nile, and finding with one or two striking exceptions how limited is their knowledge of facts relating to the history of the antiquities in Upper Egypt and Cairo, Messrs. Thos. Cook and Son have arranged with Dr. E. A. Wallis Budge, Keeper of the Egyptian and Assyrian Antiquities in the British Museum, to compile the following pages, which they have much pleasure in presenting to every passenger under their Nile arrangements on their Tourist Steamers and Dahabiyahs. Passengers will thus be able at their leisure to prepare themselves for what they have to see, and by an agreeable study add to the interest with which their visits to the various places are made.

## PREFACE TO THE ELEVENTH EDITION.

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The short descriptions given in the present work of the principal Egyptian monuments on each side of the Nile were first drawn up in accordance with suggestions made by my friend the late Mr. J. M. Cook in 1886; they are not in any way intended to form a "Guide to Egypt." They were written for the use of those travellers who have very few weeks to spend in Egypt, and who wish to carry away from that country some of the more important facts connected with the fast-perishing remains of one of the most interesting and ancient civilizations that has been developed on the face of the earth. They have been, however, added to considerably, and modified in the light of modern discoveries in Egypt.

Those who are able to make a stay of two or three months in the country, and to visit sites in the Delta which are off the beaten track, and Mount Sinai, and to journey up the Nile beyond Kharṭûm so far south as Gondokoro, will find the Egyptian remains, both ancient and modern, more fully treated in the "Handbook for Egypt and the Sûdân," which I have written for Messrs. Thos. Cook and Son, and of which a second edition



appeared in 1906. Experience has shown that the greater number of travellers in Egypt are more interested in the remains and civilization of the ancient Egyptians than in the history of Egypt under the rule of the Persians, Ptolemies, Romans, Arabs, and Turks. It is for this reason that no attempt has been made to describe, otherwise than in the briefest manner possible, its history under these foreign rulers, and only such facts connected with them as are absolutely necessary for a general understanding of its monuments have been inserted. In addition to such descriptions, a few chapters have been added on the history of the country during the rule of the Pharaohs, and on its people, and their buildings, their religion, and their methods of writing. The lists of hieroglyphic characters and their phonetic values, printed on pp. 217-223, will, it is hoped, be useful to those who may wish to spell out the royal names on tombs, and temples, and the commoner words which occur in the inscriptions.

In transcribing Arabic names of places, the system in general use throughout Europe has been employed, but well-known names like "Cairo," "Luxor," etc., have not been altered. Similarly, the ordinary well-known forms of Egyptian proper names such as "Rameses," "Amenophis," "Hophra," etc., have been used in preference to the more correct transcriptions, "Rā-messu," "Āmen-ḥetep," and "Uaḥ-āb-Rā."

The dates assigned to the Egyptian kings are those of the late Dr. Heinrich Brugsch, who based his calcu-

lations on the assumption that the average duration of a generation was thirty-three years. Hence it will be readily understood that the date assigned to Rameses II. (B.C. 1333), for instance, is only approximately correct. It seems right, however, to assign the beginning of the XVIIIth dynasty to B.C. 1600 instead of B.C. 1700. In recent years many attempts have been made to reduce the length of the historic period of Egypt, and to prove that the reigns of the historic kings of Egypt were considerably antedated by the early Egyptologists. Recent excavations, however, have shown that the dynastic Egyptians and their predynastic ancestors occupied the Nile Valley for many thousands of years, and the great antiquity of Egyptian civilization is a fact which cannot be gainsaid.

In the last five editions of "The Nile," considerable alterations and additions have been made. As a result of recent excavations many of the articles have been entirely re-written, and a brief description of the antiquities between Wâdî Halfah and Khartûm has been included. Special care has been taken to insert adequate descriptions of the brilliant discoveries which have recently been made at Thebes by Prof. Naville, M. George Legrain, Mr. Theodore M. Davis, and others. A brief account of the progress of the development of the Sûdân under British auspices has also been added, together with the principal facts of the past and present history of the country. So much general interest has been aroused

in the Copts and Muḥammadans, that additional chapters on the religious history of these peoples have been added. In deference to many suggestions, the summary of the events which have taken place in Egypt since the British Army of Occupation entered the country has been considerably amplified, and the short chapter on pp. 121-129 will prove to what excellent purpose the British Consuls-General and their colleagues have toiled in that land. The notes on the history and development of the idea of the Mahdi among the Muḥammadans, will, it is hoped, explain to the reader, who has not found time to examine into the Arabic sources, how religious fanaticism, and the natural love of mysticism, acting on the minds of people who have been the victims of a long course of systematic misgovernment and oppression, have overthrown kings and deluged whole countries with blood.

In compiling certain sections of this work for facts and figures I have quoted frequently from the annual official Despatches, and from the reports and works of Sir William Garstin, K.C.M.G., Captain H. G. Lyons, R.E., Lieut.-Colonel Count Gleichen, C.V.O., D.S.O., and other officials in the service of the Egyptian Government. The works of Sir F. R. Wingate, K.C.B., etc., Sir Rudolf von Slatin Pâshâ, K.C.B., Father Ohrwalder, and Mr. Charles Royle have supplied many facts concerning Mahdiism and the reconquest of the Sûdân, and on Edward Lane's "Modern Egyptians" I have relied for information

concerning phases of modern Egyptian life which have now passed away. Every effort has been made to bring the work up to date.

In former editions of this work descriptions were given of the principal antiquities in the Egyptian Museum at Gîzah, but the frequent rearrangement of the collections made useless all attempts to indicate the places in which they were to be found. Now that Professor Maspero has written and published an account of the collection under his charge, it is unnecessary to do more than to refer the reader to the official "Guide to the Cairo Museum." The general archæological and other notes which appeared in former editions of "The Nile" have been retained. A chapter on the Oasis of Khârgah has been added.

My thanks are due to Mr. Lovett and other members of Messrs. Harrison's staff for the care which they have taken in the typographical portion of this work.

E. A. WALLIS BUDGE.

*British Museum,*  
*September 1, 1909.*

# CONTENTS.

	PAGE
Map of Egypt.	
Introduction by Messrs. Thos. Cook and Son .. .. .	v
Preface to the Eleventh Edition ... .. .	vi
Egyptian History and its Sources ... .. .	1
Tablet of Abydos ... .. .	5
Tablet of Şakḡârah... .. .	9
Tablet of Karnak ... .. .	9
Annals ... .. .	9
Historical Stelæ ... .. .	10
Decrees ... .. .	11
Biblical Notices ... .. .	11
Tell al-'Amarna Tablets ... .. .	18
Annals of Kings of Assyria ... .. .	22
Greek and Roman Writers ... .. .	22
Historical Summary—	
Predynastic Period ... .. .	26
Dynastic Period—	
Ancient Empire ... .. .	28
Middle Empire ... .. .	36
New Empire ... .. .	46
Persians ... .. .	55
Macedonians ... .. .	55
Ptolemies ... .. .	56
Dates assigned to the Egyptian Dynasties by Egypto- logists ... .. .	60
Romans ... .. .	61
Byzantines ... .. .	66
Muḡammadans ... .. .	69
Turkish Rule ... .. .	79
French Rule ... .. .	81
Muḡammad 'Ali and his Family ... .. .	82
British Rule ... .. .	87
The Egyptian Flag ... .. .	116
The Census of 1907 .. .. .	118
Egyptian Money ... .. .	119



	PAGE
Progress of Egypt under the British ... ..	121
The Country of Egypt ... ..	130
The Nomes of Egypt ... ..	134
The Ancient Egyptians ... ..	140
The Nile ... ..	149
The Barrages ... ..	163
Aswân Dam ... ..	167
Asyût Dam ... ..	169
Esnah Barrage ... ..	169
The Oases ... ..	175
Ancient Egyptian Buildings, Sculpture, Painting, etc. ...	181
Egyptian Writing ... ..	204
A List of the Principal Hieroglyphic Signs ... ..	217
The Rosetta Stone—Translation ... ..	224
Arabic Alphabet ... ..	234
Coptic Alphabet ... ..	235
Coptic Months ... ..	236
Muḥammadan Months ... ..	237
Abyssinian Months ... ..	237
Egyptian Months ... ..	239
The Exploits of Aāḥmes, son of Abana ... ..	241
The Religion and Gods of Egypt ... ..	255
The Modern Egyptians ... ..	301
Sketch of Coptic History ... ..	310
The Arabs and Muḥammadanism ... ..	321
Muhammad the Prophet ... ..	323
The Hijra ... ..	324
Al-Ḳur'ân ... ..	327
Islâm ... ..	329
Belief in God ... ..	329
Angels ... ..	329
Resurrection ... ..	330
Predestination ... ..	332
Prayer ... ..	332
Almsgiving ... ..	338
Fasting ... ..	338
Pilgrimage to Mecca ... ..	338
The Ka'aba ... ..	339
Polygamy and Divorce ... ..	343
Murder, Theft ... ..	344
Festivals ... ..	344
Ramadân ... ..	347

## CONTENTS.

	xiii
	PAGE
Sects ... ..	349
The Mahdi ... ..	351
The Mahdi of the Sūdān ... ..	353
The Khalifa ... ..	356
Birth, Marriage, Death ... ..	356
Call to Prayer ... ..	362
Weights and Measures ... ..	364
Alexandria ... ..	367
The Pharos ... ..	369
Library and Museum ... ..	369
Serapeum ... ..	370
Pompey's Pillar ... ..	371
Cleopatra's Needles ... ..	372
Catacombs ... ..	372
Museum of Græco-Roman Antiquities ... ..	378
Rosetta Stone ... ..	379
Kafr ad-Dawār ... ..	380
Damanhūr ... ..	380
Teh al-Barūd ... ..	380
Kafr az-Zayyāt and Şâ al-Ḥagar ... ..	380
Ṭantâ ... ..	380
Benha el-'Asal ... ..	383
Port Sa'id, Suez, and the Suez Canal ... ..	384
The Peninsula of Sinai ... ..	392
Suez to Cairo—	
Ganaffa ... ..	402
Fâ'id ... ..	402
Nefisha ... ..	402
Isma'iliya ... ..	403
Wādī Ṭūmilāt ... ..	403
Abū Şūwēr ... ..	403
Al-Mahsama ... ..	403
Tell al-Maskhūta ... ..	403
Al-Ḳaşşâşin ... ..	406
Tell al-Kabir ... ..	406
Abū Hammād ... ..	406
Abū al-Akhḍar ... ..	406
Zakāzīk ... ..	406
Tell Baṣṭa (Bubastis) ... ..	406
Khata'na ... ..	408
Şān al-Ḥagar ... ..	408
Tanis ... ..	408

	PAGE
Burdên ... ..	411
Balbês .. ...	411
Anshâs ... ..	411
Mashtûl as-Sûk ... ..	411
Shabîn Ḳal-anâṭîr and Tell al-Yahûdiyâh ... ..	411
Nawa ... ..	412
Kalyût ... ..	412
Cairo ... ..	413
Coptic Churches ... ..	414
Mosques ... ..	418
Mosque of 'Amr ... ..	419
Mosque of Aḥmad ibn Ṭûlûn ... ..	419
Mosque of Ḥâkim ... ..	420
Mosque of Al-Azhar ... ..	420
Mosque of Sultân Ḥasan ... ..	421
Mosque of Barḳuḳ ... ..	421
Mosque of Mu'ayyad ... ..	421
Mosque of Kâ'it Bey ... ..	422
Mosque of Al-Ghûrî ... ..	422
Mosque of Sittah Zênab ... ..	422
Mosque of Al-Ḥasanên ... ..	422
Tombs of the Khalîfas ... ..	422
Tombs of the Mamlûks ... ..	423
The Citadel ... ..	423
Joseph's Well ... ..	423
The Museum of Arab Art and Khedivial Library ... ..	424
The Zoological Gardens ... ..	426
The Aquarium at Gazîrah ... ..	427
Ezbekiyâh Garden ... ..	427
Bridges ... ..	427
The Nilometer at Rôḍa ... ..	428
The Museum of Egyptian Antiquities ... ..	430
Heliopolis ... ..	453
The Pyramids of Gizah ... ..	456
The Great Pyramid ... ..	460
The Second Pyramid... ..	463
The Third Pyramid ... ..	464
The Sphinx ... ..	468
The Temple of the Sphinx ... ..	469
The Tomb of Numbers ... ..	470
Campbell's Tomb ... ..	470
The Pyramids of Abû-Roâsh ... ..	470

## CONTENTS.

	XV
	PAGE
The Pyramids of Abuşir ... ..	470
Badrashên, Memphis, and Şakkârah ... ..	472
The Statue of Rameses II. ... ..	476
Şakkârah ... ..	477
The Step Pyramid ... ..	477
Pyramid of Unâs ... ..	477
Pyramid of Tetâ ... ..	478
Pyramid of Pepi I. ... ..	479
The Serapeum ... ..	480
The Tomb of Thi ... ..	481
Mariette's House ... ..	485
The Pyramids of Dahşûr... ..	485
The Quarries of Ma'şara and Ṭurra ... ..	494
Upper Egypt—Cairo to Aşwân by Railway ... ..	495
Oasis of Khârgah ... ..	499
The Pyramids of Lisht ... ..	529
The Pyramid of Médûm ... ..	529
Aţfiḥ ... ..	529
Wasâta and the Fayyûm, Lake Moeris ... ..	530
Pyramid of Ḥawâra ... ..	535
Beni Suwêf ... ..	538
Ahnas and Herakleopolis ... ..	538
Maghâghah ... ..	539
Oxyrrhynchus ... ..	539
Behnesa ... ..	539
Cynopolis ... ..	540
Ḳulûşna ... ..	540
Samallût ... ..	540
Convent of the Pulley ... ..	540
Minyah ... ..	542
Beni Hasân, Speos Artemidos, Tombs, etc. ... ..	543
Rôda ... ..	553
Antinoë ... ..	553
Ashmûnên ... ..	553
Al-Barsha ... ..	554
Melâwî ... ..	555
Haggi Kandîl and Tell al-'Amarna ... ..	555
Gebel Abû Fêḍah ... ..	558
Manfalût ... ..	558
Asyût ... ..	559
Abû Tig ... ..	560
Ṭaḥṭah ... ..	561

	PAGE
Sûhâg ... .. .	561
The White and Red Monasteries ... .. .	561
Akhmîm, Menshah, Girgah ... .. .	563, 564
Abydos ... .. .	564
Temple of Seti I. ... .. .	567
Temple of Rameses II. ... .. .	570
Farshût ... .. .	572
Nag' Hamâdi ... .. .	572
Ḳaşr eṣ-Şayyâd ... .. .	572
Kena ... .. .	573
The Temple of Denderah ... .. .	573
Ḳuft ... .. .	577
Ḳûs ... .. .	577
Naḳada ... .. .	577
Luxor and Thebes ... .. .	579
The Temple of Luxor ... .. .	586
The Temple at Karnak ... .. .	593
The Temple at Ḳûrna ... .. .	606
The Ramesseum ... .. .	607
The Colossi of Amenophis III. ... .. .	609
Madinat Habû ... .. .	610
The Temple of Rameses III. ... .. .	615
Dêr al-Baḥari ... .. .	619
Hâtshepset ... .. .	622
The Tomb of Hâtshepset ... .. .	626
The Temple of Menthu-ḥetep III. ... .. .	630
Cow of Hathor ... .. .	634
The Subterranean Sanctuary ... .. .	638
Dêr al-Madinat ... .. .	638
Drah Abû'l-Neḳḳah ... .. .	638
Asasîf ... .. .	641
Shêkh 'Abd al-Ḳûrna ... .. .	641
Ḳurnet Murrai ... .. .	641
Tomb of Rekh-mâ-Râ ... .. .	641
Tomb of Nekht ... .. .	642
Tomb of Menu-Nekht ... .. .	647
Tomb of Sen-nefer ... .. .	647
Tomb of Râ-men-kheper-senb ... .. .	647
Tomb of Peḥsukher ... .. .	648
Tomb of Mentu-ḥer-khepesh-f ... .. .	648
Tomb of Amu-netcheḥ ... .. .	648
Tomb of Mâi ... .. .	648



## CONTENTS.

xvii

	PAGE
Tomb of Nefer-ḥetep ... ..	648
Tomb of Khā-em-hāt ... ..	648
Tomb of Āmen-em-ḥeb ... ..	648
Tomb of Ḥeru-em-ḥeb ... ..	648
Tomb of Teḥuti-em-ḥeb ... ..	648
Tomb of Rāmes ... ..	648
Tomb of Userhāt ... ..	648
Tomb of Āmen-ḥetep ... ..	649
Tomb of User-hāt ... ..	649
Tomb of Āmen-em-hāt ... ..	649
Tomb of Ḥui ... ..	649
Tomb of Rāmes ... ..	649
Tomb of Userhat ... ..	649
Tomb of Āntef-āqer ... ..	649
Tomb of Senmut ... ..	649
Gold Tomb ... ..	649
Tomb of Peṭā Āmen-em-āpt ... ..	652
Tombs of the Queens ... ..	652
Tombs of the Kings ... ..	653
Tomb of Thothmes I... ..	657
Tomb of Hātshepset ... ..	657
Tomb of Thothmes III. ... ..	657
Tomb of Āmen-ḥetep II. ... ..	658
Tomb of Thothmes IV. ... ..	659
Tomb of Āmen-ḥetep III. ... ..	660
Tomb of Āi ... ..	660
Tomb of Rameses I. ... ..	660
Tomb of Seti I. ... ..	660
Tomb of Rameses II. ... ..	663
Tomb of Āmen-Meses ... ..	663
Tomb of Menephthah... ..	663
Tomb of Seti II. ... ..	663
Tomb of Set-nekht ... ..	663
Tomb of Rameses III. ... ..	663
Tomb of Rameses IV. ... ..	665
Tombs of Rameses VI.-XII. ... ..	666
Tomb of Sa-Ptah ... ..	666
Tomb of Ināa and Thuāu ... ..	667
The Discovery of Royal Mummies at Dēr al-Baḥārī ... ..	673
Luxor to Aswān ... ..	679
Arment ... ..	679
Gebelèn ... ..	679

	PAGE
Asfûn al-Matâ'na ... ..	679
Esnah ... ..	681
Al-Kâb... ..	681
Tomb of Aâhmes, son of Abana ... ..	684
Tomb of Aâhmes, son of Pen-nekheb ... ..	684
Tomb of Paḥeri ... ..	684
Tomb of Sebek-nekht ... ..	686
Hierakonpolis ... ..	686
Edfû ... ..	686
Ḥagar Silsila... ..	687
Kom Ombo ... ..	688
Aswân... ..	693
Elephantine ... ..	695
The First Cataract ... ..	707
Aswân Dam ... ..	709
Philæ ... ..	713
The Nile between the First and Second Cataracts ... ..	723
Dabûd ... ..	725
Ḳartassi ... ..	726
Wâdî Tâfah ... ..	726
Kalâbshah ... ..	727
Bêt al-Walî ... ..	728
Dendûr ... ..	729
Garf-Ḥusên ... ..	730
Dakkah ... ..	731
Ḳubbân ... ..	735
Ḳûrtah... ..	735
Miḥarrakah ... ..	736
Wâdî Sabûia ... ..	736
Korosko ... ..	737
Amâda... ..	738
Dêrr and Ibrîm ... ..	738
Abû Simbel ... ..	739
Wâdî Ḥalfah ... ..	746
Map of the Country South of Wâdî Ḥalfah ... ..	748
The Egyptian Sûdân—	
Ancient History ... ..	748
Modern History ... ..	754
Provinces ... ..	759
Population ... ..	761
Religion ... ..	763
Languages ... ..	763

## CONTENTS.

XIX

	PAGE
Revenue ... ..	764
Governors-General of the Súdân ... ..	767
Wâdi Ḥalfah to Abû Ḥamed by Railway ... ..	768
Wâdi Ḥalfah to Abû Ḥamed by River ... ..	771
Sarras, Semnah, Kummah ... ..	772
Ukma, 'Ukâshah, Ferket, Kôshah, Sâi, 'Amârah ... ..	774
Saddênga, Suwârda, Gebel Dôsh, Soleb ... ..	775
Sesebi, Dalgo, Tombos, Kerma ... ..	776
Al-Ḥafir, New Donçola or Kaşr Donçola ... ..	776
Old Donçola ... ..	778
Abû Kûssi, Al-Dabbah, Kúrta ... ..	779
Kurru, Zuma, Tançâsi ... ..	780
Marawi and Gebel Barkal ... ..	780
Nuri ... ..	786
Karêma Railway ... ..	787
Fourth Cataract ... ..	790
Abû Ḥamed ... ..	791
Abû Ḥamed to Khartûm ... ..	792
Berber... ..	792
Atbara Junction ... ..	793
The Nile—Red Sea Railway ... ..	793
River Atbara... ..	800
Island of Meroë ... ..	801
Ad-Dâmar ... ..	802
Zêdâb ... ..	803
Mutmîr ... ..	803
Kabûshiyah ... ..	803
Bagrawir ... ..	803
Pyramids of Meroë ... ..	803
Taragma ... ..	814
Shendi ... ..	814
Matamma ... ..	815
Bâ Nagaa ... ..	815
Nagaa ... ..	815
Muşawwarât aş-Şufra ... ..	816
Al-Mêga ... ..	817
Wâd Ramla ... ..	817
Gêli ... ..	817
Kubâlâb ... ..	818
Oındurmân ... ..	818
Khartûm ... ..	824
Palace of the Sirdar ... ..	827

	PAGE
Gordon College ... ..	827
Museum ... ..	830
Statue of Gordon ... ..	832
Mosque ... ..	833
Zoological Gardens... ..	833
List of Hieroglyphic names of Kings ... ..	837
Index ... ..	877



# EGYPTOLOGICAL WORKS

BY

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KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES  
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## Bakshish : Important Notice.

The following notice has been issued :—

The attention of the Egyptian authorities has been frequently drawn, both by visitors and by residents in the country, to the evils resulting from the indiscriminate bestowal of "bakshish" to the inhabitants of the Nile villages, and other places visited by tourists during the winter season. The intention of the donors is no doubt kindly, but the practice—more especially in view of the yearly increase of visitors to Egypt—cannot fail to be detrimental to the moral sense and the social well-being of the poorer classes of the community. At the present time many of the poorer inhabitants of those towns on the Nile which are most visited by tourists live almost entirely on what they can obtain by "bakshish" during the winter months; the easy means thus offered of obtaining a small livelihood prevents their adopting any form of labour; and children are brought up to regard the tourist season as the period during which they may, by clamorous begging, enable their parents and themselves to lead a life of idleness for the remainder of the year. The unhealthy tendency of such a system is obvious.

On the other hand, from the point of view of the Nile travellers themselves, the inconveniences of this universal mendicancy are equally obvious, and, as time goes on, cannot fail to increase, unless some means are adopted for checking the practice.

It would be extremely difficult for the Government to devise an effective remedy for this state of things. **The real remedy rests with the travellers themselves.** If money were, in future, only bestowed in return for some actual service rendered, or in cases of evident and established distress, the present pernicious habit of begging would soon die out, to the advantage both of the people and of the visitors.

It is with this conviction that we venture to express a hope that our fellow-countrymen, when travelling in Egypt, will lend their aid to this important reform by abstaining from the distribution of money in response to mere demands for "bakshish," bestowing it only when the circumstances appear to them to warrant their generosity.

Tourists should especially abstain from throwing money from the decks of steamers on to the landing stages or on to the banks of the Nile for the purpose of witnessing the scramble for the coins; such exhibitions are mischievous as well as degrading.

(Signed) CROMER, *H. B. M.'s Minister Plenipotentiary,*  
*Agent and Consul General.*  
RUCKER JENISCH, *Minister Plenipotentiary,*  
*Agent and Consul General for Germany.*  
J. W. RIDDLE, *Agent and Consul General for the*  
*United States of America.*

## Dragomans.

Tourists in Egypt owe the ease and comfort which they now enjoy in travelling through the country, entirely to the efforts of Messrs. Thomas Cook and Son, who were the first to organize the Tourist System, and to make Egypt and its wonderful antiquities accessible to all classes. As soon as travellers multiplied it became difficult to find dragomans who possessed both a competent knowledge of the sites to which they conducted tourists, and an adequate acquaintance with the plan and history of the antiquities which they were called upon to describe. After the Occupation of Egypt by the British the knowledge and use of English became more general in the country, and the young Egyptians, who were being educated in the schools of the American Missionaries and in those of the Government, began to take greater interest in the history and antiquities of their native land and to study the works of European Egyptologists. As a result of this, Messrs. Thomas Cook and Son are now able to select their dragomans from a number of well-qualified candidates, and at the present time they are inferior to none in the country in general information about the temples, tombs, etc., and in courtesy. In response to the requests of travellers some dragomans procure for them scarabs and other small objects, but it should always be remembered that they are not experts in the *minutiae* of Egyptian Archaeology, that forgeries are common, and that even professors are sometimes deceived. It is to the interest of dragomans to act in good faith in such matters, and it is only fair to them to say that when they assist travellers to obtain scarabs, etc., which turn out on careful examination to be modern imitations, they themselves have been deceived. Learned Egyptologists often disagree as to the genuineness of certain classes of antiquities. Many Egyptians who offer to escort the tourist, and call themselves dragomans, are neither authorized nor qualified to act as such, and they bring discredit on Messrs. Thomas Cook and Son's carefully chosen, well-informed dragomans.

# NOTES FOR TRAVELLERS IN EGYPT AND THE EGYPTIAN SÛDÂN.

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## EGYPTIAN HISTORY.

THE history of Egypt is the oldest history known to us. It is true that the earliest of the Babylonian kings whose names are known lived very little later than the earliest kings of Egypt, nevertheless our knowledge of the early Egyptian is greater than of the early Babylonian kings. A large portion of Egyptian history can be constructed from the native records of the Egyptians, and it is now possible to verify and amplify many of the statements upon this subject made by Herodotus, Diodorus Siculus, and other classical authors. It is important to note, too, that, as the result of excavations which have been carried on in several parts of Upper Egypt by Europeans and natives during the last 15 years, we have now gained a general idea of the character of the civilization which preceded that of the Dynastic Period; and it is right to assert that the beginnings of the civilization of the Nile Valley date from the latter part of the Neolithic Period. The native and other documents from which Egyptian history is obtained are:—

I. Lists of Kings found in the **Turin Papyrus**, the **Tablet of Abydos**, the **Tablet of Şakḫâra**, and the **Tablet of Karnak**. The Turin Papyrus contained a

complete list of kings, beginning with the god-kings and continuing down to the end of the rule of the Hyksos, about B.C. 1700. The name of each king during this period, together with the length of his reign in years, months and days, was given, and it would have been, beyond all doubt, the most valuable of all documents for the chronology of the oldest period of Egyptian history, if scholars had been able to make use of it in the perfect condition in which it was discovered. When it arrived in Turin, however, it was found to be broken into more than one hundred and fifty fragments. The joining of the fragments of the papyrus was undertaken by Seyffarth, who produced a roll from them on which were twelve columns, with from twenty-six to thirty names in each column. A subsequent examination of the fragments proved that Seyffarth had no competent knowledge of the hieratic character, and the joining was in many cases the result of guesswork. So far back as 1824, Champollion recognized the true value of the fragments, and placed some of them in their chronological order. Its evidence is of the greatest importance for the history of the XIIIth and XIVth dynasties, because in this section the papyrus is tolerably perfect; for the earlier dynasties it is of very little use.









On the monuments each Egyptian king has usually **five names**, or titles:—1. As the successor of Horus; this title is really the name of the king's "double." 2. As lord of the shrines of the South and North, which were called Nekhebet and Per-Uatchet respectively. 3. As the Horus of gold. 4. As the king of the South and North *united*. 5. As son of Rā. Some early kings appear to have had a name as the representative or successor of the god Set.


The **Horus title** or **Ka name** of the king was usually written in a rectangular space,




, which is called *serekh*,





 . Some think the *serekh* represented a "sort of banner" or "cognizance," but it is now generally believed to represent the funerary abode in which the KA, or "double" lived. The other names or titles of the king were preceded by 2. , which is read NEBTI; by 3. , *i.e.*, HERU NUB "the Horus of gold"; 4. , which is read SUTEN BÂT; and 5. , meaning "Son of Rā." The titles which follow Nos. 4 and 5 are commonly called "prenomen" and "nomen," and each is written in an oval ,\* or "cartouche." By extension "cartouche" is now generally applied to the enclosing oval and its contents. The cartouche in Egyptian is called SHENNU   @ Q, and its oldest form is circular, as we see from the scene on the vase of King **Besh**, whose name






is written on it in a circle thus  . This circle

symbolized the *shen*  Q, or circular course of the sun about the universe, and when the king's name was written inside it, the meaning was that the king was the representative of the Sun-god, that his rule extended to every part of the course of the sun, and that both he and his name would, like the sun, endure for ever. Thus the prenomen of

Thothmes III. is  Rā-men-Kheper, and his


nomen is  Teḥuti-mes. Rā-men-Kheper means


\* Cartouche is the name which is usually given to the oval , in which the name of a royal person is enclosed. The discovery that cartouches contained royal names was made by Zoëga, a little before the close of the eighteenth century.


something like "Rā (the Sun-god) establishes becoming or existence"; Teḥuti-mes means "born of Thoth," or "Thoth's son." These names are quite distinct from his titles. Before the prenomen comes the title  *suten bāt*,\* "King of the South and North," and after it comes  *sa Rā*, "son of the Sun," preceding the nomen. "Suten" , means king of the South, *i.e.*, Upper Egypt, and "Bāt" , means king of the North, *i.e.*, Lower Egypt, the Delta, etc. Each prenomen has a meaning, but it is at times difficult to render it exactly in English. Every dynastic king styled himself king of "the South and North," and from the IVth dynasty every king called himself "Son of Rā," "son of the Sun." The first title is sometimes varied by "Beautiful god, lord of the two lands," . As examples of the royal titles, other than those contained in the prenomen and nomen, may be mentioned the following:—Thothmes III. is styled

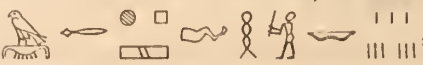



"Horus, mighty bull, diademed with Maāt, the lord, maker of things, Rā-men-kheper." This

is his KA name. He is also called: 

, "Lord of the Shrine of the Vulture, *i.e.*, Nekhebet, Lord of the Shrine of the

Uræus, *i.e.*, Per-Uatchet, mighty of terror in the lands"; , "Horus, exalted one of the white crown, beloved of Rā";

, "Golden



\* The word Pharaoh, פֶּרֹעָה, which the Hebrews called the kings of Egypt, is derived from the Egyptian  *per āa*, otherwise written

Horus, mighty of valour, smiter of the Nine Bows,"\* etc. In the earliest times the kings were named after some attribute possessed by them ; thus Menâ, the first king of Egypt, is the "firm" or "established." In the Turin Papyrus only the prenomens of the kings are given, but its statements are confirmed and amplified by the other lists.

The **Tablet of Abydos**† was discovered by Dümichen in the temple of Osiris at Abydos, during M. Mariette's excavations there in 1864. This list gives us the names of seventy-six dynastic kings, beginning with Menâ or Menes, and ending with Seti I., the father of Rameses II. ; it is not a complete list, and it would seem as if the scribe who drew up the list only inserted such names as he considered worthy of living for ever. No attempt is made to record the names of the kings who ruled before the union of the Kingdoms of the North and South, and the Hyksos kings are unnoticed.

The kings whose names are given on the Tablet of Abydos are :—

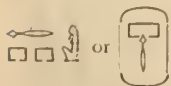
**DYNASTY I.**

- 1. Menâ.
- 2. Tetâ.
- 3. Âteth.
- 4. Âta.
- 5. Semti.  is a mistake on the part of the scribe for .

- 6. Merbap.
- 7. Hu (or, Nekht).
- 8. Qebh, a mistake for SEN.

**DYNASTY II.**

- 9. Betchau.
- 10. Kakau.
- 11. Ba-en-neter.
- 12. Uatch-nes.
- 13. Sentâ.



It means "Great House," *i.e.*, the house in which

all men live. Somewhat the same idea is intended to be conveyed by the title "Sublime Porte."

\* *I.e.*, The Nine Great Tribes of the Sûdân, whose principal weapons were bows and arrows.

† See pp. 6, 7. There is a duplicate in the British Museum (Northern Egyptian Gallery, No. 592).



The King List of Abydos.

The image displays a grid of Egyptian hieroglyphs, organized into 28 columns and 10 rows. Each cell contains a set of hieroglyphs representing a king's name. The first column contains larger, more prominent hieroglyphs, likely serving as a key or index for the names in the subsequent columns. The grid is enclosed in a double-line border.

The King List of Abydos.

## DYNASTY III.

14. Tchatchai.
15. Nebka.
16. Tcheser-sa.
17. Tetâ.
18. Setches.
19. Râ-nefer-ka.

## DYNASTY IV.

20. Seneferu.
21. Khufu (Cheops).
22. Ṭeṭ-f-Râ.
23. Khâf-Râ (Chephren).
24. Men-kau-Râ (Mycerinus).
25. Shepseskaf.

## DYNASTY V.

26. Userkaf.
27. Saḥu-Râ.
28. Kakaa.
29. Nefer-f-Râ.
30. Uṣr-en-Râ.
31. Men-kau Ḥeru.
32. Ṭeṭka-Râ.
33. Unâs.

## DYNASTY VI.

34. Tetâ.
35. Userka-Râ.
36. Meri-Râ.
37. Mer-en-Râ.
38. Nefer-ka-Râ.
39. Mer-en-Râ-sa-emsaf.
40. Neterka-Râ.
41. Menka-Râ.

## DYNASTIES VII X.

42. Neferka-Râ.
43. Neferka-Râ-nebi.
44. Ṭeṭka-Râ-maâ-. . .

45. Neferka-Râ-Khenṭu.
46. Mer-en-Ḥeru.
47. Senefer-Ka.
48. Ka-en-Râ.
49. Neferka-Râ-tererel.
50. Neferka-Ḥeru.
51. Neferka-Râ-pepi-senb.
52. Seneferka ânun.
53. . . . kau-Râ.
54. Neferkau-Râ.
55. Neferkau-Ḥeru.
56. Neferka-ari-Râ.

## DYNASTY XI.

57. Neb-ḥap-Râ.
58. Seânkh-ka-Râ.

## DYNASTY XII.



59. Seḥetep-ab-Râ  
(Âmenemḥât I.).
60. Kheper-ka-Râ (Usertsen I.).
61. Nub-kau-Râ  
(Âmenemḥât II.).
62. Kheper-khâ-Râ  
(Usertsen II.).
63. Khâ-kau-Râ  
(Usertsen III.).
64. Maât-en-Râ  
(Âmenemḥât III.).
65. Maâ-kheru-Râ  
(Âmenemḥât IV.).

## DYNASTY XVIII.

66. Neb-peḥtet-Râ.
67. Tcheser-ka-Râ  
(Âmen-ḥetep I.).
68. Âa-kheper-ka-Râ  
(Thothmes I.).
69. Âa-kheper-en-Râ  
(Thothmes II.).



- |  |   |
|--|---|
| 70. Men-kheper-Rā<br>(Thothmes III.).  | 74. Tcheser-kheperu-Rā-setep-<br>en-Rā (Heru-em-ḥeb). |
| 71. Āa-kheperu-Rā<br>(Āmen-ḥetep II.). |   |
| 72. Men-kheperu-Rā<br>(Thothmes IV.).  | DYNASTY XIX.  |
| 73. Neb-Maāt-Rā<br>(Āmen-ḥetep III.).  | 75. Men-pehtet-Rā<br>(Rameses I.).                    |
|  | 76. Men-Maāt-Rā (Seti I.).                            |

The **Tablet of ŞakĶâra** was discovered at ŞakĶâra by Mariette, in the grave of THUNUREI  , who lived during the reign of Rameses II.

In spite of a break in it, and some orthographical errors, it is a valuable list; it gives the names of forty-seven kings, and it agrees very closely with the Abydos list. When complete it contained fifty-three names of kings. It is a curious fact that it begins with the name of Mer-ba-pen, the sixth king of the Ist dynasty.

The **Tablet of Karnak** was discovered at Karnak by Burton, and was taken to Paris by Prisse. It was drawn up in the time of Thothmes III., and contains the names of sixty-one of his ancestors. They are not arranged in any chronological order, but the tablet is of the highest historical importance, for it records the names of some of the rulers from the XIth to the XVIIth dynasties, and gives the names of those of the XIth dynasty more completely than any other list. The tablets of Abydos, ŞakĶâra, and Karnak supply the names of about 100 kings, *i.e.*, about one-third of the number of royal names which existed in the Turin Papyrus.

**II. Annals of Egyptian Kings** inscribed upon the walls of temples, obelisks, and buildings. The narrative of such inscriptions is very simple, and practically these records merely represent itineraries in which the names of conquered and tributary lands and peoples are given; incidentally facts

of interest are noted down. As the day and month and regnal years of the king by whom these expeditions were undertaken are generally given, these inscriptions throw much light on history. The lists of tribute are also useful, for they show what the products of the various countries were. The poetical version\* of the history of the famous battle of Rameses II. against the Kheta by the poet Pen-ta-urt, as found in one of the Sallier Papyri in the British Museum, is a pleasant variety of historical narrative. The inscription on the Stele of Piānkhi, the Ethiopian conqueror of Egypt, in the Egyptian Museum at Cairo, is decidedly remarkable for the minute details of his fights, the speeches made by himself and his conquered foes, and the mention of many facts † which are not commonly noticed by Egyptian annalists. The vigour and poetical nature of the narrative are also very striking.

**III. Historical Stelæ and Papyri**, which briefly relate in chronological order the various expeditions undertaken by the king for whom they were made. Egyptian kings occasionally caused summaries of their principal conquests and of the chief events of their reign to be drawn up; examples of these are (a) the stele of Thothmes III., preserved in the Egyptian Museum at Cairo, and (b) the last section of the great **Harris Papyrus**, in which Rameses III. reviews all the good works which he has brought to a successful issue to the glory of the gods of Egypt and for the benefit of her inhabitants. This wonder-

\* See the notice of the official Egyptian account under Abû Simbel.


† For example, it is stated that when Piānkhi had taken possession of the storehouses and treasury of Nemart (Nimrod) his foe, he went afterwards into the stables, and found that the horses there had been kept short of food. Bursting into a rage, he turned to Nimrod and said, "By my life, by my darling Rā, who revives my nostrils with life, to have kept my horses hungry is more heinous in my sight than any other offence which thou hast committed against me." Mariette, *Monuments Divers*, pl. 3, ll. 65, 66.

ful papyrus measures 135 feet by 17 inches, and was found in a box in the temple at Madînat Habû, built by Rameses III. ; it is now in the British Museum. (No. 9900.)

**IV. Decrees, Scarabs, Statues of Kings and Private Persons**, which are fruitful sources of information about historical, religious, and chronological subjects.

**V. Biblical notices** about Egypt and allusions to events of Egyptian history.

The earliest recorded contact between the Hebrews and the Egyptians is mentioned in Geneses xii. 10–20, where we are told that **Abram** went down to live in the land of Egypt, because there was a famine in the land. The Patriarch probably entered the country by the old caravan road which ran from Syria to the north-east of the Delta, and sojourned in the district round about Tanis, where grain was to be had in abundance, and where the fertility of the land was proverbial. This portion of the Delta was inhabited by a mixed population of Egyptians and temporary, or permanent, dwellers from the Eastern Desert and Syria, from time immemorial. Famines were frequent in Syria and Palestine, and the Hebrews and other nomad tribes must often have been compelled to send to Egypt for grain, and the trading transactions which existed between the Egyptians and the desert peoples must have been considerable. If the generally accepted chronology be correct, Abram probably visited Egypt under the XIIth dynasty, at the time when so much was being done for the irrigation of the country, and when the power of the Egyptians over the dwellers in the Eastern Desert and in the peninsula of Sinai was renewed in a very effective manner. His migration from Babylonia to Palestine was probably due to the disturbances caused by the Semites who finally established a monarchy at Babylon under Khammurabi.

From the history of **Joseph** many side-lights on the social condition of Egypt may be gleaned. In the first place, it is seen that a famine in Syria first compelled the Patriarch Jacob to send his sons into Egypt to buy corn, and in so doing he was following the example of his great ancestor Abram. When Joseph's brethren sold him to the proprietors of a caravan on its way to Egypt, they did what it has been the custom of Orientals in the desert to do from time immemorial, and every detail of the story has found innumerable parallels in the histories of free-born desert men who have been kidnapped and taken to Egypt and sold as slaves there. The description of Potiphar, Joseph's master, the incident of the love turned to hate of his mistress, the prison life, the interpreting of the dreams of the butler and baker, and the rapid rise of the young Hebrew to power as the *wazîr* or prime minister of the king of the district, are most accurately described, and every part of the narrative proves how intimately life in the Delta was known and understood by its writer. That Joseph should marry Asenath, the daughter of a priest of Heliopolis, was as natural for a high official in his position, as it was for the king to make him take the Egyptian name of "Zaphnath-paaneah," which means something like, "God spake, and he came into life," 

It is of course impossible to assign a date to the period during which Joseph lived in Egypt, but the facts of his history are older than the recension of them with which we are familiar. The arrival of Joseph in Egypt and the settlement of his father and brethren in Goshen may well have taken place under the rule of the Hyksos, *i.e.*, some time before B.C. 1700, and a good deal may be said in favour of this view. On the other hand, the names of Potipherah, and Asenath, and Zaphnath-paaneah all belong to a period some 700 years later, *i.e.*, to the time of the XXIInd dynasty ;

certainly the Egyptian inscriptions contain no evidence which would show that they were used during the period of the Hyksos, or during that immediately following. It is also impossible to identify the famine in Egypt which took place under Joseph's rule, for severe famines of the kind have taken place in the country with terrible frequency from time immemorial. The earliest **seven years' famine** mentioned by tradition is that which the inscription on the rock on the island of Sâḥal in the First Cataract says took place in the reign of Tcheser, a king of the IIIrd dynasty, about B.C. 4000; this famine was caused by a succession of low Niles, and the lack of food was so absolute that the people sank down through exhaustion in the streets, and died where they dropped. Of the awful seven years' famine which lasted from A.D. 1066-72, many details are known. A cake cost 15 dinârs (the dinâr = 10 shillings), an egg 1 dinâr, a dog 5 dinârs, a cat 3 dinârs, and a house was exchanged for 20 lbs. of flour. Passengers in the streets were caught by hooks let down from upper windows, drawn up, killed and eaten; and human flesh was sold in public. In 1201 another awful famine began, and the people habitually ate human flesh; parents killed and cooked their children, and a wife was found eating her husband raw. The plague came in the following year, and at Alexandria a Muḥammadan religious official said the funeral prayers over 700 persons. In connection with the history of Joseph, and as an instance of the influence of Egyptian customs on the Hebrews, it may be noted that when Jacob died, Joseph "commanded his servants the physicians to embalm his father: and the physicians embalmed Israel (Genesis l. 2). "And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days." It is well known from several inscriptions that the period devoted to the embalment of a body and the funerary ceremonies was

70 days, and as late as the Ptolemaic Period we find that this custom remained unchanged. Thus the lady That-I-emhetep was, we are told on her stele in the British Museum (No. 1028, Bay 25), buried on the 17th day of the 1st month of Pert, in the 29th year of [Ptolemy Physkon]; her embalming occupied 70 days, and her age was 36 years, 3 months, and 20 days. In accordance with the oath which Joseph swore to Jacob, and with Pharaoh's permission, Joseph and his brethren carried their father "into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron the Hittite, before Mamre" (Genesis i. 13). Finally, "Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt"; and in Joshua xxiv. 32, we read that the bones of Joseph were buried at Shechem, in a parcel of ground which Jacob had bought from the sons of Hamor, the father of Shechem.

The history of the sojourn of the **Israelites in Egypt** as related in the Book of Exodus is full of allusions to the manners and customs of the Egyptians of a most important character, and, although it is impossible in the existing state of Biblical criticism to reconcile the numbers which occur in that Book with every-day probabilities, it is quite certain that the narrative is based on historical events. Egyptian history shews that several exoduses of Semites from the Delta must have taken place, the oldest of all being in connexion with the expulsion of Hequ-Shasu, or Hyksos, *i.e.*, the "Shepherd Kings," or chiefs of nomad and pastoral tribes. The dwellers in the deserts of Sinai and Palestine troubled the Egyptians from time immemorial, and even under the IVth dynasty the kings who reigned at Memphis waged many wars against them. Whatever their name, "Asiatics," or the "Menti of Asia," or "Hequ-Shasu," the group of peoples are always the same. The pasturing

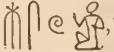


of flocks was their nominal occupation, their real business in life was the pillage of caravans and of each other. At certain times a number of Shêkhs of tribes made a league together, and then they attacked the Egyptians of the Eastern Delta, raided their cattle, and carried off their women and grain. Whenever the Egyptians were strong enough to attack these marauding tribes they did so, but not until the XIIth dynasty were they uniformly successful. The Exodus of the Bible took place probably after the death of Rameses II., at the period when the Libyan tribes attempted to gain possession of the Delta in the reign of Menephthah, and as the policy of the kings of the XIXth dynasty was "Egypt for the Egyptians," and Rameses II. was the great king who forced the peoples of the Delta to build "treasure cities" for him, he may well be regarded as the "Pharaoh of the Oppression." Under the XVIIth dynasty the Semites of Western Asia had great power in Egypt, but the kings of the XIXth dynasty set themselves the task of breaking that power. The mention of the "Israelites" on the Stele of Amenhetep III. and Menephthah refers in no way to their sojourn in Egypt, and if the identification be correct, it only proves that there were Israelites in the reign of Menephthah where we should expect to find them, *i.e.*, in Palestine. The words used on the Stele are:—


<i>un</i>	<i>I-sr-aa-l</i>	<i>feket</i>	<i>ben</i>
Is	Israel	laid waste, not [exists]	

<i>pert-f,</i>	<i>Khar</i>	<i>kheperu</i>	<i>em</i>	<i>khar't</i>
his grain,	Syria	hath become	as	a widow.
(or progeny)				

The word *pert* here probably means "grain," and refers to the crops which were destroyed by an enemy when he laid waste his foe's country; there is a play of words on the name of "Syria" (*Khar*) and the word for "widow" (*khart*).



The story of the finding of Moses is paralleled with that of the finding of Sargon, but in the Book of Exodus the word for "ark" is Egyptian, as is that used for "bulrushes." The "ark" was probably made of papyrus, and Dr. Birch pointed out many years ago that Moses' mother used this plant in making the "ark," because, being sacred to Isis, crocodiles would not approach it to do the child harm. Isis hid her own son Horus among the papyrus plants to save him from the enmity of Set. The name Moses is, of course, the Egyptian name MESU \*, which has actually been found in the inscriptions. The route followed by the Israelites on leaving Egypt, as described in Exodus, was the one which historical considerations would lead us to expect them to take. They made their way first eastwards, and then to the south, for, humanly speaking, it was impossible for them to pass the line of fortified towns which stood on the old road between Egypt and Palestine. The lack of wells at frequent distances would also form a serious difficulty to a host of fugitives taking women and

\* Found on Ostrakon No. 5631 in the British Museum. The exact words are: "Mesu said unto me, Come, I pray thee, open the pot."

 *au*       *mesu*       *tcheç-nà*       *àm-mâ*       *un*

 *ta*       *tatchaân.*

The name *Mesuâa*  also is found on a papyrus at Berlin.

children with them. In the desert of Sinai the Israelites lapsed into idolatry, and they worshipped an image of the Cow-goddess Hathor,  or , made of gold; this goddess was regarded by the Egyptians as the tutelary deity of the Peninsula of Sinai, and temples in her honour existed at Wâdî Maghârah and Şarâbît al-Khâdim in early times.

The Hebrews maintained a steady intercourse with the Egyptians for centuries, and always regarded them with consideration; this is clear from the command, "Thou shalt not abhor an Egyptian, because thou wast a stranger in his land" (Deut. xxiii. 7). From 1 Kings iii. 1, we learn that "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." The kings of Egypt became allies of the Hebrews, for Solomon received help from Pharaoh against the Canaanites (1 Kings ix. 16), but after the division in the kingdom of David, Shishak (*i.e.*, Shashanq I.) invaded Palestine, went up against Jerusalem, and took away the treasures of the house of the Lord and the king's house, and the shields of gold which Solomon had made (1 Kings xiv. 25, 26), that is to say, he supported the house of Israel under Jeroboam against the house of Judah under Rehoboam. The prophecies against Egypt are numerous (see Isaiah xix., xx., xlv. 14; Jeremiah xliii. 8-13; xlv. 30, xlv. 31; Ezekiel xxix.-xxxii.; Joel iii. 19; Zechariah x. 11, etc.), and they throw much light upon the relations which existed between the kings of that country and Palestine in the eighth and seventh centuries before Christ. The New Testament supplies very little information about Egypt, but in the Apocryphal Gospels are preserved a number of interesting traditions of the sojourn of the Holy Family in the region of Heliopolis, and of the miracles which were wrought by the Child, and Egyptian literature of the

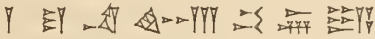
Christian period is full of legends of the wanderings of Mary the Virgin, who is said to have journeyed up the Nile with our Lord nearly so far as Luxor. Both traditions and legends are often improbable, but the light which they throw upon the social condition of Egypt is considerable, and the narratives themselves are valuable material for the study of Egyptian Christianity.

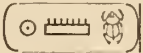
**VI. The Tell al-'Amarna Tablets**, or the collection of about 320 documents written in cuneiform on clay which were found at Tell al-Amarna, the site of the town built by **Khu-en-âten** or Amenophis IV., about 180 miles south of Memphis. The Berlin Museum acquired 160, a large number being fragments, the British Museum 86, and 55 are in the Museum in Cairo. These documents were probably written between the years B.C. 1570-1430.

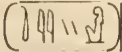
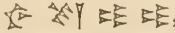
The Tell al-Amarna tablets supply entirely new information concerning the political relations which existed between the kings of Egypt and the kings of Western Asia, and prove that an important trade between the two countries existed from very early times. They also supply facts concerning treaties, alliances, religious ceremonies, etc., which cannot be derived from any other source, and they give us for the first time the names of **Artatama**, **Artashumara**, and **Tushratta**, kings of Mitani (the Mâthen of the Egyptian inscriptions), and of **Kadashman-Bêl** (?), king of Karaduniyash. They mention also two kings of Babylonia called **Burraburiyash** and **Kurigalzu**. The dialect in which most of these inscriptions are written has a close affinity with the language of the Old Testament.



The first conquest of Syria by the Egyptians took place in the reign of Amâsis I., B.C. 1600. Thothmes I., B.C. 1550, conquered all Palestine and Syria, and set up a tablet at Ruthen to mark the boundary of Egypt. Thothmes III., B.C. 1550, marched through Palestine and Syria and made himself master of all the country from Gaza to the


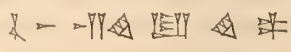
Euphrates. At Tunip he established the Egyptian religion, and at Ruthen, in the 33rd year of his reign, he set up a tablet by the side of that of Thothmes I. The cuneiform tablets call him


  
 D.P. Ma - na - akh - bi - ir - ya

a very close imitation of the pronunciation of this king's prenomen Men-Kheper-Rā .

Amenophis II., B.C. 1500, marched to Nî on the Euphrates, and slew seven kings in Ruthen, and brought their bodies to Egypt. Amenophis III. was not a great conqueror in the strict sense of the word, but he was proclaimed conqueror of Kadesh, Tunip, Sançar, and north-western Mesopotamia, to which country he was in the habit of going to shoot lions. Now we know from a scarab that a lady called Thi  came to Egypt to become the wife of Amenophis in the tenth year of his reign. We know also that she became the "great Queen of Egypt," and as she is depicted with a fair complexion and blue eyes, there is no doubt that she is to be identified with the lady called Tî , in the inscriptions on the Tell al-Amarna tablets, who came from the country to the north-east of Syria. A few years ago a mummy was discovered at Thebes by Mr. Davis which was believed for a time to be that of the great queen Thi, and it was confidently asserted, after a careful examination of this mummy had been made, that Thi was an Egyptian woman, and that the theories which had been put forth suggesting that she was of Asiatic extraction were flatly contradicted by the evidence of the physical characteristics of the mummified body. Shortly after this pronouncement had been made, the mummy, which had been declared to

be that of Thi, was examined by the eminent authority Dr. Elliot Smith, who declared that it was that of a man, and gave irrefutable physical reasons why it must be the MUMMY OF A MAN! As the physiognomy of Iuâa, the father of Thi, is non-Egyptian, we may still hold the view that the great queen was of foreign extraction. Thi was the mother of Amenophis IV., the "heretic king." Her father was called Iuâa , and her mother Thuâu ; their tomb was discovered at Thebes by Mr. Theodore M. Davis on February 12, 1905. The inscriptions on their tomb-furniture give us no clue to the country of their origin, but we learn from them that Iuâa held several important offices at Thebes, and that her mother was made a priestess of Amen.

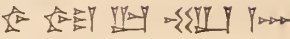
Besides this lady, we learn from the tablets that Amenophis married at least five other ladies from Mesopotamia, viz., a sister and two daughters of Kadashman-Bêl (?), king of Karaduniyash, and a sister and daughter of Tushratta, king of Mitani; but none of these ladies was acknowledged as "Queen of Egypt." Tushratta's sister was called Kilkipa , in cuneiform  Gi-lu-khi-pa, and his daughter Tatum-khipa. In the time of Amenophis III. a Mesopotamian princess was honoured by marriage with the king of Egypt, but when Kadashman-Bêl (?) wished to marry an Egyptian princess, Amenophis replied haughtily, "the daughter of the king of the land of Egypt hath never been given to a nobody"; yet in the reign of Khu-en-âten we learn that an Egyptian princess was given in marriage to Burraburiyash, king of Karaduniyash, a proof that the Egyptian power was waning in Mesopotamia. The greater number of the tablets are addressed to "the king of Egypt," either Amenophis III.



or his son Amenophis IV., and they reveal a state of disorganization and rebellion in the Egyptian dependencies in Palestine and Syria which cannot be understood unless we assume that for some years before the death of Amenophis III. the Semitic peoples of Western Asia were being encouraged to reject the rule of the Egyptians by their kinsfolk living in Egypt.

It will require time to settle all the historical and philological difficulties which are raised by these tablets, but the examination of them already made has thrown most valuable light upon the social condition of Egypt and of the neighbouring countries. One of the tablets is written in the language of Mitani, and others are inscribed with cuneiform characters in a language which is at present unknown; and some of them have dockets in hieratic which state from what country they were brought. The discovery of these tablets shows that there must have been people at the court of Amenophis III. who understood the cuneiform characters, and that the officers in command over towns in Phœnicia subject to the rule of Egypt could, when occasion required, write their despatches in cuneiform. The following is a list of the Tell al-Amarna Tablets in the Museum at Cairo:—

1. Letters from Kadeshman-Bêl (?).
9. Letter from Ashur-uballit, king of Assyria B.C. 1400.
10. Letter from Amenophis III. to Tarhundaradush, king of Arzapi.
- 11, 12, 14. Letters from the king of Alashiya.
40. Letter from Aziru.
- 60, 61, 62, 63, 65, 78, 79, 83. Letters from Rib-Adda.
94. Letter from Zatatna.
96. Letter from Namyawiza.
- 98, 99. Letters from Abu-Milki.
100. Letter from Shuardata.
109. Letter from Milkili.
115. Letter from Biridiwi.
- 116, 117. Letters from Shubandi.
- 118, 121. Letters from Widya,

- 124. Letter from Yabni-ili.
- 125. Letter from Arzawya.
- 127. Letter from Dashru.
- 131. Letter from Shamu-Adda.
- 138. Letter from the lady 
- 150. Letter from Nurtuwi . . . . (?)
- 151. Letter from the governor of the city of Nazima.
- 152. Letter from Ara . . . . of the city of Kumiṭi.
- 153. Letter from Pu-Addu.
- 154. Letter from Addu-asharid.
- 195. Letter from Bayawi.
- 196. Letter from Aba . . . . zi.
- 239. Part of a legend.
- 5, 17, 18, 20, 197-209. Letters from unknown writers.

From the **Annals of the Kings of Assyria** we learn that Sennacherib, Esarhaddon, and Ashurbanipal marched against Egypt; Tirhakah defeated Sennacherib at Eltekeh, but was defeated by Esarhaddon, the son of Sennacherib, who drove him back into Ethiopia. Esarhaddon's son, Ashurbanipal, also attacked Tirhakah and defeated him. Tanut-Āmen, the Tandamanie of the Assyrian texts, attempted to re-assert the Nubian supremacy, but he was obliged to flee before the Assyrian army, and Ashurbanipal marched up the Nile so far south as Thebes, and looted the city. Egypt was divided by Esarhaddon into twenty-two provinces, over some of which Assyrian viceroys were placed. A fragment of a Babylonian tablet states that Nebuchadnezzar II. marched into Egypt.

**VII. The Greek and Roman writers** upon Egypt are many; and of these the best known are Herodotus, Manetho, and Diodorus Siculus. **Herodotus** devotes the whole of the second and the beginning of the third book of his work to a history of Egypt and the Egyptians, and his is the oldest Greek treatise on the subject known to us. In spite of the attacks made upon his work during the last few years, the evidence of the hieroglyphic inscriptions

which are being deciphered year after year shows that on the whole his work is trustworthy. A work more valuable than that of Herodotus was the Egyptian history of **Manetho** (still living in B.C. 271) of Sebennytus, who is said by Plutarch to have been a contemporary of Ptolemy I.; his work, now lost, appears to have been written during the reign of Ptolemy II. Philadelphus (B.C. 286-247). According to words put into his mouth, he was chief priest and scribe in one of the temples of Egypt, and he appears to have been perfectly acquainted with the ancient Egyptian language and literature. He had also had the benefit of a Greek education, and was therefore peculiarly fitted to draw up in Greek for Ptolemy Philadelphus a history of Egypt and her religion. The remains of the great Egyptian history of Manetho are preserved in the polemical treatise of Josephus against Apion, in which a series of passages of Egyptian history from the XVth to the XIXth dynasties is given, and in the list of the dynasties, together with the number of years of the reign of each king, given by Africanus and Eusebius on his authority. At the beginning of his work Manetho gives a list of gods and demi-gods who ruled over Egypt before Menes, the first human king of Egypt; the thirty dynasties known to us he divides into three sections:—I.-XI., XII.-XIX., and XX.-XXX. **Diodorus Siculus**, who visited Egypt about B.C. 57, wrote a history of the country, its people and its religion, based chiefly upon the works of Herodotus and Hekataeus. He was not so able a writer nor so accurate an observer as Herodotus, and his work contains many fanciful statements. Other important ancient writers on Egypt are Strabo,\* Chaeremon,† Josephus,‡ Plutarch§ and Horapollo.||

According to Manetho, there reigned over Egypt before

\* About A.D. 15. † About A.D. 50. ‡ About A.D. 75.

§ About A.D. 100. || About A.D. 400.

Mená, or Meneš, the first mortal king of that country, a number of beings who may be identified with the Shesu Heru, or "followers of Horus"; of their deeds and history very little is known. During their rule Egypt was divided into two parts, each ruled by its own king; and the whole of Upper and Lower Egypt was divided into a large series of small, independent principalities, which were united under one head in the person of Menes. The kings of Egypt following after the mythical period of Manetho are divided into thirty dynasties. For the sake of convenience, Egyptian history is divided into three periods:—I. the **Ancient Empire**, which includes the first eleven dynasties; II. the **Middle Empire**, which includes the next eight dynasties (XIIth–XIXth); and III. the **New Empire**, which includes the remaining eleven dynasties, XXth–XXXth, one being Persian. The rule of the Saïte kings was followed by that of the **Persians, Macedonians, Ptolemies** and **Romans**. The rule of the **Arabs**, which began A.D. 641, ended A.D. 1517, when the country was conquered by the **Turks**; since this time Egypt has been nominally a pashalik of Turkey.

The date assigned to the first dynasty is variously given by different scholars: by Champollion-Figeac it is B.C. 5867, by Böekh 5702, by Bunsen 3623, by Lepsius 3892, by Lieblein 3893, by Mariette 5004, and by Brugsch 4400. Much confusion has been introduced into Egyptian chronology by the attempt to make it square with Archbishop Ussher's dates, which have been, unfortunately, printed in the Authorized Version of the Bible, and by the well-meaning endeavours of those who would limit the existence of ancient Egyptian civilization to a period of two or three thousand years. We have to remember that we possess long religious texts, which were cut on the walls of pyramids about B.C. 3300. In these are several passages which are so written that it is clear that the scribes who prepared

the drafts for the mason did not understand their contents well. The copies we have bear traces of having been edited several times in bygone periods, and their contents prove that a considerable number of years must have passed between the making of the different recensions; in fact, it is probable that the reduction of these compositions into writing dates from the time when the Egyptians acquired the art of writing. Many of the prayers and formulae must have come down to the Egyptians from the Predynastic Period, and have been some thousands of years old when the copies which we have were made. Brugsch's system of chronology is an extremely good one for all practical purposes, and his dates, with a few modifications, which are the results of new facts, are adopted throughout this book.














## HISTORICAL SUMMARY.

### THE PREDYNASTIC PERIOD.

According to Manetho, the reigns of the **gods** and **demi-gods** lasted in Egypt about 12,843 years, and according to Panodorus only about 1,183½ years. The gods and demi-gods are probably nothing more than a long series of petty chiefs or kings who reigned over very limited areas in different parts of Egypt, many being, no doubt, contemporaneous. After these came the *Néxes* or **Manes**, who are said to have reigned for 5,813 years, and with some of these we are no doubt justified in identifying the **SHMSU HERU**, or "**Followers of Horus**," a class of beings who are frequently mentioned in Egyptian texts, and who seem to have introduced a higher grade of civilization into Egypt. **Eusebius** says that the Gods, Demi-gods, and Manes reigned for 24,925 years; **Manetho** assigns to the Gods and Demi-gods 12,843 years of rule, and **Panodorus** 1,183½ years. The **Old Chronicle** enumerates 84 kings, and says they reigned 2,140 years. The **Book of the Sothis** mentions 86 kings, and says they reigned 2,500 years. Of some of the followers of Horus the tombs have undoubtedly been found at Abydos and other places in Upper Egypt, and their rule appears to have lasted until the time when Menâ or **Menes** made himself sole king of Egypt. All the evidence on the subject now forthcoming proves that all Egypt was, before the time of Menes, divided into two entirely distinct and independent kingdoms. The kingdom of the Upper Country, or of the South, probably extended from the Fayyûm to Silsila, and that of the Lower Country, or of the North, included the Delta, and most likely



a small portion of Middle Egypt. The title of the Ruler of the South was "Suten," which is indicated by  or more fully , and the title of the North was "Bât," which is indicated by the hornet (*not* the bee) , and may be of Libyan origin. King Menes, in order to show that he was lord both of the South and of the North, prefixed both signs  to his name, and all his successors followed his example. One of the commonest names for Egypt is "Tui"  *i.e.*, the "Two Countries," and the countries referred to are those of the South and North. The Suten of the South wore the White Crown , and the Bât of the North wore the Red Crown ; the union of these  symbolized the sovereignty of both countries, just as  did. The early kings, who were Lords of both the South and the North, prefixed to their names the title , which indicated that they were Lords of the famous shrine and city of the goddess Nekhebet in the South, and of the shrine and city of the goddess Uatchet in the North. It is probable that at a very early period the SUTENS and BATS of Egypt were formally crowned, or acknowledged to be legal kings, by the priesthood of Nekhebet and of Uatchet respectively, and that the kings who prefixed the title  to their names intended this fact to be understood. In fact, the title indicates that the kings who bore it were chosen to reign by the goddesses Nekhebet and Uatchet, just as in dynastic times the titles "chosen of Rā," "chosen of Āmen," "chosen of Ptaḥ" proclaimed that the kings who adopted them had been elected to rule by Rā, and Āmen, and Ptaḥ, either by some motion made by the figures of the gods

which were enshrined within their sanctuaries, or by declarations made on their behalf by the high priests. Another early royal title, of which an example occurs on the ivory plaque of king *Āḥa*, now in the Cairo Museum, is



About the meaning of this there can be little doubt, and we are justified in assuming that it is something like "chosen of the Hawk-god, chosen of the Serpent-god," or "lord of the shrine of the hawk, lord of the shrine of the serpent," and that king *Āḥa* employed it to symbolize his rule over the South and the North. The names of a number of kings of Egypt who probably lived in the Predynastic Period have been found in recent years on objects from very early tombs, but nothing is known of the chronology of their reigns.

### PREDYNASTIC PERIOD—KINGS OF LOWER EGYPT.

B.C.	?	<b>Seka.</b>	B.C.	?	<b>Neheb.</b>
,,	?	<b>Ṭesáu.</b>	,,	?	<b>Uatch-nār.</b>
,,	?	<b>Táu.</b>	,,	?	<b>Mekha.</b>
,,	?	<b>Thesh.</b>			

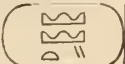
### DYNASTIC PERIOD—ANCIENT EMPIRE.

#### Dynasty I., from This.

B.C. 4400. **Menâ**, the first dynastic king of Egypt, founded Memphis, having turned aside the course of the Nile, and established a temple service there. He has been identified by some with a king whose Horus name was **Āḥa**. He is said to have died of a wound given to him by a hippopotamus.

B.C. 4366. **Teta** wrote a book on anatomy, and continued buildings at Memphis.

B.C. 4333. **Āteth**, or **Āta**. | B.C. 4300. **Āta**.

B.C. 4266. **Semti** . Some papyri state that




the 64th Chapter of the **Book of the Dead** was "found" in his time. Semti was a devotee of the "God on the Staircase," *i.e.*, Osiris, and he appears to have reformed the cult of Seker, the old god of the dead of Memphis.


B.C. 4233. **Mer-pe-ba**. | B.C. 4200. **Hu**, or **Nekht**.

B.C. 4166. **Sen**, whose name was wrongly read by the Egyptians of the XIXth dynasty as Qebh, *i.e.*, they read

 instead of .

Dynasty II., from This.

B.C. 4133. **Neter-baiu**,\* or **Besh**, or **Betchau**, in whose reign an earthquake swallowed up many people at Bubastis. In his reign the sign  was first used  

to indicate the union of the South with the North, and this king was the first to write his name in the circle , which at a later period developed into the cartouche. The Horus and Set name of this king is perhaps **Khā-Sekhemui**.



**Hetep-Sekhemui**, or **Smerkha**.

B.C. 4100. **Kakau**, in whose days the worship of Apis at Memphis, and that of Mnevis at Heliopolis, was continued.

B.C. 4066. **Ba-en-neter**, in whose reign, according to John of Antioch, the Nile flowed with honey for eleven days. During the reign of this king the succession of females to the throne of Egypt was declared valid.

**Uatch-nes**.

\* Or  or,  **BESH**.

**Per-áb-sen**, or **Sekhem-áb**; the former is his Set name, and the latter his Horus name.



B.C. 4000. **Sent**. Sepulchral stelæ of this king's priests are preserved at Oxford, at Cairo, and in the British Museum.

**Ka-Rā.**

| **Nefer-ka-Rā.**

**Nefer-ka-Seker**, in whose reign an eclipse appears to be mentioned; he was "five cubits and three hand-breadths" in height.

**Ḥetchefa.**

Dynasty III, from Memphis.

B.C. 4000. **Tchatchai**, or **Bebi**.

| **Sa-Nekht.**

**Neb-ka, Neb-ka-Rā.**

B.C. 3900. **Tcheser**, the builder of the famous "Step Pyramid" at Şakḳâra. An inscription on the Island of Sâḥal says that a seven years' famine took place in his reign. His tomb was discovered at Bêt Khallâf by Mr. John Garstang in 1901. Tcheser worked the turquoise mines of Sinai, and his Horus name is inscribed on a rock at Wâdi Maghâra.

**Tcheser-Tetâ.**

**Âḥtes**, who is mentioned on the Stele of Palermo.


**Setches.**

**Nefer-ka-Rā Ḥuni**. The Prisse Papyrus says that this king was succeeded by Seneferu.

Dynasty IV., from Memphis.

B.C. 3766. **Seneferu**. Important contemporaneous monuments of this king exist. During his reign the copper mines of Wâdi Maghâra were worked. He built the pyramid

of Mêdûm. His wife's name was Merti-tef-s. Seneferu made an expedition into the Sûdân and carried off 7,000 men and 200,000 animals. This is the first slave-raid in the Sûdân recorded in history.

Seneferu appears to have been succeeded by a king whose name is found cut upon a rock at Al-Kâb, and is apparently to be read *Shaâru* . Nothing is known about him, but he may be the Σώπης of Manetho.

B.C. 3733. **Khufu** (Cheops) vanquished the people of Sinai; he built the largest of the pyramids at Gîzah.\* His son Īheruṭâṭâf was famous for his learning, and tradition ascribes the "finding" of Chapters XXXB and LXIV of the **Book of the Dead** to him. In the reign of Khufu, Tetâ the magician flourished. A tradition of the XVIIIth dynasty indicates that in the reign of this king the **Sphinx** had become covered by the sands of the desert.

**Râ-ṭeṭ-f**, or **Ässä**.

B.C. 3666. **Khâ-f-Râ** (Chephren), the builder of the second pyramid at Gîzah. He performed some work in connexion with the Sphinx.

B.C. 3633. **Men-kau-Râ** (Mycerinus), the builder of the third pyramid at Gîzah. The fragments of his coffin are in the British Museum. Some copies of the **Book of the Dead** say that the 64th chapter of that work was "found" during the reign of this king.

**Shepses-ka-f**.

Dynasty V., from Elephantine.

**User-ka-f**. He built a pyramid at Abû-Şir.

B.C. 3533. **Saḥu-Râ**. He built a pyramid at Abû-Şir.

\* On the 31st March, 1905, one of the group was struck by lightning, and several of the huge stones just below the apex were dislodged and rolled down on the sand below. The thunderstorm which burst over Cairo on the afternoon of that day flooded all the low-lying parts of the town.


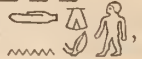
**Kakaá.** | **Rā-nefer-āri-ka.**

**Rā-shepses-ka.** He built a pyramid at Abû-Şir.

**Rā-nefer-f.** He built a pyramid at Abû-Şir.

**B.C. 3443.** **Rā-en-user** or **Ān.** He built a pyramid at Abû-Şir.

**Men-kau-Ĥeru.** He built a pyramid at Abû-Şir.

**B.C. 3366.** **Ṭeṭ-ka-Rā.** He built a pyramid at Abû-Şir. The Precepts of Ptaḥ-ḥetep were written during the reign of this king. This king sent Ba-ur-ṭeṭ, a high official, to the "Land of the Spirits," , *i.e.*, to the Southern Sûdân, to bring back a *tenk* , or "pygmy," to dance before him.

**B.C. 3333.** **Unás,** whose pyramid at Şaḳḳâra was explored in 1881 by Prof. Maspero. The walls of the corridors and chambers of this pyramid are inscribed with religious formulae of a most important character. They are of Heliopolitan origin, and are the oldest religious texts known in Egypt, and throw much light on the beliefs of the early Dynastic Egyptians. They subsequently became the foundation of the great Theban funerary work which was known as the "Chapters of coming forth by (or from) day," and is now commonly called the **Book of the Dead.**

#### Dynasty VI., from Memphis

**B.C. 3266.** **Tetá.** He built a pyramid at Şaḳḳâra. The walls of its chambers and corridors are inscribed with hieroglyphic texts.

**Rā-user-ka.** He built a pyramid, probably at Şaḳḳâra.

**B.C. 3233.** **Rā-meri, Pepi I.** In his reign lived Uná, a man of humble birth, who began life in the royal service as a "crown bearer"; he was next made overseer of the workmen, and was soon after sent to Ṭura to bring back a block of stone for the sarcophagus of the king. He was then made governor of the troops, and was set at the head



of an expedition against the Āamu, or Semitic tribes of the Eastern Desert, and the Ḥerushā, or nomad tribes of the South-eastern Sûdân. On five different occasions did Unā wage war successfully against Egypt's foes, and having wasted their countries with fire and sword, he returned to Memphis crowned with glory. The inscription is of the greatest importance for the history of the period, and is interesting as showing that a man of very humble birth could attain to the highest dignities at the Egyptian court. Pepi I built a pyramid at Şakḳâra.

B.C. 3200. **Mer-en-Rā, Meḥti-em-sa-f.** He built at Şakḳâra the pyramid called by the Arabs Haram aṣ-Şayyâdîn, or "Hunters' Pyramid." It was opened by Mariette in 1880. His mummy is preserved in Cairo. The official Ḥer-khuf began his career in this reign. He was the son of an official at Abu, or Elephantine, and made several expeditions, chiefly for trading purposes, into the Sûdân. On one of these he emulated the exploits of the official Ba-ur-ṭeṭ (who flourished during the reign of Āssâ) and brought back from the Southern Sûdân a pygmy, which he subsequently, by the orders of Pepi II., sent to the Court at Memphis. Ḥer-khuf caused a copy of the king's letter to him to be cut upon a slab in his tomb; this slab is now in the Egyptian Museum in Cairo.

B.C. 3166. **Nefer-ka-Rā, Pepi II.** He built at Şakḳâra a pyramid, the walls of the chambers of which are covered with hieroglyphic texts of a religious character.

**Mer-en-Rā, Meḥti-em-sa-f II (?)**.

**Rā-neter-ka.**

B.C. 3133 (?). **Nit-âqert** (Nitocris), "the beautiful woman with rosy cheeks."

(?) **I-em-ḥetep.**

Dynasties VII.-XI.

According to Manetho we have :—

VIIIth Dynasty. From **Memphis**; 70 kings in 70 days.

VIIIth Dynasty. From **Memphis**; 27 kings in 146 years.

IXth Dynasty. From **Herakleopolis**; 19 kings in 409 years.

Xth Dynasty. From **Herakleopolis**; 19 kings in 185 years.

XIth Dynasty. From **Thebes**; 16 kings in 43 years.

The Tablet of Abydos gives the following selection of royal names:—

**Rā-neter-ka.** | **Rā-men-ka.**

B.C. 3033. **Rā-nefer-ka.**

B.C. 3000. **Rā-nefer-ka-Nebi.** Scarabs of this king exist.

B.C. 2966. **Rā-ṭeṭ-ka-māā— . . .**

B.C. 2933. **Rā-nefer-ka-Khentū.**

B.C. 2900. **Mer-en-Ḥeru.** | B.C. 2866. **Senefer-ka.**

B.C. 2833. **Rā-en-ka.** Scarabs of this king exist.

B.C. 2800. **Rā-nefer-ka-tererl.**

B.C. 2766. **Ḥeru-nefer-ka.**

B.C. 2733. **Rā-nefer-ka-Pepi-senb.**

B.C. 2700. **Ra-nefer-ka-Ānnu.**

B.C. 2666. **Rā- . . . -kau.**

B.C. 2633. **Rā-nefer-kau.**

B.C. 2600. **Ḥeru-nefer-kau.**

B.C. 2533. **Rā-nefer-āri-ka.**

(?) **Rā-neb-ḥap.** | (?) **Rā-Seānkh-ka.**


Dynasties IX. and X., from Herakleopolis. From the  
Monuments.

**Khati**, the Akhthoês of Manetho. The successors of this king may have been:—

**Rā-māā-āb.** | **Rā-āa-ḥetep.**

**Rā-sekhā-en.** | **Rā-khā-user.**

**Rā-nub-taui (?)**.

The above five names are found on scarabs, and each has the title **NETER NEFER**,  "beautiful god," prefixed to it;



it is possible that they belong to the period between the Xth and XIIIth dynasties.

**Rā-ka-meri**, who was greatly helped in his wars by the princes of Siut (Asyût), Khati I., Tefabâ, and Khati II.

**Dynasty XI., from Diospolis, or Thebes.**


It is not at present possible to arrange in chronological order the names of the kings of this dynasty, although several of them are well known. Names common to some of them are **Āntefâ** and **Menthu-ḥetep**. Some of the kings appear to have ruled for long periods, but their reigns were on the whole uneventful; the burial place of the kings of this dynasty is at Draḥ abu'l-Neḡḡah.


Fighting must have gone on between the princes of Thebes and the princes of the North for many years; the first Theban prince who became king was:—

**Āntefâ**, who bore the titles of ERPĀ  and ḤĀ .

Following him came, but in uncertain order—

**Menthu-ḥetep**, whose Horus name was **Sānkh-āb-tai**, father of **Āntef-āa** **Nekht-neb-ṭep-nefer**, and grandfather of **Āntef-āa**, whose Horus name was **Uaḥ-ānkh**.

**Āntef-āa**, whose Horus name was **Nekht-neb-ṭep-nefer** .

**Āntef-āa**, whose Horus name was **Uaḥ-ānkh** .

**Menthu-ḥetep**, whose Horus name was **Sānkh-āb-tai**.

**Menthu-ḥetep**, whose Horus name was **Neter Ḥetch**. He worked the quarries in the First Cataract, at Gebelên, and in the Wâdi Hammâmât. His prenomen was formerly read **Neb-ḥetep-Râ**.

**Menthu-ḥetep**, whose Horus name was **Neb-tai**. He worked the mines in the Wâdi Hammâmât.

**Menthu-ḥetep**, whose Horus name was **Sma-tauī**, and his prenomen **Neb-hap-Rā**. The remains of his temple at Der al-Baḥarī were excavated by Messrs. Naville and Hall in the winters of 1903-05. He built a pyramid tomb in connection with his temple. The whole of Upper Egypt and Northern Nubia acknowledged the rule of this king. He had a son called **Āntef**.

B.C. 2500. **Menthu-ḥetep**, whose Horus name was **Sānkh-tauī-f**, and whose prenomen was **Sānkh-ka-Rā**. This king is known to us through an inscription at Ḥam-mâmât, which states that he sent an expedition to the land of Punt; this shows that at that early date an active trade must have been carried on across the Arabian desert between Egypt and Arabia. His officer Ḥennu set out with 3,000 men and dug wells at Āṭahet and Āaheteb. **Sānkh-ka-Rā** appears to have been the immediate predecessor of the first king of the XIIth dynasty. The *nomen* of this king is uncertain, but it was probably, as MM. Pierret, Devéria, and Maspero have shewn, **Menthu-ḥetep**.

Five (?) kings who bore the name of **Āntef-āa** are known. The coffins of two are in the Louvre, the coffin of a third is in the British Museum, and the tomb of another, with its two obelisks, was discovered by Mariette at Thebes.

## MIDDLE EMPIRE.

Dynasty XII., from Diospolis, or Thebes.

B.C. 2466. **Āmenemḥāt I.** ascended the throne of Egypt after hard fighting; he conquered the Uaua, a Libyan tribe that lived near Korosko in Nubia, and wrote a series of instructions for his son Usertsen I. The story of Sanehet was written during this reign.

B.C. 2433. **Usertsen I.**,\* the **Sesonchosis** of Manetho,

\* Some authorities read the name **Senusert**.

made war against the tribes of Ethiopia ; he erected granite obelisks and built largely at Heliopolis. He and his father built pyramids at Lisht, a necropolis situated about 30 miles south of Cairo.

B.C. 2400. **Āmenemḥāt II.** Khnemu-ḥetep, son of Neḥerā, whose tomb is at Beni-hasān, lived during the reign of this king.

B.C. 2366. **Usertsen II.** He built a pyramid at Illahûn. In his reign a party of 37 Āamu, or Semites from the Eastern Desert, visited Egypt, bringing eye-paint with them.

B.C. 2333. **Usertsen III.** invaded Nubia and conquered it, and built strong forts near Wâdi Ḥalfah, Semnah, and other places on the Second and Third Cataracts. He was the first king to **occupy the Sûdân**. He set up at Semnah a stele inscribed with a decree by which the Nubians were prohibited from passing the Cataract without permission, and another stele in the inscription on which he described the Blacks as a contemptible and cowardly folk. A copy of the latter was set up in his fort at Gazirat al-Malik ; this is now in the Museum at Khartûm. He has been identified with the **Sesostris** of the Greeks. He built a pyramid at Dahshûr.

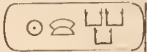
B.C. 2300. **Āmenemḥāt III.** During this king's reign special attention was paid to the rise of the Nile, and canals were dug and sluices made for irrigating the country ; in this reign the famous Lake Moeris, in the district called by the Arabs Al-Fayyûm,\* is said to have been made. The rise of the Nile was marked on the rocks at Semnah, about thirty-five miles above the Second Cataract, and the inscriptions are visible to this day. He built a pyramid at Ḥawāra, and the "Labyrinth." The famous Sphinxes which were usurped by the Hyksos kings were made for him. Some attribute the making of the Sphinx at Gîzah to his reign, but

\* In Arabic الفيوم, from the Coptic Ⲫⲓⲟⲩⲉⲓ, "the lake."

it is unlikely that he did more to this monument than to provide it with a new head-dress.

B.C. 2266. **Āmenemhāt IV.** | **Sebek-neferu-Rā.**

**Usertsen IV. (?)**, with the prenomen Senefer-āb-Rā.

**Rā-āu-āb.** He may have been a son of Usertsen III., in connection with whose prenomen  his own has been found.

### Dynasties XIII.-XVII. The so-called Hyksos Period.

According to **Manetho** these dynasties were as follows:—


Dynasty XIII., from **Thebes**, 60 kings in 453 years.

„ XIV., „ **Xoïs,\*** 76 „ „ 484 „

„ XV., **Hyksos**, 6 „ „ 260 „

„ XVI., „ 10 „ „ 251 „

„ XVII., from **Thebes**, 10 „ „ 10 „

The Hyksos made their way from the countries in and to the west of Mesopotamia into Egypt. They joined with their kinsmen who had already settled in the Delta, and succeeded in defeating the native kings; it is thought that Joseph arrived in Egypt towards the end of this period. The name Hyksos is derived from the Egyptian  *Hequ Shaïsu*, i.e., “princes of the Shasu,” or nomad tribes on the east and north-east of Egypt.

Dynasty XIII., from Thebes. From the Monuments.

**Rā-khu-tauī.** His name is found on the Tablet of Karnak, and a portion of a stele bearing his prenomen was discovered by M. G. Legrain at Karnak. A statue of this king was found in the temple of Tīrhâḳâh at Semnah during excavations made by Mr. J. W. Crowfoot and the writer. It is now in the Museum at Khartûm.

\* A town in the Delta.



**Rā-sekhem-ka.** A stele of this king is in the British Museum (No. 1343).

**Rā-Āmen-em-ḥāt.**

**Rā-seḥetep-áb I.** | **Āufná.**

**Āmeni-Āntef-Āmen-em-ḥāt.** A granite table of offerings dedicated by this king was found at Karnak.

**Rā-semen-ka.**

**Rā-Sebek-ḥetep.**

**Rā-seḥetep-áb II.**

**Ren-seneb.**

..... ka.

**Rā-áu-áb.**

**Rā-netchem-áb.**

**Rā-setchef-.....**

**Sebek-ḥetep I.** This king carried out works at Bubastis. The heights of the Nile during the first four years of his reign are recorded on the rocks at Kummah in the Second Cataract.

**Rā-user-.....**

**Mer-Mashāu.** Two statues of this king were found at Tanis by Mariette.

**Rā-.....-ka.** | **Rā-user-set (?)**

**Sebek-ḥetep II.** His name is found on the Tablet of Karnak.

**Nefer-ḥetep.** He restored the sanctuary of the temple of Abydos.

**Rā-Hethert-sa.**

**Sebek-ḥetep III.** Two gray granite statues of this king lie on the Island of Arkô, between the Third and Fourth Cataracts.

**Rā-khā-ka I.**

**Āná.**

**Sebek-ḥetep IV.**

**Rā-seānkh-nefer-utu.**

**Sebek-ḥetep V.**

**Rā-mer-sekhem-ān-ren.**

**Āā-áb I.**

**Rā-s-.....-ka-.....-Ḥeru-á.**

**Āi.**

**Rā-seuatch-en.**

[Six names wanting.]

**Rā-khā-ka II.**

| **Rā-.....**

**Rā-mer-kheper.**

**Rā-mer-kau**, or **Sebek-ḥetep VI.** A statue of this king was found at Karnak.

[Three names wanting.]

[Rā]- . . . -mesu. | **Ābā.**

**Rā- . . . . . -uben.**

[Four names wanting.]

**Rā-Neḥsi.** A statue of this king was found by Mariette at Tell-Muḩdam in the Delta.

**Rā-khā-kheru.** | **Rā-neb-f- . . . .**

**Āā-āb II.** This king is mentioned on a stele in the British Museum.

Dynasty XIV., from Xoīs, a city in the Delta.

**Rā-seḥeb.**

**Rā-mer-tcheḥfa.**

**Rā-sta-ka.**

**Rāneb-tcheḥfa.**

**Rā-uben I.**

**Rā-senefer-[āb].**

**Rā- . . . . . -tcheḥfa.**

**Rā-uben II.**

**Rā-āut-āb.**

**Rā-her-āb.**

**Rā-neb-senu.**

[Name wanting.]

**Rā-seuaḥ-en.**

**Ānāb.** Mariette found a stele of this king at Abydos.

[Two names wanting.]

**Sebek-em-sa-f.** A statue of this king was found at Abydos, and his funeral scarab, made of green basalt set in gold, is in the British Museum.

**Rā-sekheper-ren.**

**Rā-ṭṭ-kheru.**

**Rā-seānkh-[ka].**

**Rā-nefer-Tem.**

**Rā-sekhem- . . . .**

**Rā-ka- . . . . .**

**Rā-nefer-āb.**

**Rā-ā- . . . . .**

**Rā-nefer-ka- . . . . .**

**Rā-smen- . . . . .**

**Rā-mer-sekhem.**

[Two names wanting.]

**Rā-senefer-[āb].**

**Sebek-em-sau-f.** This king is mentioned on a large limestone cone in the British Museum.



Rā-sesuser-tauī.	Rā-seusert-ā.
Rā-neb-āti- . . . . .	Rā-sekhem-Uast.
Rā-neb-āten- . . . . .	Rā-user- . . . . .
Rā-smen-[Rā].	Rā-user- . . . . .

Dynasties XV. and XVI., Hyksos or Shepherd Kings.

The Hyksos kings, according to **Manetho**, were :—

<b>Salatis</b> ,	who reigned	19	years.
<b>Bnon</b> ,	who reigned	44	„
<b>Pachnan</b> ,	who reigned	61	„
<b>Staan</b> ,	who reigned	50	„
<b>Archles</b> ,	who reigned	49	„
<b>Aphobis</b> ,	who reigned	61	„

Josephus, quoting Manetho, says that the Hyksos kept possession of Egypt for 511 years, and Julius Africanus declares that the period was 518 years; but it is impossible for the total of the reigns of the XVth dynasty to amount to either of these numbers of years. It must be remembered that, although the Hyksos were masters of the Delta and other parts of Lower Egypt for a considerable period, they had little effective authority in Upper Egypt. The kingdom of the South, which presumably had its capital at Thebes, continued to be ruled by Egyptian kings, but of these nothing is known. The chief god of the Hyksos was

Set , or Sutekh .

The Hyksos kings of whom remains exist are :—

Rā-āa-user Apepā I.	Set-āa-peḥpeḥ Nubti.
Rā-āa-qenen Apepā II.	Rā-seuser-en Khian.

To this period may belong the kings :—

Uatchet.	Senbmāiu.
Ipeq-Heru.	Rā-ka-Set 

Dynasty XVII., from Thebes.

**Rā-seqenen I. Tau-āa.**

**Rā-seqenen II. Tau-āa-āa.**

**Rā-seqenen III. Tau-āa-qen.** He died in battle, and is probably the king who succeeded in inflicting a crushing defeat on the Hyksos.

**Kames.**

**Rā-senekht-en**, who was, perhaps, succeeded by **Āāhmes-sapaār.**

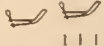
Dynasty XVIII., from Thebes.

**B.C. 1600. Āāhmes I.**, who re-established the independence of Egypt. He captured the city of Avaris, and reconquered the tribes of the Eastern Desert and Syria, and made an expedition into the Sūdān.

**Āmen-ḥetep (Amenophis) I.** He founded the brotherhood of Āmen at Thebes.

**B.C. 1550. Teḥuti-mes (Thothmes) I.** He occupied Nubia so far south as Napata (Gebel Barkal).

**Teḥuti-mes (Thothmes) II.** Son of Thothmes I. and Mut-nefert. He married Ḥātšepset, who was associated with him in the rule of Egypt.

**Ḥātšepset**, daughter of Thothmes I. and Queen Āāhmes, and sister and wife of Thothmes II. She sent an expedition to Punt. The architect Sen-Mut built for her the famous temple TCHESER TCHESERU , *i.e.*, the "Holy of Holies," commonly known as the "Temple of Dér al-Baḥarī." She sent an expedition to Punt by sea. Her tomb was opened by Mr. Theodore M. Davis in 1904.


**Teḥuti-mes (Thothmes) III.**, the son of Thothmes II. by the lady Āset, made at least thirteen expeditions into Mesopotamia and other countries, and returned laden with

spoil. On the death of Hâtshepset, he caused her name to be obliterated in several places on the walls of her temple. He was one of the greatest kings that ever ruled over Egypt. The best summary of the conquests of Thothmes III. is given on a stele in the Museum in Cairo. The text is a speech of the god Amen-Râ addressed to Thothmes. After describing the glory and might which he has attached to his name, he goes on to mention the countries which he had made his son Thothmes to conquer. The countries enumerated include Tehah and Ruthen in northern Syria, Phœnicia and Cyprus, Mathen, or Mitani, on the borders of Mesopotamia by the Euphrates, the countries along the Red Sea, the land of Nubia and the countries lying to the south of it, and the northern parts of Africa. Although Thothmes wasted and destroyed these lands, it cannot be said that he was successful in imposing the yoke of Egypt upon them permanently, for history shows that on the accession to the throne of each of his successors it was necessary to re-conquer them. Many of the phrases are stereotyped expressions which we find repeated in the texts of other kings. This monument was found at Karnak, on the site of the famous temple of Amen of the Apts, and shows marks of erasures made by the order of Amenophis IV., the king who vainly tried to upset the worship of Amen. The tomb of Thothmes III. is very remarkable and is exceedingly interesting; the main chamber is oval in shape and is intended to represent the Tuat, or "Other World." It is difficult of access, but should certainly be visited by those who are specially interested in the Egyptian Religion.

**B.C. 1500. Amen-hetep II.** Son of Thothmes III. and Hâtshepset, the daughter of the great queen of the same name. He made an expedition into Syria, and slew seven chiefs with his own hand. Two statues of this king were found at Wâd Bâ Nagaa, which seems to prove that his rule extended over the Island of Meroë.

B.C. 1466. **Tehuti-mes IV.** He cleared the Sphinx from the sand under which it was buried. His reign was short, and he died at an early age. The tomb of this king was opened by Mr. Theodore M. Davis in 1902 and 1903.

B.C. 1450. **Ämen-ḥetep III.,** the **Memnon** of the Greeks, warred successfully in the lands to the south of Egypt and in Asia. He made it a custom to go into Mesopotamia to shoot lions, and while there he married Gilukhipa, a daughter of Shutarna, king of Mitani, a sister and daughter of Tushratta, the king of Mitani, and a sister and two daughters of Kādashman-Bēl (?), king of Karaduniyash; he afterwards made proposals of marriage for another daughter of this latter king called Sukharti. His chief wife was the lady Thi, who was the mother of the "heretic king" Ämen-ḥetep IV., or **Khu-en-Äten**, which name some fifty years ago Dr. Birch proposed to read "Akh-en-Äten." The tomb of her parents was discovered and excavated by Mr. Theodore M. Davis in 1905. The importance of the letters and despatches from kings of Babylon, Mesopotamia, and Phœnicia to Ämen-ḥetep III. has already been mentioned. (See Tell el-Amarna Tablets.)

B.C. 1420. **Ämen-ḥetep IV.** or **Khu-en-Äten** ("spirit of the solar disk"). He was the founder of the city Khuäten, the ruins of which are called Tell al-Amarna, and of the "heresy" of the disk-worshippers. The god whom this king delighted to worship was Äten , *i.e.*, the solar disk, which was regarded as the source of all things. The religion appears to have been a sort of glorified materialism, and the ceremonies connected with it were similar to those of the old Heliopolitan sun-god. In so far as it rejected all other gods, the Äten religion was monotheistic. He was succeeded by kings who tolerated the worship of Ämen, and who obtained the throne through marriage with his daughters.



**Tut-ānkh-Āmen**, son of Āmen-ḥetep IV by a lady who was not of royal rank. He succeeded by virtue of his marriage with Ānkh-s-en-pa-Āten.

**Āi**. He married a relative of Āmen-ḥetep IV., and so obtained a right to the throne of Egypt.

**Heru-em-ḥeb**, son of Queen Mut-netchemet. In his reign the public worship of Āmen was restored.

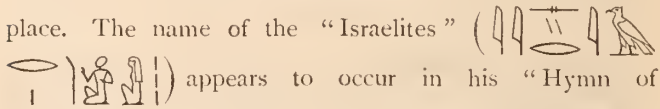
#### Dynasty XIX., from Thebes.

B.C. 1400. **Rameses I**. He waged a war against the Kheta in Western Syria, and was obliged to make a treaty with their Chief.

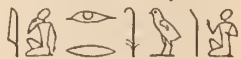
B.C. 1366. **Seti I.**, son of Rameses I., conquered the rebellious tribes in Western Asia, and built the Memnonium at Abydos. He was famous as a builder, and attended with great care to the material welfare of his kingdom. He is said to have built a canal from the Nile to the Red Sea. It is a noteworthy fact that this king is called after the name of the god Set, the chief power of evil in the Egyptian theological system. He encouraged the gold-mining industry by building wells in the Eastern Desert, and he founded a temple in the Third Cataract near the modern village of Dulgo.

B.C. 1333. **Rameses II.** subjugated Libya, Nubia, Syria, and Mesopotamia. He was a great builder, and a liberal patron of the arts and sciences; learned men like Pentaurt were attached to his court. He is famous as one of the oppressors of the Israelites, and as the builder of the treasure cities of Pithom and Raamses. The chief event in his reign was his war against the Kheta, a confederation of tribes of Northern Syria. The Kheta suffered severely in the conflict, but they were strong enough to force Rameses to make a treaty with them, in which it was laid down that Egyptian territory in Palestine ended at the

Dog River. Rameses II. married a Kheta princess. He completed the canal which joined the Red Sea with the Nile at Bubastis. The famous temple at Abû Simbel was made to record his "victory" over the Kheta.

B.C. 1300. **Mer-en-Ptah Hetep-her-Maât** is thought to have been the Pharaoh of the Exodus; his mummy was found in the tomb of Amenophis II. at Thebes. In the fifth year of his reign a serious revolt of the Libyan tribes took place. The name of the "Israelites" () appears to occur in his "Hymn of Triumph," which is found on the back of a stele of Ámen-hetep III. now in the Egyptian Museum in Cairo.

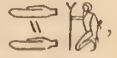
**Seti II. Mer-en-Ptah. | Ámen-meses.**


**Sa-Ptah Mer-en-Ptah.** His tomb at Thebes was excavated by Mr. Theodore M. Davis in 1906. After the death of Sa-Ptah Egypt fell into a state of anarchy, and about this time a Syrian called **Ársu** () made himself master of a portion of Syria and Egypt.

## NEW EMPIRE.

Dynasty XX., from Thebes.

**Set-Nekht**, a relative of Rameses II.

B.C. 1200. **Rameses III.**, the Rhampsinitus of Herodotus, the son of Set-Nekht, was famous for his buildings, and for the splendid gifts which he made to the temples of Thebes, Abydos and Heliopolis. In the fifth year of his reign he crushed the Libyan revolt headed by **Tiâ** () and slew 12,000 of his warriors. He developed a naval force, which, working with his army, defeated the league of

Mediterranean peoples who attacked Egypt in the eighth year of his reign. Rameses III. also crushed a second Libyan revolt headed by Kapur . A conspiracy was formed in the *harim* of Rameses III., the object of which was either to dethrone or murder him; it was unsuccessful, and the ringleaders were either killed or made to commit suicide. His reign represented an era of great commercial prosperity.

B.C. 1166. **Rameses IV.**, son of Rameses III. The great event of his reign was an expedition to the Wâdi Hammâmât, undertaken probably with the object of suppressing a revolt. The officers and men employed numbered 8,368, and 900 of them perished between the time the expedition left Thebes and returned to that city.

#### Rameses V.

**Rameses VI.** The official Pennut devoted the revenues of an estate to the maintenance of the tomb of this king for ever.

#### Rameses VII.

#### | Rameses VIII.

**Rameses IX.** In his reign the robbers of the royal tombs at Thebes were prosecuted, and the high-priest of Âmen usurped much of the royal power, and obtained the king's consent to levy taxes on the people.

#### Rameses X.

#### | Rameses XI.

**Rameses XII.** repaired the temple of Khensu at Karnak.

About this time was made the copy of the Maxims of Ani, which is now in the Museum at Cairo; it was written for Ani's son Khonsu-ĥetep, and the following are taken from it:

“If a man cometh to seek thy counsel, let this drive hee to books for information.

“Enter not into the house of another; if a man maketh thee to enter his house it is an honour for thee.

“Spy not upon the acts of another from thy house.

“Be not the first to enter or to leave an assembly lest thy name be tarnished.

“The sanctuary of God abhorreth noisy declamations. Pray humbly and with a loving heart, whose words are spoken silently. God will then protect thee, and hear thy petitions, and accept thy offerings.

“Consider what hath been. Set before thee a correct rule of life as an example to follow. The messenger of death will come to thee as to all others to carry thee away; yea, he standeth ready. Words will profit thee nothing, for he cometh, he is ready! Say not, ‘I am a child, wouldst thou in very truth bear me away?’ Thou knowest not how thou wilt die. Death cometh to meet the babe at his mother’s breast, even as he meeteth the old man who hath finished his course.

“Take heed with all diligence that thou woundest no man with thy words.

“Keep one faithful steward only, and watch his deeds, and let thy hand protect the man who hath charge of thy house and property.

“The man who having received much giveth little, is as one who committeth an injury.

“Be not ungrateful to God, for He giveth thee existence.

“Sit not while another standeth if he be older than thou, or if he is thy superior.

“Whosoever speaketh evil receiveth no good.

“When thou makest offerings to God, offer not that which He abominateth. Dispute not concerning His mysteries. The god of the world is in the light above the firmament, and his emblems are upon earth; it is unto those that worship is paid daily.

“When thou hast arrived at years of maturity, and art married and hast a house, forget never the pains which

thou hast cost thy mother, nor the care which she hath bestowed upon thee. Never give her cause to complain of thee, lest she lift up her hands to God in heaven, and He listen to her complaint.

“Be watchful to keep silence.”

Dynasty XXI., from Tanis.

**Nes-ba-neb-Ṭetṭet**, the Smendes of Manetho. He sent 3,000 men to obtain stone from a quarry near Gebelén to repair a portion of the temple of Luxor.

**Pa-seb-khā-nut I.** He cut his name on one of the black granite sphinxes of Amenemhāt III., side by side with the names of kings Ápepā and Mer-en-Ptah. The face of this remarkable monument has given rise to much discussion, and the theories propounded on the subject of the origin of the monument have been many. Mariette believed it to have been made by the so-called Hyksos, or “Shepherd Kings,” and saw in the strange features of the face, and short, thick-set lion’s body, a proof of their Asiatic origin. Some have seen a likeness to a Turanian original in the features, and others have insisted, probably rightly, that the king for whom the monument was originally made was a foreigner. Judging from the style of the work and the form of the lion’s body, we should probably attribute it to a period anterior to B.C. 2000; that the name of the so-called Hyksos king Ápepā is inscribed upon it proves nothing except that this king, in common with others, had his name inscribed on the statue. On the right shoulder, almost effaced, is the name of Ápepā; on the left shoulder is the name of Menephthah I.; on the right-hand side and front of the pedestal are the cartouches of Rameses II.; and on the breast is the cartouche of Pasebkhānut.

**Amen-em-ápt.**

**Sa-Āmen**, who restored a portion of the temple of Rameses II. at Tanis.

**Pa-seb-khā-nut II.** His daughter is said to have married Solomon, king of Israel.

Dynasty XXI., from Thebes (Priest-Kings).

B.C. 1100-1000. **Ḥer-Ḥeru Sa Āmen**, the first priest-king. In his reign the priest Unu-Āmen was despatched to Syria to buy wood for a new boat of the god Āmen.

**Pai-ānhk.**

**Painetchem I.**, grandson of Ḥer-Ḥeru.

**Painetchem II.** He married the daughter of Pai-seb-khā-nut I., king of Tanis.

**Masaherth.**

| **Men-kheper-Rā.**

**Pai-netchem III.**

Dynasty XXII., Libyans who ruled the country from Bubastis (Tell-Basta).

The founder of the family of the kings of the XXIInd dynasty was a Libyan called **Buiuaua**



B.C. 966. **Shashanq, i.e., Shishak I.** (see 1 Kings xiv. 25-28; 2 Chron. xii. 2-13) besieged Jerusalem, and having conquered it, pillaged the Temple and carried away much spoil. Thus Palestine became once again subject to Egypt.

B.C. 933. **Uasarken I.**

B.C. 900. **Thekeleth I.**

B.C. 866. **Uasarken II.**

B.C. 833. **Shashanq II.**

**Thekeleth II.**

**Shashanq III.**

B.C. 800. **Pamai.**

**Shashanq IV.**

} Under the rule of these kings Egypt finally lost most of her foreign possessions, and the feebleness of their rule made her an easy prey for the warlike.



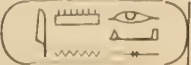
Dynasty XXIII., from Tanis.

B.C. 766. **Petā-Bast.**

**Uasarkenā III.** In the reign of this king **Piānkhi** the Ethiopian invaded Egypt, and a full account of his conquest is found on the stele which he set up at Gebel Barkal. The text gives a detailed account of the expedition of this king into Egypt and of his conquest of that country. It was reported to Piānkhi in the 21st year of his reign, that the governors of the northern towns had made a league together and had revolted against his authority. He set out for Egypt with his soldiers, and when he arrived at Thebes he made offerings to Āmen-Rā, and commanded his soldiers to pay proper homage to the god. Passing northwards from Thebes he captured city after city, and finally besieged Memphis, which he soon captured, and thus made himself master of Egypt. The details of the capture of the towns, the speeches of the king and of his vassal princes, and the general information contained in the narrative, give this inscription an importance possessed by few others. Piānkhi was the founder of the first native Nubian kingdom, and made Napata his capital. The order of the reigns of his successors is unknown.

Dynasty XXIV., from Sais (Sâ el-Hagar).

B.C. 733. **Bak-en-ren-f** (Bocchoris). Whilst Bak-en-ren-f was reigning in the Delta, there ruled at Thebes **Kashta**, a Nubian, who may have been a son, or grandson, of Piānkhi. He married **Shep-en-Āpt**, the high-priestess of Āmen, and thus legalised his position as king of Egypt. He had issue Shabaka, who became king, and

**Āmenārtās** , who became high priestess of Āmen.

## Dynasty XXV., from Ethiopia (Nubia).

B.C. 700. **Shabaka**. Some think that this king is to be identified with the **So** of the Bible (see 2 Kings xvii. 4), but there is no satisfactory evidence for so doing. Shabaka's sister was Queen **Āmenārtās**, who married the Nubian Prince Piānkhi.

B.C. 700. **Shabataka**. He was defeated by Sennacherib at the Battle of Altaḡu, and was subsequently deposed by Tirhakah, who cast him into prison, and is said to have had him murdered.

B.C. 693. **Taharḡa** (Tirhakah, 2 Kings xix. 9) is famous for having conquered Sennacherib and delivered Hezekiah; he was, however, defeated by Esarhaddon and Ashurbanipal, the son and grandson of Sennacherib. He built a temple at Gebel Barkal, which is now in ruins, and another at Sennah. The latter was discovered and excavated by Mr. J. W. Crowfoot and the writer in 1905, and the objects found in it are now in the Museum at Khartūm. He was succeeded by **Tanuath-Āmen**, the **Tandamanie** of the cuneiform inscriptions, who was compelled to flee before Ashurbanipal.

## Dynasty XXVI., from Saïs.

B.C. 666. **Psemthek I.** (**Psammetichus**) was the son of Nekau, whom Ashurbanipal had appointed Governor of Saïs and Memphis. He allowed Greeks to settle in the Delta, and employed Greek soldiers to fight for him. He protected his country by garrisons stationed at Elephantine, Pelusium, Daphnæ, and Marea. He added a large gallery, with side chambers, to the Serapeum.

B.C. 612. **Nekau II.** (**Necho**) defeated **Josiah**, king of Judah, and was defeated by Nebuchadnezzar II. son of Nabopolassar, king of Babylon, at Carchemish. See 2 Kings xxiii. 29 ff; Jeremiah xlvi. 2. He maintained a large

army, which was largely recruited from the Greeks, and he was a great patron of all trading enterprises. He began to clear out and enlarge the canal between the Nile and the Red Sea, a work which was probably intended to facilitate the movements of his fleets.

B.C. 596. **Psammetichus II.**

B.C. 591. **Uaḥ-âb-Râ** (**Hophra** of the Bible, Gr. Apries) marched to the help of Zedekiah, king of Judah, who was defeated by Nebuchadnezzar II. See Jeremiah xlv. 30. His army rebelled against him, and he was dethroned; Amāsis, a general in his army, then succeeded to the throne.

B.C. 572. **Āāḥmes (Amāsis II.)** favoured the Greeks, and granted them many privileges; in his reign Naucratis became a great city.

B.C. 528. **Psammetichus III.** was defeated at Pelusium by Cambyses, the son of Cyrus, and taken prisoner; he was afterwards slain for rebellion against the Persians.

#### Dynasty XXVII., from Persia.

B.C. 527. **Cambyses** marched against the Nubians and the inhabitants of the Oases. He was a contemporary of the Nubian king **Nāstasen**, or Nāstasenen, who, in the account of his reign which he caused to be cut on a stele, now in the Berlin Museum, states that he defeated and overthrew the army of an enemy, whom he calls **Kambasuṭent**



. There seems to be little doubt that these hieroglyphics represent the name "Cambyses." If this be so, there is good reason for believing that Cambyses advanced into Nubia and reached some place near the Third Cataract before he was made to retreat before Nāstasen. It also seems to show that he followed the course of the Nile, and did not attempt to

cross the Abû Hamed desert. The army which he sent against the Oasis of Siwa (Jupiter Ammon) was overwhelmed by a sand storm in the desert, probably soon after it left the Oasis of Khârgah. He is said to have committed suicide.

B.C. 521. **Darius I. (Hystaspes)** endeavoured to open up the ancient routes of commerce; he established a coinage, and adopted a conciliatory and tolerant system of government, and favoured all attempts to promote the welfare of Egypt. He completed the digging of the canal to join the Nile with the Red Sea, which had been begun by Necho. He built a temple at Hebt, in the Oasis of Khârgah.

B.C. 486. **Xerxes I.**, the Great. He suppressed the revolt which was headed by **Khabbesha**



B.C. 465. **Artaxerxes I.**, during whose reign the Egyptians revolted, headed by **Inarôs**. In the battle of Papremis, the Persians were defeated, and **Akhaemenes**, the Satrap of Egypt, was killed.

B.C. 425. **Darius II. (Nothus)**, during whose reign the Egyptians revolted successfully, and Amyrtæus became king of Egypt.

B.C. 405. **Artaxerxes II.**

Dynasty XXVIII., from Saïs.

**Âmen-rut (Amyrtæus)**, reigned six years.

Dynasty XXIX., from Mendes.

B.C. 399.	<b>Naifâaurut I.</b>	B.C. 380.	<b>P-se-mut.</b>
B.C. 393.	<b>Haçer.</b>	B.C. 379.	<b>Naifâaurut II.</b>

Dynasty XXX., from Sebennytus.

B.C. 378. **Nekht-Heru-heb**, the **Nektanebês** of classical writers, defeated the Persians at Mendes.

B.C. 360. **Tche-her**, the Teôs of Manetho's list, surrendered to the Persians. He restored the temple of Khensu-hetep at Thebes.

B.C. 358. **Nekht-neb-f**, the **Nektanebos** of classical writers, was a great warrior and builder, and all the great temples of Egypt bear witness to his activity in the service of the gods. He opened a new quarry at Tura. He is said to have devoted himself to the pursuit of magic, and to have neglected his empire; when Artaxerxes III. (Ochus) took Pelusium he fled from his kingdom, and the Persians again ruled Egypt. Thus came to an end the rule of the last native king of Egypt.

## PERSIANS.

B.C. 340. **Artaxerxes III.** (Ochus).

B.C. 338. **Arses.**

B.C. 336. **Darius III.** (Codomannus) conquered by Alexander the Great at Issus.

## MACEDONIANS.

B.C. 332. **Alexander I., the Great**, visited the Oasis of Siwa, and was acknowledged by the god Âmen, who was worshipped there, to be the king of Egypt by virtue of his divine birth and achievements. We know from Quintus Curtius\* (iv, 7) that the form of the god Âmen, under which the god was worshipped in the Oasis of Siwa, was different from that of any other god, and that it was in the form of an "umbilicus," *i.e.*, "unbo," "the boss of a buckler" or

\* Id quod pro deo colitur non eandem effigiem habet quam vulgo diis artifices accommodaverunt; umbilicus similis est habitus, smaragdo et gemma congmentatus.

“shield,” and was set with emeralds and other precious stones. Quite recently Prof. Naville has shown that the buckler, in the boss of which the figure of the god was placed, must have resembled the shield-shaped slabs of green stone which have been found on predynastic sites in Egypt; and he calls special attention, in proof of his argument, to the slab bearing the name of Nār-Mer, now in the Egyptian Museum in Cairo. In the centre of this is a circular hollow, wherein there was probably set, at one time, the figure of a god, after the manner of the emblem of Amen in the Oasis of Siwa; this figure was probably stolen in ancient days. Alexander founded his great city of Alexandria close to the old town of Rakoti, opposite the Island of Pharos. He died of poison at Babylon in June, 323, and his body was taken to Alexandria and buried there. Ptolemy Lagus then became governor of Egypt, and ruled it on behalf of:—

B.C. 323. **Philip II., Arrhidaeus.**

B.C. 317. **Alexander II.**

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## THE PTOLEMIES.

**Ptolemy I. Soter**, the son of Lagus and Arsinoë, was born B.C. 367. He married Artacama, daughter of Artabazus, in 324, became satrap of Egypt in 325; he married Thais in 323, Eurydice, daughter of Antipater, in 321, and Berenice in 317, and in 304 assumed the title of Soter. He died in 283-2. He was the **founder** of the **Alexandrian Library**.

**Ptolemy II. Philadelphus** was born about 304. He became king in 287 or 286; he married Arsinoë, the daughter of Lysimachus of Thrace, in 285 (?); he divorced her in 280 and married his sister Arsinoë II.; he made his son co-ruler about 267, and died about 246. He built the Pharos,



founded the cities of Myos Hormos and Berenice on the Red Sea, employed **Manetho**, a priest of Sebennytus, to compile a history of Egypt, and caused the Hebrew Scriptures to be translated into Greek.

**Ptolemy III. Euergetes I.** married Berenice II. about 246: his daughter Berenice died about 238, and he himself died in 222. He was the founder of the temple of Edfû, and was a great patron of the arts, sciences, and literature. He made an expedition into Persia, and brought back the statues of the gods of Egypt which had been carried there by Cambyses. The **Stele of Canopus** was set up in the ninth year of his reign. This important stele, preserved in the Egyptian Museum in Cairo, is inscribed in hieroglyphic, Greek, and demotic characters, with a decree of the priesthood which was promulgated at Canopus. It sets forth the good deeds of Ptolemy III., and enumerates the benefits which he and his wife Berenice had conferred upon Egypt, thus:—

1. Rich gifts and endowments for the temples.
2. Endowments for Apis, Mnevis and other sacred animals in Egypt.
3. Restoration of the statues of the gods from Persia to Egypt.
4. The maintenance of a general peace.
5. The remission of taxes during a period of famine.
6. The free distribution of corn, which had been purchased out of the royal revenues in Cyprus, Syria and Phœnicia.

In return for these benefits the priests decreed additional honours for Ptolemy III. and Berenice, and their ancestors, the appointment of a new order of priests, the creation of a four days' festival, everlasting honours to Berenice, the king's virgin daughter, the setting up of gold statues in the temples, etc. At the same time, the priests decreed a reform in the calendar, *i.e.*, they wished to add one day in every fourth year, in order that the winter festivals might always be celebrated in the winter, and the summer festivals in the summer.

**Ptolemy IV. Philopator I.** began to reign about 221; he, with the help of Sosibius, murdered Berenice, Magas,

and Lysimachus in 221; he married his sister Arsinoë III. in 217, and caused her to be murdered between 209 and 205. His son Epiphanes was born in 209 or 208, and was made co-regent in 208; Ptolemy IV. died probably in 205. He added a hall to the temple which Ergamenes had built at Dakkah, in Nubia, and continued the building of the temple of Edfû. He employed elephants in his army; these came from the Eastern Sûdân by way of the sea.

**Ptolemy V. Epiphanes** became king of Egypt in 205; he was betrothed to Cleopatra, daughter of Antiochus III. of Syria, in 199; he was crowned at Memphis in the ninth year of his reign (198); he married Cleopatra in 193, and his three children, Philometor, Cleopatra and Euergetes, were born between 186 and 181. In 181 he died of poison. In his reign Coelesyria and Palestine were lost to Egypt. The famous Decree of Memphis, a copy of which is inscribed on the **Rosetta Stone**, was promulgated in the ninth year of his reign.

The period of the rule of **Ptolemies VI.—IX.** is one of difficulty for the historian, and authorities differ as to its details. According to Dr. Strack, **Ptolemy VI.** bore the title of Philometor, and **Ptolemy VII.** that of Eupator. This authority makes Ptolemy VI. the sole ruler of Egypt in 181; to marry his sister Cleopatra II. in 172; to be made prisoner by Antiochus IV. in 170; to rule conjointly with Cleopatra and Ptolemy IX. Euergetes II. in 169; to be expelled from Egypt by his brother in 164; to return in 163; to rule with Cleopatra II. in the same year; and to die in 146 or 145. Dr. Strack thinks that Ptolemy VII. Eupator was born before 162, and that he reigned for a few weeks over Egypt and Cyprus jointly with Cleopatra II. **Ptolemy VIII. Euergetes II.** was king in Alexandria, ruling with Cleopatra II. in 170, and in 164 he was king of all Egypt; he married Cleopatra II. in 145, and ruled with her first with the title of Eupator, and later he and his

wife adopted the title of "Euergetai." Ptolemy Memphites was born in 145 (?). Ptolemy VIII. married his niece Cleopatra III. in 143, and ruled, with both Cleopatras, about 133; he murdered Memphites and another son in 130, and died in 116. Onias begged permission to build an altar to the god of the Hebrews either from Ptolemy VI. or Ptolemy VII., according to the view taken of the order of succession of the rulers. Ptolemy VIII. according to Strack, finished the building of the temple of Edfû. He reigned from B.C. 147 to 117. His nickname was "**Physkon.**"

**Ptolemy X. Soter II.** (Lathyrus) was born in 142; he began to reign in 117, and married Selene in 115; he was expelled from Egypt and went to Cyprus in 106, and **Ptolemy XI. Alexander I.** and his mother, Cleopatra III., reigned with the title "Philometores Soteres." Cleopatra III. was murdered by her son in 101. Ptolemy XI. died about the year 87, and Ptolemy X. in 81.

**Ptolemy XII. Alexander II.** was born about 105; he married his stepmother Cleopatra-Berenice in 80, and was killed in the same year.

**Ptolemy XIII. Philopator** Philadelphus (Neos Dionysos) was born about 95; he began to reign in 80, but was not crowned until 76; his sovereignty was acknowledged in Rome in 59; the year following he was driven out of Egypt, and he died in 51. His nickname was "**Auletes.**"

**Ptolemy XIV.** was born in 61; he ruled jointly with his sister Cleopatra the Great in 51, and for a short time with Arsinoë (?) in 48; he was drowned in the Nile in 47.

**Ptolemy XV.** was born in 59; he ruled jointly with Cleopatra in 47, and was murdered in 44.

**Cleopatra VII. Tryphæna, the Great,** the illegitimate daughter of Ptolemy XIII., was born in 69, and she became sole ruler of Egypt in 44. She named her son Ptolemy XVI. (Cæsarion) co-regent in 36, and died of poison or by the bite of an asp in 23.

**Ptolemy XVI., Cæsarion**, was born in 47, and died in the year 23, during his flight to Ethiopia. The lengths of the reigns of the Ptolemies were as follows:—

Ptolemy Soter I.	...	...	20 years.
Ptolemy Philadelphus	...	...	38 „
Ptolemy Euergetes I.	...	...	25 „
Ptolemy Philopator	...	...	17 „
Ptolemy Epiphanes	...	...	24 „
Ptolemy Philometor	...	...	35 „
Ptolemy Euergetes II.	...	...	29 „
Ptolemy Soter II.	...	...	36 „
Ptolemy Neos Dionysos	...	...	29 „
Cleopatra	...	...	22 „

The dynasty ruled in all 275 years.

**Egypt** became a province of Rome B.C. 30.

### Dates Assigned to the Egyptian Dynasties by Egyptologists.

Dynasty.	Champollion-Figeac.	Boeckh.	Lepsius (in 1858).	Brugsch (in 1877).	Unger.	Mariette.	Lieblein.
	B.C.	B.C.	B.C.	B.C.	B.C.	B.C.	B.C.
I.	5869	5702	3892	4400	5613	5004	3893
II.	5615	5449	3639	4133	5360	4751	3630
III.	5318	5147	3338	3966	5058	4449	3328
IV.	5121	4933	3124	3733	4845	4235	3114
V.	4673	4650	2840	3566	4568	3951	2830
VI.	4426	4402	2744	3300	4310	3703	2612
VII.	4222	4199	2592	3100	4107	3500	2414
VIII.	4147	4198	2522	—	4107	3500	2414
IX.	4047	4056	2674	—	3967	3358	2862
X.	3947	3647	2565	—	3558	3249	2506
XI.	3762	3462	2423	—	3374	3064	2321
XII.	3703	3404	2380	2466	3315	2851	2268
XIII.	3417	3244	2136	2235	3315	—	2108
XIV.	3004	2791	2167	—	2702	2398	2108
XV.	2520	2607	2101	—	2518	2214	1925

Dynasty.	Champollion- Figeac.	Boeckh.	Lepsius (in 1858).	Brugsch (in 1877).	Unger.	Mariette.	Lieblein.
	B.C.	B.C.	B.C.	B.C.	B.C.	B.C.	B.C.
XVI.	2270	2323	1842	—	2258	—	2108
XVII.	2082	1806	1684	—	2007	—	1641
XVIII.	1822	1655	1591	1700	1796	1703	1490
XIX.	1473	1326	1443	1400	1404	1462	1231
XX.	1279	1183	1269	1200	1195	1288	1022
XXI.	1101	1048	1091	1100	1060	1110	887
XXII.	971	934	961	966	930	980	950(?)
XXIII.	851	814	787	766	810	810	773
XXIV.	762	725	729	733	721	721	684
XXV.	718	719	716	700	715	715	728(?)
XXVI.	674	658	685	666	663	665	678
XXVII.	524	529	525	527	525	527	527
XXVIII.	404	405	525	—	424	406	404
XXIX.	398	399	399	399	399	399	398
XXX.	377	378	378	378	382	378	378
XXXI.	339	340	340	340	346	340	340

## ROMANS.

B.C. 30. **Cæsar Augustus** becomes master of the Roman Empire. **Cornelius Gallus** is the first prefect of Egypt and, B.C. 28, **Gaius Petronius** the second. Under the third prefect, B.C. 25, **Aelius Gallus, Candace**, queen of the Ethiopians, invades Egypt, but is defeated.

A.D. 14. **Tiberius**. In the consulship of Marcus Silanus and Lucius Norbanus, **Germanicus** set out for Egypt to study its antiquities. His ostensible motive, however, was solicitude for the province. He sailed up the Nile from the city of Canopus, which was founded by the Spartans because Canopus, pilot of one of their ships, had been buried there, when Menelaus on his return to Greece was driven into a distant sea and to the shores of Libya. "Next he visited the vast ruins of ancient Thebes. There yet remained on the towering piles Egyptian inscriptions,

with a complete account of the city's past grandeur. One of the aged priests, who was desired to interpret the language of his country, related how once there had dwelt in Thebes 700,000 men of military age, and how with such an army Rhamses conquered Libya, Ethiopia, Media, Persia, Bactria, and Scythia, and held under his sway the countries inhabited by the Syrians, Armenians, and their neighbours, the Cappadocians, from the Bithynian to the Lycian Sea. There was also to be read what tributes were imposed on these nations, the weight of silver and gold, the tale of arms and horses, the gifts of ivory and of perfumes to the temples, and the amount of grain and supplies furnished by each people, a revenue as magnificent as is now exacted by the might of Parthia or the power of Rome. But Germanicus also bestowed attention on other wonders. Chief of these were the stone image of Memnon, which, when struck by the sun's rays, gives out the sound of a human voice; the pyramids, rising up like mountains amid almost impassable wastes of shifting sand; raised by the emulation and vast wealth of kings; the lake (*i.e.*, Moeris) hollowed out of the earth to be a receptacle for the Nile's overflow; and elsewhere the river's narrow channel and profound depth which no line of the explorer can penetrate. He then came to Elephantine and Syene, formerly the limits of the Roman empire, which now extends to the Red Sea."—*Tacitus*, book ii., §§ 59–61 (Church and Brodribb).

The last prefect of Egypt appointed by Tiberius was Avillius Flaccus.

A.D. 37. **Caligula.** A riot broke out in Alexandria, and Flaccus was recalled. The mob made an effigy of Caligula, and took it about the streets with a paper cap on its head. In his reign a persecution of the Jews took place.

A.D. 41. **Claudius.** Egypt was prosperous, and the Romans greatly developed the trade routes and irrigation of the country.



A.D. 54. **Nero.** In his reign Christianity was first preached in Egypt by Saint Mark. The Blemmyes made raids upon the southern frontier of Egypt. The Romans made an expedition to Meroë and further south with the view of occupying the Sûdân, but the report of the officers on the country was so unfavourable, that Nero relinquished the idea.

A.D. 68. **Galba.** He was murdered.

A.D. 69. **Otho.** Reigned three months.

A.D. 69. **Vitellius.** He was murdered.

A.D. 69. **Vespasian.** He is said to have restored sight to a blind man. He was a tolerant man, and was present at the installation of an Apis Bull at Memphis.  
**Jerusalem destroyed** A.D. 70.

A.D. 79. **Titus.** His name is found at Latopolis, and in the Oasis of Dâkhlah.

A.D. 82. **Domitian** causes temples to Isis and Serapis to be built at Rome. During his reign there was a religious fight between the people of Tentyra and Ombos; an Ombite was caught, killed and eaten by the people of Tentyra.

A.D. 96. **Nerva.** His name is found at Latopolis.

A.D. 98. **Trajan.** The Nile and Red Sea Canal (Annis Trajânus) re-opened. Its entrance from the Nile was at Babylon. The Greeks were besieged by the Jews in Alexandria, and were relieved by Marcius Turbo; the Jewish colony was almost annihilated. Turbo built the fortress of Babylon.

A.D. 117. **Hadrian.** He founded the city of Antinopolis in memory of his favourite Antinous, who drowned himself, or was drowned, and made a road from it to Berenice on the Red Sea. He visited Egypt twice, and, on the second occasion, was accompanied by his wife Sabina.

A.D. 138. **Antoninus Pius.** In the first year of his reign a Sothic Period is said to have come to an end. He caused the famous *Itinerary* to be made.

A.D. 161. **Marcus Aurelius.** A revolt of the Bucolic troops took place under the leadership of Isidore, a priest.

A.D. 180. **Commodus.** In the early years of his reign Egypt was very prosperous.

A.D. 193. **Pertinax.** | **Didius Julianus.**

**Pescennius Niger.** He was very popular with the Egyptians.

A.D. 193. **Septimius Severus.** He visited Egypt and issued an Edict against Jews and Christians.

A.D. 211. **Caracalla** visited Egypt, and caused a large number of young men to be massacred at Alexandria because they treated him with ridicule.

**Geta.**

A.D. 217. **Macrinus.**

A.D. 218. **Elagabalus.**

A.D. 222. **Alexander Severus.**

A.D. 235. **Maximinus.**

A.D. 238. **Gordianus I.**

**Gordianus II.**

**Balbinus.**

**Pupienus.**

**Gordianus III.**

**Philippus.**

A.D. 249. **Decius.** Christians persecuted. Every person was compelled to offer sacrifice on pain of death or mutilation if they refused.

A.D. 251. **Gallus.** | A.D. 252. **Æmilianus.**

A.D. 253. **Valerianus.**

A.D. 260. **Gallienus.** Persecution of Christians stayed.

**Zenobia,** Queen of Palmyra, invades Egypt A.D. 268.

A.D. 261. **Macrianus I.** | **Macrianus II.**

**Quietus.** He made a successful expedition against the Blemmyes.

A.D. 268. **Claudius II.** In this reign the Romans in Egypt were masters in Alexandria only. The Blemmyes invaded Egypt, and the troops of Zenobia, 70,000 in number, led by Zabdas, marched against Egypt.

A.D. 270. **Quintillus.**

A.D. 270. **Aurelian.** **Zenobia** becomes Queen of Egypt for a short time, but is dethroned A.D. 273.

A.D. 276. **Probus.** The Blemmyes become masters of the Thebaïd.

A.D. 282. **Carus.** | A.D. 283. **Carinus.**

A.D. 284. **Diocletian.** The Romans were obliged to make a contract with the Nobatæ to keep the peace in Upper Egypt, and to hold the Blemmyes in check. In 295 Diocletian crushed the rebellion in Alexandria headed by L. D. Domitianus, and practically destroyed Alexandria. Persecution of Christians A.D. 304. The Copts date the era of the Martyrs from the day of Diocletian's accession to the throne (August 29). "**Pompey's Pillar**" erected A.D. 302. It is thought that "**Pompey's Pillar**" was set up by the Alexandrians as a mark of gratitude to Diocletian who, in order to relieve distress in Alexandria, had ordered that a portion of the annual tribute of corn from Egypt to Rome should be devoted to the needs of the inhabitants of that city.

A.D. 305-311.	<b>Galerius</b>	} Persecution of Christians.
A.D. 305-313.	<b>Maximinus</b>	
A.D. 313-323.	<b>Licinius.</b>	

**Constantine the Great**, the Christian Emperor, in whose reign, A.D. 325, the Council of Nicæa was held. At this council it was decided that Christ and His Father were of one and the *same* nature, as taught by Athanasius; and the doctrine of **Arius**, who said that Christ and God were only *similar* in nature, was decreed heretical. "Arius was a most expert logician, but perverted his talents to evil purposes, and had the audacity to preach what no one before him had ever suggested, namely, that the Son of God was made out of that which had no prior existence; that there was a period of time in which He existed not; that, as possessing free will, He was capable of virtue, or

of vice; and that He was created and made.”—Sozomen, *Eccles. Hist.*, Bk. I, chap. xv. For the statement of the views of Arius by his opponent Alexander, Bishop of Alexandria, see his letter addressed to the Catholic Church generally, in Socrates, *Eccles. Hist.*, Bk. I, chap. vi. Athanasius, Archbishop of Alexandria, was charged with having usurped the imperial power by levying a tax on the Alexandrians, and as this act was construed by Constantine into part of a scheme to overthrow the Government, and as the Alexandrians themselves sided with Licinius, Constantine’s rival, the Emperor **founded** the city of Byzantium, or **Constantinople**.

A.D. 337. **Constantius II.** George of Cappadocia, an Arian, is made Bishop of Alexandria.

A.D. 361. **Julian**, the Apostate. He rejected Christianity as the State religion, and in consequence the Pagans attacked the Christians and wrecked their churches, and built temples to the old gods of Greece and Rome.

A.D. 363. **Jovianus.**

A.D. 364. **Valens.**

A.D. 378. **Theodosius I.**, the Great, proclaims Christianity the religion of his empire. The Arians and followers of the ancient Egyptian religion were persecuted. In his reign the temple of Serapis was turned into a church.

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## BYZANTINES.

A.D. 395. **Arcadius**, Emperor of the East. The Anthropomorphites (the leader of this persecution was Theophilus, Bishop of Alexandria, who, before he discovered that the majority of the Egyptian monks were Anthropomorphites, was himself opposed to this body), who affirmed that God was of human form, destroyed the greater number of their opponents.

A.D. 408. **Theodosius II.** In his reign the doctrines of **Nestorius** were condemned by Cyril of Alexandria. Nestorius, because of the two natures of Christ, inferred also two persons, a human and a divine. "In the Syrian school, Nestorius had been taught (A.D. 429-431) to abhor the confusion of the two natures, and nicely to discriminate the humanity of his *master* Christ from the Divinity of the *Lord* Jesus. The Blessed Virgin he revered as the mother of Christ, but his ears were offended with the rash and recent title of mother of God, which had been insensibly adopted since the origin of the Arian controversy. From the pulpit of Constantinople, a friend of the patriarch,\* and afterwards the patriarch himself, repeatedly preached against the use, or the abuse, of a word unknown to the apostles, unauthorized by the Church, and which could only tend to alarm the timorous, to mislead the simple, to amuse the profane, and to justify, by a seeming resemblance, the old genealogy of Olympus. In his calmer moments Nestorius confessed, that it might be tolerated or excused by the union of the two natures, and the communication of their *idioms* (*i.e.*, a transfer of properties of each nature to the other—of infinity to man, passibility to God, etc.): but he was exasperated, by contradiction, to disclaim the worship of a newborn, an infant Deity, to draw his inadequate similes from the conjugal or civil partnerships of life, and to describe the manhood of Christ, as the robe, the instrument, the tabernacle of his Godhead."—Gibbon, *Decline and Fall*, chap. 47. In this reign **Hypatia** was murdered by the monks in the Church of the Cæsareum.

A.D. 450. **Marcianus.** The Monophysite doctrine of Eutyches was condemned at the Council of Chalcedon, A.D. 451. Eutyches, from the one person of Christ, inferred

\* Anastasius of Antioch, who said, "Let no one call Mary *Theotokos*; for Mary was but a woman; and it is impossible that God should be born of a woman."—Socrates, *Eccles. Hist.*, Bk. VII., chap. xxxii.

also one nature, viz., the Divine—the human having been absorbed into it. Silko invaded Egypt with his Nubian followers. The Blemmyes and Nobatæ agreed with the Romans to keep the peace for 100 years. In this reign the Temple of Serapis was burned by the Alexandrians.

A.D. 457. **Leo I.** Proterius the bishop was murdered by the Alexandrians, who made Timotheus Achirus their patriarch; he was rejected by the Emperor in favour of Timotheus Salophaciolus.

A.D. 474. **Leo II.**

A.D. 474. **Zeno.** He issued the *Henoticon*, an edict which, while affirming the Incarnation, made no attempt to decide the difficult question whether Christ possessed a single or a double nature. The Alexandrians elected Peter Mongus as the patriarch.

A.D. 491. **Anastasius.** In this reign Peter Mongus died and the Persians invaded Egypt.

A.D. 518. **Justinus I.**

A.D. 527. **Justinian.** The Monophysites separated from the Melkites, or “Royalists,” and chose their own patriarch; they were afterwards called Copts, القبط<sup>ق</sup>.<sup>\*</sup> In this reign Narses was sent to Philæ to put an end to the pagan rites and worship which were celebrated there. He imprisoned the priests, and carried off the statues of the gods from the temple of Philæ to Constantinople. About 550 the Northern Sûdân was converted to Christianity, the first Christian king being Silko, who made Donçola his capital.

A.D. 565. **Justinus II.**

A.D. 569 (OR 570, OR 571). **Birth of Muḥammad,** the Prophet.

\* The name given to the native Christians of Egypt by the Arabs, from ΚΡΗΤΤΑΙΟΙ for Αἰγύπτιοι.



A.D. 578. **Tiberius II.** | A.D. 582. **Mauricius.**

A.D. 602. **Phocas.**

A.D. 610. **Heraclius.** The Persians under Chosroes took Egypt, and held the country for ten years; they were expelled by Heraclius A.D. 629. In 639 the Arabs captured Pelusium, and marched against Heliopolis and defeated the Romans there; they then occupied the country south of Memphis and besieged the fortress of Babylon. This fortress was built by Turbo in 116, and was captured by 'Amr ibn al-Āṣi in 640.

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## MUḤAMMADANS.

A.D. 622. With this year the MuḤammadans begin the **Era of the Hijra**, *i.e.*, the "**Era of the Flight.**" The "Flight" referred to is that of MuḤammad the Prophet, who fled from Mecca to Madīna to escape from the cabals which were made against him in that city. He left Mecca on the fourth day of the month Rabi al-Awwal, and arrived at Madīna eight days later. The fourth day of Rabi al-Awwal is, according to Caussin de Perceval, the true equivalent of **June 19—20**, the MuḤammadans beginning their day at sunset; MuḤammadans, however, prefer to declare that the Flight took place on **Friday, July 16th, 622.**

The **years of the Hijra** are Lunar years, each of which has nearly 11 days less than the solar year. The Hijra's course is divided into cycles of 30 years, of which 19 are common years, each one being composed of 354 days, and 11 are intercalary years, which have 355 days each. The 1st, 3rd, 5th, 7th, and 11th months of the Lunar year have each 30 days, and the other six months of the year have 29 days each, except in an intercalary year, when the twelfth

month has a thirtieth day. The eleven intercalary years are the 2nd, 5th, 7th, 10th, 13th, 16th, 18th, 21st, 24th, 26th, and 29th of each cycle of 30 years. The average length of a year is taken at  $354\frac{11}{30}$  days, the twelfth part of which is  $29\frac{1}{3}\frac{11}{30}$ , thus approaching nearly to the true lunation, there being (as is asserted) a difference of but 3 seconds of time, which will not amount to a day in less than 2,260 years. The months of this era, like ours, consist of weeks, each day of which begins in the evening after sunset, and is termed by the Catholic Church *ferial*; thus our Sunday is the first feria of the Muḥammadan week, and our Saturday the seventh *feria*.

A.D. 632. **The Khalifa Abû Bakr.** The death of Muḥammad the Prophet took place on 8th June, A.D. 632.

A.D. 634. **The Khalifa 'Omar.**

A.D. 640. **'Amr ibn al-Âṣi conquers Egypt.** 'Amr began his expedition against Egypt with about 4,000 men, but the Khalifa Omar sent him reinforcements, and by the time the famous general arrived at 'Arîsh his army numbered 16,000 men. Having vanquished the garrison at Pelusium, he marched along the Pelusiac branch of the Nile, and passed by way of Bubastis to Heliopolis. A truce of four days was obtained for George, the Muḥawḳis, the governor of Upper Egypt, by the Coptic Patriarch Benjamin, and it seems that the Egyptian official, who was a Jacobite Copt, and a hater of the ruling class in Egypt, greatly aided the Arab general. The Arabs moved on towards Memphis, and soon after, under Zubêr, 'Amr's colleague, made a general assault upon the fortress of Babylon, scaled the walls, and so became masters of the capital of Upper Egypt. George, the Muḥawḳis, arranged the details of the capitulation, and a capitation tax of two dînârs for every male adult, besides other payments. 'Amr then marched on Alexandria, and as the Greeks took to their ships and fled,

George, the Muḳawḳis, who had gone to Alexandria after the fall of Babylon, offered to capitulate on the same terms as he had made for that city. 'Amr returned to Memphis, and made the head-quarters of the army at Fustât, near which the modern town of Cairo has grown up. 'Amr refused to possess himself of any land, and he was not even given a site whereon to build a house. One of his most useful works was to reopen the old canal which ran from Belbês through the Wâdî Ṭûmilât to the Bitter Lakes, and thence to the Red Sea; by this means it was possible to convey corn which had been loaded into ships at Memphis from that city into Yeubô, the port of Madîna in Arabia, without transhipment. This canal was in use for about eighty years, when it became silted up. After the second siege of Alexandria (A.D. 664) the Arabs made Fustât the capital of Egypt. Mr. Butler has proved that Al-Muḳawḳis is no other than Cyrus, who was appointed Patriarch and Governor of Alexandria by Heraclius after the recovery of Egypt from the Persians.

A.D. 644. 'Othmân. The governor of Egypt was 'Abd-Allâh ibn Sa'ad.

A.D. 656. 'Ali.

## I. 'UMAYYAD KHALIFAS.

(Who lived at Al-Fustât.)

A.D. 661.	Mu'âwiyah.	A.D. 685.	'Abd-al-Malik.
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A.D. 680.	Yazid I.	A.D. 705.	Al-Walid I.
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A.D. 683.	Marwân I.	A.D. 715.	Sulêman.
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A.D. 717.	'Omar ibn 'Abd al-'Aziz.		
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A.D. 720.	Yazid II.	A.D. 742.	Al-Walid II.
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A.D. 724.	Hishâm.	A.D. 744.	Yazid III.
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Ibrahim.

Marwân II., the last of the 'Umayyad dynasty, was put to death in Egypt.

## II. THE 'ABBÂSID KHALÎFAS

(Who lived at Ḥamra al-Ḳuṣwâ near al-Fuṣṭât).

A.D. 750. <b>As-Saffâḥ.</b>		A.D. 775. <b>Al-Mahdi.</b>
A.D. 754. <b>Al-Manṣûr.</b>		A.D. 785. <b>Al-Hâdi.</b>
A.D. 786. <b>Hârûn ar-Rashid.</b>		A.D. 809. <b>Al-Amin.</b>
A.D. 813. <b>Al-Ma'mûn.</b> He visited Egypt and opened the Great Pyramid.		
A.D. 833. <b>Al-Mu'taṣim.</b>		A.D. 861. <b>Al-Muntaṣir.</b>
A.D. 842. <b>Al-Wathîḳ.</b>		A.D. 868. <b>Al-Musta'in.</b>
A.D. 847. <b>Al-Mutawakkil.</b>		A.D. 866. <b>Al-Mu'tazz.</b>

## III. ṬÛLÛNID KHALÎFAS.

(This Dynasty lasted 37 years and 4 months.)

A.D. 868. **Aḥmad ibn Ṭûlûn** was born in 835, and came to Egypt in 868; he died in 884. He was a man of considerable learning, and was renowned for his knowledge of Arabic grammar and literature; his power of work was great, and he was just as well as generous. He arrived in Egypt a poor man, and when he died he left behind him a sum of money equal to £2,500,000, and yet he never increased the taxes on the people. He crushed three rebellions in Egypt, conquered Mesopotamia, and made Egypt an absolutely independent State. In 870 he built the suburb of Cairo, called Al-Ḳaṭâi, which covers an area of one square mile. He built a splendid palace under the old "Dome of the Air," and he supplied it with water by an aqueduct. His famous mosque was built on the top of the rocky hill of Yeskhour, on the spot where God is supposed to have talked with Moses. It contains true pointed arches, was built of new materials instead of old ones stolen from Christian churches, etc., and its 300 arches and pillars are built of brick. Its total cost was over £63,000.

A.D. 833. **Abû'l-Gêsh Khumârawêyh**, the second of Ṭûlûn's seventeen sons, succeeded his father. In the battle against the Turkish Governors of Môşul and Anbâr he was seized with panic and fled, but his General, Sa'ad al-A'sar, stood firm, and eventually entered Damascus in triumph. Subsequently Khumârawêyh defeated his enemies in two pitched battles. He enlarged the suburb of Al-Ḳaṭâi, and made a beautiful garden of the Mêdân. He filled his "golden house" with pictures of himself, his wives, and his singers, and slept upon an air bed, which was laid upon a lake of quicksilver nearly 100 feet square. He was murdered by his slaves at Damascus in 896.

A.D. 896. **Abû'l-'Asâkir Gêsh** murdered three of his uncles, and was himself murdered a few months later.

**Abû Mûsâ Hârûn** succeeded when a boy of fourteen; he was murdered by Shêbân, son of Ṭûlûn, at 'Abbâsa, a small town on the Syrian frontier, in 904. On January 10th, 905, Muḥammad ibn Sulêmân, the General of the Khalîfa of Baghdâd, marched into the suburb of Ḳaṭâi, put all the black troops to the sword, burnt their headquarters, and destroyed the beautiful buildings everywhere. For four months murder, lust, and rapine reigned, and then Shêbân and all the other descendants of Ṭûlûn were deported to Baghdâd and kept prisoners.

A.D. 905. **Muhammad al-Khalangi** entered Al-Fustât; he ruled Egypt for eight months, but was betrayed to the Khalîfa's Government and taken to Baghdâd, where he was executed in May, 906.

#### IV. THE FĀṬIMID KHALĪFAS.

A.D. 909. **Al-Mahdi**. He died in 934.

A.D. 910. **Tekin al-Khâssa**.

A.D. 914. **Khubâsa**, the Fâṭimid General, captured Alexandria.

- A.D. 915. Dhukâ ar-Rûmî.  
 A.D. 919. Restoration of Tekîn.  
 A.D. 921. Maḥmûd ibn Ḥamal (3 days).  
 A.D. 921. Restoration of Tekîn (a few days).  
 A.D. 921. Hilâl ibn Badr.  
 A.D. 923. Aḥmad ibn Kêghalagh.  
 A.D. 924. Restoration of Tekîn.  
 A.D. 933. Muḥammad ibn Tekîn.  
 A.D. 934. Al-Kâ'im. He died in 946.  
 A.D. 935. Muḥammad ibn Tughg became master of Egypt; he died at Damascus, and was buried in Jerusalem. He is best known as the **Ikhshîd**. He laid out the beautiful "Garden of Kâfûr" near the modern bazaar of the brassworkers.

- A.D. 945. Al-Manşûr. He died in 953.  
 A.D. 946. Abû'l'-Ḷâsim.  
 A.D. 961. Abû'l'-Hasan 'Ali.  
 A.D. 965. Abû'l'-Misk Kâfûr, the black tutor of two of the Ikhshîd's sons; he died in 968.

A.D. 969. **Al-Mu'izz** was the first Fâṭimid ruler of Egypt; he belonged to the Shî'a section, *i.e.*, the "free-thinkers" among the Muḥammadans, who think that the succession to the Prophet's office belonged to 'Ali, the husband of Muḥammad's daughter Fâṭma, and father of Muḥammad's only male descendants. He was an able and prudent ruler. The general of Mu'izz was **Gawhar**, who **founded** the new capital Al-Ḷâhira,\* *i.e.*, **Cairo**, and built the mosque Al-Azhar. Mu'izz died in 975.

A.D. 975. **Al-'Azîz**. Great peace and prosperity in Egypt.

A.D. 996. **Al-Ḥâkim** was a social and religious madman. He founded a hall of science, and established an

\* الْقَاهِرَة



observatory on the Muḳaṭṭam Hills. He declared that he was an Incarnation of God, and he founded the sect of the **Druzes**. He was murdered about February 13, 1021.

A.D. 1021. **Zâhir** died of the plague in 1036.

A.D. 1036. **Ma'add** or **Abû Tamîm Ma'add al-Mustansîr-b-illâh**; in his reign Palestine and Syria were lost to Egypt.

A.D. 1094. **Al-Musta'li**.

A.D. 1101. **Abû-'Alî al-Manşûr**.

A.D. 1131. **Al-Ḥâfiz**. | A.D. 1149. **Az-Zâfir**.

A.D. 1154. **Al-Fâiz**.

A.D. 1160. **Al-Âḍid** was the last of the Faṭimid Khalīfas.

A.D. 1169. **Şalâḥ ad-Din**, or **Saladin**; born at Tekrît 1137, died 1193. He built the great walls of Cairo and the **Citadel**, and his architect **Ḷarâkûsh** excavated the famous **Well** there, which is 280 feet deep. He also built the **Gîzah Dyke**.

## V. THE AYYÛBID DYNASTY OF EGYPT.

Saladin's successors were:—

A.D. 1193. **Al-'Aziz 'Othmân**, his son.

A.D. 1198. **Al-Manşûr Muḳammad**.

A.D. 1200. **Al-Âdil Sêyf ad-Dîn**.

A.D. 1218. **Al-Kâmil Muḳammad**.

A.D. 1238. **Al-Âdil II**.

A.D. 1240. **Aş-Şâlih Ayyûb**, grandson of Saladin's brother.

A.D. 1249. **Al-Mu'azzam Tûrânshâh**.

A.D. 1250. **Al-Ashraf Mûsâ**.

## VI. THE FIRST MAMLÛKS.\*

A.D. 1249. **Louis IX** collected 2,800 French knights, 5,000 archers, and sailed for Egypt in 1,720 ships. He took Damietta, and marched on to Manşûra, but here some 1,500 of the flower of his army were killed. Subsequently he retreated to Damietta, but the Saracens pursued him and annihilated the Christian army. It is said that 30,000 Crusaders were slain. King Louis and the remainder of his army were held at ransom for 10,000,000 francs, but Tûrânshâh is said to have reduced this sum by one-quarter.

The **Mamlûks** derive their name from the fact that they were originally slaves, who were either purchased or captured in war. The **Bahri Mamlûks**, *i.e.*, "the white slaves of the river," were thus called because they lived on the Island of Rôḍa, opposite Fustât. The 25 Bahri rulers were :—

**Sheger ad-Durr**, a Queen.

A.D. 1250. **Al-Mu'izz Aybek**. He was murdered in his bath by his wife in 1257.

A.D. 1257. **Al-Manşûr 'Ali ibn Aybek**. He was deposed in November, 1259.

A.D. 1259. **Al-Muzaffar Kutuz**. He conquered the Mongols, who were led by Hûlûgû. He was murdered in October, 1260.

A.D. 1260. **Az-Zâhir Rukn ad-din Bêbars**. He was the first Mamlûk Sulţân. He died in July, 1277.

A.D. 1277. **As-Sa'id Baraka Khân**. He abdicated the throne, and died in 1280.

A.D. 1279. **Al-Âdil Selâmish**. He was deposed.

A.D. 1279. **Al-Manşûr Ḳalâ'ûn**. He built the Mârîstân (completed in 1284). He died in his tent in 1290.

\* Singular *mamlûk* مَمْلُوكْ plural mamâlik مَمَالِيكْ.

A.D. 1290. **Al-Ashraf Khalil.** He captured 'Akka (Acre), May 18th, 1292. He was murdered in 1293.

A.D. 1293. **An-Nâsir Muḥammad.** He was deposed in a year, but restored in 1298 and 1309.

A.D. 1294. **Al-'Âdil Ketbughâ.** A terrible famine occurred in his reign.

A.D. 1296. **Al-Manṣûr Lâjin.** He was murdered in January, 1299.

A.D. 1298. **An-Nâsir** (second reign). Deposed for 10 years.

A.D. 1308. **Al-Muzaffar Bêbars II.** He abdicated and was shut up in prison in Gaza.

A.D. 1309. **An-Nâsir** (third reign). Reigned for 30 years more. He died in June, 1341.

A.D. 1341. **Al-Manṣûr Abû Bakr.**

A.D. 1341. **Al-Ashraf Kûjûk.**

A.D. 1342. **An-Nâsir Aḥmad.**

A.D. 1342. **Aş-Şâliḥ Ismâ'il.**

A.D. 1345. **Al-Kâmil Sha'bân.**

A.D. 1346. **Al-Múzaffar Ḥaggi.**

A.D. 1347. **An-Nâsir Ḥasan.** In his reign the plague attacked Egypt, and 10,000 to 20,000 people died in Cairo in one day. The prices of provisions rose to fabulous heights, and misery and starvation were universal.

A.D. 1351. **Aş-Şâliḥ Şâliḥ.**

A.D. 1354. **An-Nâsir Ḥasan** (second reign).

A.D. 1361. **Al-Manṣûr Muḥammad.**

A.D. 1363. **Al-Ashraf Sha'bân.**

A.D. 1376. **Al-Manṣûr 'Ali.**

A.D. 1381. **Aş-Şâliḥ Ḥaggi.** He was deposed in 1382 by Barḳûk, who founded the dynasty of the Burgî or Circassian Mamlûks.

A.D. 1389. **As-Şâliḥ Ḥaggi** (second reign).

## VII. THE BURGITE CIRCASSIAN MAMLŪKS.

THE **Burgi Sultāns** were all Circassians, with the exception of two, **Khūshkadam** and **Timūrbughā**, who were of Greek origin.

The Circassian Mamlūks obtained the name of "Burgite," because the founders of their dynasty were quartered in the "Burg," or Citadel.

A.D. 1382. **Az-Zāhir Barḡūḡ.** He died in 1399.

A.D. 1399. **Farag.**

A.D. 1405. **'Abd al-'Aziz.**

A.D. 1405. **Farag** (second period of rule). He was executed in 1412, and his body cast on a dung-heap.

A.D. 1412. **Al-Musta'in.**

A.D. 1412. **Al-Mu'ayyad.** | A.D. 1421. **Aḥmad.**

A.D. 1421. **Sayf-ad-din Ṭaṭar.**

A.D. 1421. **Aṣ-Ṣāliḥ Muḥammad.**

A.D. 1422. **Bars-Bey** captured Cyprus in 1426; he died in 1438.

A.D. 1438. **Al-'Aziz Yūsuf.**

A.D. 1438. **Gakmaḡ** persecuted the Jews and Christians; he died in 1453, aged 80.

A.D. 1453. **'Othmān** was deposed after a rule of six weeks.

A.D. 1453. **Sēyf ad-Din Īnāl.**

A.D. 1461. **Al-Mu'ayyad Aḥmad** abdicated.

A.D. 1461. **Khūshkadam**, the Greek, abdicated.

A.D. 1467. **Yel-Bey**, called the "madman," was deposed after a rule of two months.

A.D. 1467. **Timūrbughā**, a learned man, who was deposed, but allowed to live at Damietta.

A.D. 1468. **Ḳâ'it Bey** built two mosques, and restored many monuments. The plague visited Egypt in 1492, and 12,000 people died in one day in Cairo. Ḳâ'it-Bey died in 1496.

A.D. 1496. **An-Nâşir Muḥammad.**

A.D. 1498. **Ḳânsûh.** | A.D. 1500. **Ganbalât.**

A.D. 1501. **Tûmân Bey.**

A.D. 1501. **Ḳânsûh al-Ghûri** was killed at the battle of Aleppo, August 24th, 1516.

A.D. 1516. **Al-Ashraf Tûmân-Bey** was hanged on April 14th, 1517, when the Turks occupied Cairo. The last Abbâsid Khalifa of Egypt, Mutawakkil, died in 1538, having bequeathed his title and rights to the Sulṭân of Turkey. Thus Egypt became a province of the Turkish Empire.

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## TURKISH RULE IN EGYPT.

A D. 1517. Tûmân Bey is deposed by **Selim I.** of Constantinople, and Egypt becomes a Turkish Pashalik. Soon after his conquest of Egypt, Selim divided the country into twenty-four provinces, over each of which he appointed a local governor; these governors were placed in subjection to a Pâsha, who, with the help of a council of seven Turkish officials, ruled the country. One of the twenty-four governors was elected to the important office of "**Shêkh al-balad,**" or governor of the metropolis, a post which was greatly coveted by his colleagues when they saw what frequent opportunities were enjoyed by him of "squeezing" the natives, and of making himself a rich man. This system worked well for a time, but as the power of Turkey declined, so the power of her nominees the Pâshâs of Egypt declined, and at length the twenty-four local governors became the actual rulers of Egypt, for the revenues of the country were

in their hands, and they paid the Turkish Pâshâ his salary. Selîm sent one body of troops up the Nile to occupy the Northern Sûdân, and these took possession of the country so far south as Gebel Barkal. They built fortresses at Ibrîm, Sarras, Khandak, Donçola, and Marawi, and on several islands in the Nile, *e.g.*, Sâi, and their descendants ruled the country until it was conquered by Muḥammad 'Alî. Selîm sent another body of soldiers to seize the Eastern Sûdân, and these entered the country by way of Sawâkin and Maşawa. They marched to Sennaar, on the Blue Nile, where they found the newly established Fûng Kingdom. The Fûngs succeeded in making the Turks think they were Arabs and good Muslims, whereupon Selîm's soldiers withdrew. Subsequently a quarrel broke out between the Turks of the Northern Sûdân and the Fûngs, and the latter marched an army to a place near Khandak. In the fierce fight which followed the Turks were victorious, and the Fûngs fled, and did not again attempt to rule the Northern Sûdân.

A.D. 1771. **'Ali Bey**, a slave, obtains great power in Egypt. He was accused of entering into a conspiracy against the Sultân at Constantinople, and a messenger was sent to Egypt to bring back 'Ali Bey's head. 'Ali caught and slew the messenger, and having called his colleagues together, drove out the Pâshâ and declared Egypt independent. He was poisoned by **Muḥammad abû-Dhabab**, a man on whom he had showered favours.

A.D. 1773. **Ismâ'il, Ibrâhîm, and Murâd** strive for the mastery over Egypt. When Murâd became ruler, a Turkish army invaded Egypt and seized Cairo, and attempted to follow the rebel (Murâd) into Upper Egypt.

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## FRENCH RULE IN EGYPT.

A.D. 1798. **Napoleon Bonaparte** lands near Alexandria with an army of 36,000 men (July 1); storming of Alexandria (July 5); Murâd meets the French in battle at Embâbeh, opposite Cairo, with 60,000 men, but is beaten, and about 15,000 of his men are killed. This fight is commonly called the **Battle of the Pyramids**. A few days later **Nelson** destroyed the French fleet in Abuķir Bay.

A.D. 1799. Destruction of the Turkish army by the French at Abuķir.

A.D. 1800. Sir Sydney Smith signs a treaty at Al-'Arish granting General Kléber's army permission to leave Egypt (February 24), but as he had to admit later that he had exceeded his powers, and that the British Government demanded the surrender of the whole French army as prisoners of war, Gen. Kléber attacked the Turks at the village of Maṭariyah, and is said to have routed 70,000 men, an army six times as large as his own. A few months later Kléber was assassinated, and General Menou became commander-in-chief of the French army in Egypt.

A.D. 1801. Sir Ralph Abercromby lands at Abuķir Bay with 17,000 men (March 8); battle of Alexandria and defeat of the French (March 21); the French capitulate at Cairo (June 27); the French capitulate at Alexandria (August 30); evacuation of Egypt by the French (September).

A.D. 1803. England restores Egypt to the Turks. As soon as the English left Egypt, severe conflicts took place between two Turkish parties in the country, the Albanians and the Ghuzz; to the former belonged Muḥammad Ali.



## MUḤAMMAD 'ALÎ AND HIS FAMILY.

A. D. 1805. **Muḥammad 'Alî** is elected Pâsha of Egypt by the people. His election was afterwards confirmed by the Porte. He was born at Cavalla, a small town on the sea-coast of Albania, in 1769, and he served in the Turkish army at an early age. He was sent with a body of troops to fight against the French, and enjoyed at that time the rank of major (*bimbashi*); he married the daughter of the governor of his native town, and by her had three sons, **Ibrâhîm**, **Tusûn**, and **Ismâ'il**.

A. D. 1807. General Fraser arrives at Alexandria with 5,000 British troops (March 17), but being unsuccessful in his mission, he evacuated Alexandria on September 14.

A. D. 1811. **Assassination of the Mamlûks** by Muḥammad 'Alî. These unfortunate men were invited by Muḥammad 'Alî to attend the investiture of his son Tusûn with a garment of state at the Citadel on March 1. When they arrived they were graciously received and led into the Citadel, but as soon as they were inside the gates were closed and Muḥammad 'Alî's soldiers opened fire upon them; about 470 of the Beys and their followers were murdered, and of all who entered, only one is said to have escaped. The Mamlûks then fled into Upper Egypt and Nubia, where they raided the villages and pillaged caravans. They met with stout resistance on the part of the natives, but they succeeded in fortifying certain positions, and at length Muḥammad 'Alî was obliged to send troops to punish them.

A. D. 1820. Expedition to the Sûdân led by Ismâ'il, who was burned to death at Shendî by an Arab shêkh called Nimr (1822). **Kharṭûm founded**.

A. D. 1821. Muḥammad 'Alî sends about 8,000 troops to assist the Turks against the Greeks. In 1824 a **false Mahdi** appeared near Thebes, with about 25,000 followers,

but nearly all of them were massacred by the Government troops.

A.D. 1831. Invasion of Syria by Ibrâhîm, son of Muḥammad 'Alî. Acre was invested on November 29, but was not captured until May 27, 1832. Ibrâhîm was victorious at Emesa on July 8, he defeated Rashîd Pâshâ, and destroyed the Turkish fleet so completely that Constantinople was in imminent danger of capture. In 1833 the whole of Syria was ceded to Muḥammad 'Alî, and the rule of his son Ibrâhîm was firm but just. In 1839 war again broke out between the 'Turks and Egyptians, and two years later Syria was given back to the former. In 1847 Muhammad 'Alî visited Constantinople, and soon after his reasoning powers became impaired.

A.D. 1848. Ibrâhîm is appointed to rule Egypt on account of his father's failing health. He died after the reign of a few months, but Muḥammad did not die until August 3, 1849. Muḥammad 'Alî was an able ruler, and one who, after a fashion, had the interest of his country at heart. He created an army and a navy, and established equitable laws for collecting the revenues; he founded colleges of various kinds, and also the famous Bûlâk printing press. There is no doubt that but for the obstacles placed in his way by the British Government, and its interference, he would have freed Egypt entirely from Turkish misrule. His health and spirits were broken by England when she reduced his army to 18,000 men and forbade him to employ his fleet, which rotted away as it lay inactive at Alexandria. The policy which he inaugurated in the Sûdân led to the depopulation of the country, and produced the state of affairs which made the Mahdî's revolt possible.

A.D. 1849. 'Abbâs Pâshâ, the son of T'usûn, the son of Muḥammad 'Alî, succeeds Ibrâhîm. He was an incapable ruler, and is said to have been strangled at Benha in July, 1854.

A.D. 1854. **Sa'id Pâshâ**, the fourth son of Muḥammad 'Alî, becomes ruler of Egypt. Though not a strong ruler, he was a just man, and he will be chiefly remembered for having abolished a number of cruel monopolies. In many particulars he sought to carry out his father's plans, and first and foremost among these must be mentioned the building of railways in the Delta, and the enlarging of the canals with the view of improving irrigation and of facilitating communication. He it was who supported the project of making the **Suez Canal**, and he gave M. de Lesseps the concession for it. He founded the **Bûlâk Museum**, and encouraged excavations on the sites of the ancient cities of Egypt.

A.D. 1863. **Ismâ'il**, son of Ibrâhîm Pâshâ, and grandson of Muḥammad 'Alî, becomes the ruler of Egypt; he was born in 1830, and by a decree of the Sulṭân, dated May 14, 1867, was made "Khëdîve" \* of Egypt. In the early years of the rule of this remarkable man everything seemed to go well, and the material welfare of the country of Egypt appeared to be secured. Apparently Ismâ'il was straining every nerve to rule his country according to Western ideas of justice and progress. Railways were built, schools were opened, trade of every kind was fostered, and agriculture, upon which the prosperity of Egypt depends, was encouraged to a remarkable degree. The making of the Suez Canal, which was begun in 1859, was carried on with great zeal under his auspices (as well as the Fresh Water Canal, which was begun in 1858 and finished in 1863), and the work was successfully accomplished in 1869. But the various enterprises in which he embarked cost large sums of money, and towards the end of 1875 his liabilities amounted to £77,667,569 sterling. The salaries of the officials were in arrear, and the Treasury bills were

\* The Arabic form of the title is <sup>خديوي</sup> *Khudêwty*.

shunned by all. In this year he sold 176,602 Suez Canal shares to the British Government for £3,976,582 sterling; these shares are now worth over 25 millions sterling. In 1878 M. Waddington, the French Minister of Foreign Affairs, urged Lord Derby to co-operate with France in an attempt to put the finances of Egypt on a sounder base, and a Commission of Inquiry was instituted by the Decree of March 30, under the presidency of Mr. Rivers Wilson. In April Ismâ'il was obliged to find the sum of £1,200,000 to pay the May coupon of the Unified Debt, and it is said that he did so by the familiar process of "squeezing" the native. The labours of the Commission proved that "the land tenures were so arranged that the wealthier proprietors evaded a great portion of the land tax, and the system of forced labour was applied in a way which was ruinous to the country." (Royle, *Egyptian Campaigns*, p. 6.) Ismâ'il had built himself palaces everywhere, and he and his family had become possessed of one-fifth of the best of the land of Egypt. The taxes were collected with great cruelty and injury to the native, and peculation and bribery were rampant everywhere. In August of this year a Cabinet was formed with Nubar Pâshâ at the head, with Rivers Wilson as Minister of Finance, and M. de Balignières as Minister of Public Works. At this time Ismâ'il announced that he was, in future, determined to rule the country through a Council of Ministers. It must be remembered that the debt of Egypt at this time was about £90,000,000.

A.D. 1879. On February 18th, 1879, Nubar Pâshâ and his Cabinet were, owing to the machinations of Ismâ'il, mobbed by about 2,500 officers and men at the Ministry of Finançe, but at the critical moment Ismâ'il himself appeared, and the uproar ceased. At the same time, however, he told the European Consuls-General that unless more power were given to him he would not be answerable for what might happen. Soon after this he issued a Decree

to raise the number of men in the army to 60,000, and in April he reduced the interest on the Debt. When Nubar Pâshâ resigned his office, Ismâ'il appointed his own son Tawfîk as Prime Minister, but soon after this he dismissed the whole Cabinet and appointed a set of native Ministers with Sherif Pâshâ as Prime Minister. As the result of this truly Oriental proceeding, England and France, after much hesitation, demanded the deposition of Ismâ'il from the Sulţân. About this time Ismâ'il sent large bribes to the Sulţân, but these availed him nothing, and on June 25th Mr. Lascelles, the British Consul-General, and M. Tricon, the French Consul-General, together with Sherif Pâshâ, waited upon Ismâ'il to inform him that he must at once abdicate in obedience to the orders of his sovereign master, the Sulţân, which had been received from Constantinople. Ismâ'il of course refused to do this, but about 10.30 a.m. a telegram addressed to Ismâ'il Pâshâ, late Khedive of Egypt, was received at the Abdin Palace, and it was taken to him by Sherif Pâshâ, who called upon his master to resign in favour of **Tawfîk** Pâshâ. Almost at the same hour Tawfîk received at the Ismâ'îlyya Palace a telegram addressed to Muḥammad Tawfîk, Khedive of Egypt, and when he went to the Abdin Palace with Sherif Pâshâ, who had come from there to tell him about the telegram to Ismâ'il, he found his father ready to salute and to wish him better fortune than he himself had enjoyed. On Monday, the 30th of June, Ismâ'il left Egypt in the Khedivial yacht for Smyrna, taking with him a large sum of money and about 300 women; in 1887 he settled in Constantinople, where he died in 1895. Under Tawfîk's rule the Control was restored, and on September 4 Riaz Pâshâ became Prime Minister.

A.D. 1880. Commission of Liquidation appointed, and a number of reforms, including a reduction of the taxes, are made.

A.D. 1881. A rebellion headed by Aḥmad Arabi or "Arabi Pâshâ" and others breaks out. Arabi was born in the year 1840 in Lower Egypt, and was the son of a peasant farmer. He offended Ismâ'îl, and was accused of malpractices and misappropriation of army stores, but this the despot forgave him, and promoted him to the rank of colonel, and gave him a royal slave to wife. Arabi was the leader of a secret society, the aim of which was to free Egypt from foreign interference and control, and to increase the army, and make Tawfiḳ appoint an Egyptian to the office of Minister of War in the place of Osmân Rifki. These facts coming to the notice of the authorities, Arabi and two of his colleagues were ordered to be arrested, and when this had been done, and they had been taken to the barracks in Cairo for examination, the soldiers who were in their companies rushed into the rooms and rescued them. The rebel officers and men next went to the palace where Tawfiḳ was, and compelled him to grant their requests, and to do away with the cause of their dissatisfaction.

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## BRITISH RULE IN EGYPT.

A.D. 1882. On February 2 of this year Tawfiḳ was called upon to form a new Cabinet, and Arabi became Minister of War, and Maḥmûd Sami was appointed President of the Council; Arabi was created a Pâshâ by the Sultân and his power became paramount. In May a serious dispute arose between Arabi and his colleagues and the Khedive; and on the 19th and 20th three British and three French vessels arrived at Alexandria. On May 25th the Consuls-General of England and France demanded the resignation of Maḥmûd Sami's Cabinet, and the retirement of Arabi from the country. These demands were conceded on the following day, but shortly after Tawfiḳ reinstated Arabi, with the



view of maintaining order and the tranquillity of the country. "On June 3 three more British and three more French warships arrived at Alexandria. On June 11 a serious riot broke out at Alexandria; and the British Consul was stoned and nearly beaten to death, and Mr. Ribton, a missionary, and a British naval officer and two seamen were actually killed." The massacre had been threatened by Maḥmūd Sami, and the riot was pre-arranged, and the native police and soldiery were parties to the murders of the Europeans which took place on that day; Mr. Royle (*Egyptian Campaigns*, p. 54) estimates the number of Europeans killed at 150. On June 25 the Sultân decorated Arabi with the Grand Order of the Medjidieh! On July 11 at 7 a.m. the **bombardment of Alexandria** was begun by H.M.S. "Alexandra" firing a shell into the newly made fortifications of the city, and the other British ships, "Inflexible," "Superb," "Sultan," "Téméraire," "Invincible," "Monarch," and "Penelope," soon after opened fire. After the bombardment was over the city was plundered and set on fire by the natives, and an idea of the damage done may be gained from the fact that the Commission of Indemnities awarded the claimants the sum of £4,341,011 sterling (Royle, *op. cit.*, p. 102). On July 14th British seamen were landed to protect the city, and on the 15th many forts were occupied by them. Early in August Arabi was removed from his post, and he at once began to prepare to resist the English soldiers who were known to be on their way to Egypt; on August 15 Sir Garnet Wolseley arrived in Egypt; on the 18th the British fleet arrived at Port Saïd; on the 20th the British seized the Suez Canal, and the British Government was declared by M. de Lesseps to have paid to him £100,000 for loss of business! (Royle, *op. cit.*, p. 152). On September 13 Sir Garnet Wolseley was victorious at **Tell al-Kebir**, at a cost of about 460 British officers and men; the Egyptians lost



about 2,000, and several hundreds were wounded. On the 15th Cairo was occupied by the British, and the 10,000 Egyptian soldiers there submitted without fighting. On December 26th Arabi left Egypt for exile in Ceylon.

A.D. 1883. A rebellion led by the **Mahdi** breaks out in the Sûdân. The Mahdî was one **Muḥammad Aḥmad**, a carpenter, who was born between 1840 and 1850; his native village was situated on an island near Arḳô, in the province of Donḳola, and, though poor, his parents declared that they belonged to the *Ashraf*, or "nobility," and claimed to be descendants of Muḥammad the Prophet. His father was a religious teacher, and had taught him to read and write. He studied at Berber under Muḥammad al-Khêr, and later at Kharṭûm under the famous Shêkh Muḥammad Sherîf, and when he became a man he led a life of great asceticism on the Island of Abba in the White Nile. His piety and learning secured for him a great reputation in the Sûdân, and the greater number of the inhabitants sided with him in a serious quarrel which he had with Muḥammad Sherîf. He wandered about preaching against the Christians, and he declared that the decay in the Muḥammadan religion was due to the contact of Arabs with Christians, that true faith was dead, and that he was deputed by God to restore it. He then attached a number of important people to himself, and having retired to Abâ, or Abba Island, he declared himself to be the "Mahdî," or the being whose advent had been foretold by Muḥammadan writers, who would restore the religion of the Arabs to its former purity. In July, 1881, Rauf Pâshâ, the Governor-General of the Sûdân, sent for him to come to Kharṭûm, but the Mahdî refused, and six weeks later he and his followers defeated the Government troops which had been sent to bring him, and slew half of them. In December he defeated Rashîd Bey, the Governor of Fâ-Shôda (now called Kôdôk), and slew nearly all the 400 soldiers whom he

had with him at Geddîn. In April, 1882, **Giegler Pâshâ**, the temporary Governor-General, next attacked the Mahdî, and under his able generalship considerable loss was inflicted on the rebels ; but on June 7 the Mahdî and his Dervishes massacred the combined forces of 'Abd-Allah and Yussuf Pâshâ, and in September he besieged Al-Obêd,\* which capitulated on January 17, 1883. In the same month Colonel **W. Hicks**, a retired Indian officer, was appointed head of the Army in the Sûdân, and on February 7 he left Cairo for Kharţûm *via* Berber, which he reached on March 1 ; in April he set out against the Dervishes, and on the last day of the month he defeated about 4,000 of them and killed about 500. On September 9 he set out with reinforcements for Duwêm, intending to recapture Al-Obêd, but early in November the Mahdî attacked his force of about 10,000 men with some thousands of soldiers from the old Egyptian Army, near Lake Rahad, it is said, and the gallant Englishman and his officers and men, who were suffering greatly from want of water, having been led into an ambush in the forest of Shekan by their treacherous guides, were cut to pieces. It has been discovered since that there was a large sheet of water less than a mile distant from the place where Hicks and his heroes fell. Thus the Mahdî became master of the Sûdân.

A.D. 1884. In February **Baker Pâshâ** set out with about 3,800 men to relieve Sinkat, but his motley troops were defeated at Tôkar, and about 2,400 of them slain, and thousands of rifles and much ammunition fell into the hands of the Dervishes. In January of this year **Charles George Gordon** (born January 28, 1833, murdered at Kharţûm a little before sunrise on Monday, January 26, 1885) was sent to Kharţûm to arrange for the evacuation of the Sûdân ; he left Cairo on January 26 and arrived there on February 18. On February 28, General **Graham**

\* More correctly 'Al-Ubayyâd.

defeated the Dervishes at **At-Teb**, and nearly 1,000 of them were slain. On March 13 he defeated **Osmân Dikna's**\* army at **Tamâi** and killed about 2,500 of his men; Osmân's camp was burnt, and several hundred thousand of the cartridges which had been taken from Baker Pâshâ were destroyed. On the 27th, Tamanib was occupied by Graham and then burnt. About the middle of April the Mahdî began to besiege Gordon in Kharṭûm, and preparations for a relief expedition were begun in England in August; this expedition was placed (August 26) under Sir Garnet Wolseley, who decided to attempt to reach Kharṭûm by ascending the Nile. This route made it necessary to travel 1,700 miles against the stream, and six Cataracts, and other natural barriers, made the progress extremely slow; General **Sir F. Stephenson**, the highest authority on the subject, advised the route *viâ* Sawâḳin and Berber, and by it troops could have entered Kharṭûm some months before Gordon was murdered. On the other hand, it has been urged that, as the town of Berber surrendered on May 26, the main reason for an advance along the Sawâḳin-Berber road was taken away (*Sudan Campaign*, Pt. I, p. 25). The expedition consisted of 7,000 men, and all of them had reached Wâdî Ḥalfah by the end of November. On December 2, the troops at Donḳola set out for Kôrti, which was reached by **Sir Herbert Stewart** on the 13th of the same month. Here it was decided to send a part of the force to Kharṭûm across the desert, *viâ* Matammah, and a part by way of the river. On December 30, Sir Herbert Stewart set out with about 1,100 officers and men, and on January 2 he seized the Gakdûl Wells, 95 miles from Kôrti; after one day he returned with the greater part of his force to Kôrti

\* *i.e.*, "Osman of the beard"; he is the son of a Turkish merchant and slave dealer who settled in the Eastern Sûdân early in the XIXth century.

(January 5) to fetch further supplies, having left 400 men at Gakdûl to build forts and to guard the wells. On the 8th, he again set out for Gakdûl, and on the 16th he reached a spot about four miles from the wells of **Abû K̄lea**,\* and 23 miles from Matammah; next day the famous battle of Abû K̄lea was fought, and 1,500 British soldiers defeated 11,000 Dervishes. The Dervishes succeeded in breaking the British square, but every one of them who got in was killed, and 1,100 of their dead were counted near it; their number of wounded was admitted by them to have been very large. On the 18th General Stewart moved on towards Matammah and, after a march which lasted all day and all night, again fought the Dervishes on the 19th, and killed or wounded 800; in this fight, however, he received the wound of which he died. On the 20th **Abû Kru**, or **Gubat**, was occupied by the British: on the 21st **Sir Charles Wilson** attempted to take Matammah, but the force at his command was insufficient for the purpose. On the 22nd the British soldiers began to build two forts at Abû Kru; on the 23rd Sir C. Wilson began to make ready the steamers, which had arrived from Kharṭûm three or four days before, to return to Kharṭûm to rescue Gordon; and on the 24th he set out with two steamers and twenty men. Four days later he came to Tûtî Island and found that Kharṭûm was in the hands of the Mahdî, whereupon he ordered his vessels to turn and run down the river with all speed; when they were out of the reach of the enemy's fire, Sir C. Wilson stopped them and sent out messengers to learn what had happened, and it was found that **Kharṭûm had fallen** on Sunday the 25th of January, and that **Gordon had been murdered** a little before sunrise on the 26th. His head was cut off and taken to the Mahdî, but his body was left in the garden

\* More correctly Abu Tliḥ **أبو تليح**, *i.e.*, a place abounding in acacia trees.

for a whole day, and thousands of Dervishes came and plunged their spears into it ; later the head was thrown into a well. The delay in sending back the steamers, with soldiers in them, from Gubat to Kharţûm had proved fatal, for owing to the loss of three or four precious days at that place Sir Charles Wilson's relief force arrived too late ! It was only after the Mahdî heard that the British were delaying that he began to move his troops across the river from Omdurmân to Kharţûm. On February 13 the British troops, including those which had marched with General Buller to Gubat, retreated to Abû Klea, and a fortnight later they set out for Kôrti, which they reached on March 1. The portion of the British troops which attempted to reach Kharţûm by river left Kôrti on December 28, 1884, and reached Berti on February 1, 1885, and on the 9th was fought the battle of Kirbikan, in which **General Earle** was shot dead. On the 17th the house, palm trees, and waterwheels of Sulêmân Wâd K̄amr, who murdered Colonel Stewart, were destroyed, and on the 24th, orders having been received to withdraw, the river column made ready to return to Kôrti, which was reached on the 8th of March. When it was seen that Lord Wolseley's expedition had failed to bring Gordon from Kharţûm, it was decided by the British Government to break the power of Osmân Diğna, and with this object in view the Sawâkin Expedition was planned. On February 17, 1885, the British Government made a contract with Messrs. Lucas and Aird\* to construct a railway of 4 feet  $8\frac{1}{2}$  inches gauge from Sawâkin to Berber. On the 20th General Graham was placed in command of the Sawâkin Field Force, which consisted of about 10,500 officers and men. On March 20 General Graham fought an action at Hashîn, and two days later a fierce fight took place at Tofrik, between Sawâkin and

\* See Parliamentary Paper, C-4325, 1885.

Tamâi. **General McNeill** was attacked by about 3,000 Dervishes, of whom 1,000 were killed, but the British loss was, relatively, considerable. In May the British Government recalled Graham's expedition, and abandoned the making of the railway to Berber, and thus Osmân Dikna was again able to boast that he had driven the English out of the country (Royle, *Egyptian Campaigns*, p. 436). On June 22, the **death of the Mahdî** occurred; he was succeeded by 'Abd-Allah, better known as the "**Khalifah.**" In July the last of the British troops of Lord Wolseley's expedition left Donçola; by the end of September nearly the whole country as far north as Wâdî Hâlfah was in the hands of the Mahdî, and it was seen that, unless checked the Dervishes would invade Egypt. General **Sir F. Stephenson** and General **Sir Francis Grenfell** attacked them at **Kôshah** and **Ginnis** on December 30, and about 1,000 of the Khalifah's troops were killed and wounded. This was the first serious check which the followers of the Mahdî received.

A.D. **1886.** Towards the close of this year Osmân Dikna withdrew from Sawâkin to Omdurmân, partly because the Arabs about Sawâkin had defeated his troops and occupied Tamâi, and partly because he hoped for much benefit from the Khalifah's attack on Egypt.

A.D. **1887.** In June, Osmân Dikna returned to Sawâkin with about 2,000 Baççârah Dervishes, but failed to move the people of the country; in the following month he returned to Omdurmân, but hearing that the Egyptian garrison at Sawâkin had been reduced, he returned with 5,000 men and determined to capture the city.

A.D. **1888.** On January 17, **Colonel** (now Lord) **Kitchener**, at the head of some friendly Arabs, attacked and captured the Dervish camp, but eventually the Dervishes re-formed and turned the Egyptian victory into a defeat. On December 20, **General Grenfell**, with rein-



forcements, attacked Osmân Diğna's troops and killed and wounded 500 of them.

A.D. 1889. In April **Wad an-Nagûmî\*** had advanced as far north as Hafir with about 5,000 men, and another 1,000 were at Sarras, only about 33 miles south of Wâdi Ḥalfah. On July 1, **Colonel Wodehouse**, with about 2,000 Egyptian soldiers, defeated the Dervishes, under Wad an-Nagûmî, at Argîn, near Wâdi Ḥalfah, killing 900 and taking 500 prisoners. On the 5th, General Grenfell left Cairo for the south with reinforcements, and made arrangements to meet the attack of Wad an-Nagûmî, who, undaunted by his defeat at **Argîn**, was marching north; and on August 1 this redoubtable warrior collected his force of 3,300 men and 4,000 followers on the hills to the south of Tushki, or Toski. On the 3rd General Grenfell disposed his British and Egyptian troops in such a way as to check the advance of Wad an-Nagûmî, who, however, only wished to get away and not to fight. He was at length forced to fight, and he fought bravely, but General Grenfell's tactics were so thoroughly well planned and carried out, that the Dervish force was completely routed and destroyed. About 1,200 were killed and 4,000 were taken prisoners, and the Egyptian loss only amounted to 25 killed and 140 wounded. The effect on the country was marvellous, for, as Mr. Royle says (*op. cit.*, p. 485), "the victory of **Toski** marked the turning point in the invasion, and was a shock to the cause of Mahdiism which it took years to recover." The Dervish reinforcements beat a hasty retreat, and the Khalîfah suspended all further operations for the invasion of Egypt.

A.D. 1890. Osmân Diğna continued to make raids upon Sawâkin from Tôkar.

A.D. 1891. In January Colonel (now Sir C.) **Holled-**

\* This name means "Son of the Stars."



**Smith** set out to attack Osmân Diğna, and on February 19 he routed the enemy at Tôkar, killing 700 men.

A.D. 1892-1895. Osmân Diğna continued to harass the Arabs round Sawâkin, and made raids wherever he thought he had any chance of success. On January 7, 1892, the Khedive, Tawfik Pâshâ, died after a short illness at Helwân, and he was succeeded by his eldest son, **Abbâs II. Hilmi**; the Imperial Firman from the Porte confirming his succession cost about £6,154, and was read on April 14. 'Abbâs Hilmi succeeded to the throne on January 8, 1892. He married Princess Ikbâl Hanem, and has offspring: Princess Amîna Hanem, born February 12, 1895; Princess Atiat-Allah-Hanem, born June 19, 1896; Princess Fathiah Hanem, born November 27, 1897; Prince Muğammad 'Abd Al-Munêm, heir apparent, born February 20, 1899; Princess Lutfia Hanem, born September 29, 1900; Prince 'Abd Al-Kâdar, born February 4, 1902. His brother, Muğammad 'Alî, was born October 28, 1875, and his sisters Khadîga Hanem and Nimet Hanem were born on May 2, 1879, and November 6, 1881. The Firman by which H.H. 'Abbas reigns is dated the 27th Sh'abân, A.H. 1309, and ordains that: **1.** All revenues of the Khedivate of Egypt shall be collected in the Sultân's name, but the Khedive shall have power to make all internal regulations and laws necessary for the well-being of the country. **2.** The Khedive shall have the power to conclude and renew Treaties, but all Conventions shall be communicated to the Porte before promulgation. **3.** He is master of the financial affairs of the country, but may not, except in certain cases, contract loans. **4.** He shall not transfer his privileges to others. **5.** He shall pay an annual tribute of £1,750,000. **6.** Money is to be coined in the name of the Sultân. **7.** The Army shall contain not more than 18,000 men. **8.** Colours and badges are to be the same as those of Turkey. **9.** The Khedive shall not build iron-

clads without the Porte's permission. **10.** He may confer rank up to that of Colonel, and on civilians up to *Sania*, inclusively. The Sultân defined the present Khedive's territories in accordance with the Firmans of A.H. 1257 and A.H. 1281, but this definition was modified by a telegram dated April 8, 1892. For the text of these documents see *Egypt* No. 3 (1906), p. 3 ff.

A.D. **1896.** In the early part of this year Osmân Diğna's forces were attacked and defeated with great loss by Colonel Lloyd, Major Sydney, and Captain Fenwick. On February 29 the Italians were defeated by the Abyssinians at Adua, and the garrison at Kasala was in imminent danger from the Dervishes. With a view of assisting Italy by making it necessary for the Dervishes to turn their attention elsewhere, the British Government determined to advance to 'Ukâshah and Donçola. In the hands of **General Kitchener**, who had succeeded **General Grenfell** as Sirdar of the Egyptian Army in April, 1892, the conduct of the new Sûdân Expedition was placed. On March 21 he left Cairo for the south, and the first serious skirmish between the Dervishes and Egyptians took place on May 1. Early in June the Sirdar divided his forces, and one column marched upon **Ferket** by way of the river, and another across the desert. On June 7 the two columns joined hands, and a fierce fight ensued. The Sirdar's arrangements were so skilfully made and carried out, that the Dervishes were utterly routed; they lost about 1,000 killed and wounded, and 500 were made prisoners. Among the killed were about forty of their chief men. The Egyptian loss was 100 killed and wounded. On September 19 the Sirdar occupied Hafir after a fight, and four days later the Egyptian troops entered Donçola; Dabbah, Korti, and Marawî were next occupied, and the country as far as the foot of the **Fourth Cataract** was once more in the hands of the Egyptians.

A.D. 1897. Early in this year the decision to make the **Wādî Halfah and Abû-Ḥamed Railway** was arrived at, for the Sirdar regarded it as absolutely necessary ; by this route 595 miles of difficult river transport would be avoided, and, besides this, the saving in the actual distance traversed would be 365 miles. When the railway had advanced considerably more than half way to Abû Ḥamed, **General Hunter** marched from Marawî to **Abû Ḥamed** and defeated the Dervishes, who held it in force, and occupied it on August 7. Of the Dervish garrison of 1,500 men, about 1,300 were killed and wounded. Soon afterwards the Dervishes evacuated Berber, which was entered by General Hunter on September 13. On October 31 the railway reached Abû-Ḥamed.

A.D. 1898. On April 8th, Good Friday, the Sirdar utterly defeated the great Dervish force under Maḥmûd in the **Battle of the Atbara** ; the Dervish loss was about 3,000 killed, and 2,000 were taken prisoners, while the Sirdar's loss was under 600 killed and wounded. The forces engaged on each side were about 14,000. On September 2nd the **capture of Omdurmân** and the **defeat of the Khalifah 'Abdu-Allahi** were accomplished by the Sirdar. The Khalifah's forces numbered at least 50,000, and those of the Sirdar about 22,000. The Dervish loss was at least 11,000 killed and 16,000 wounded, and over 4,000 were made prisoners ; the Sirdar's loss was rather more than 400 killed and wounded. The Khalifah escaped and fled south, having first taken care to bury his treasure ; the body of the Mahdî was removed from its tomb, and burnt, and the ashes were thrown into the Nile ; the head is said to be buried at Wādî Ḥalfah. The tomb was destroyed because, if left untouched, it would always have formed a centre for religious fanaticism and sedition. On Sunday, September 4, the Sirdar held a memorial service for General Gordon at Kharṭûm, when the British and Egyptian

flags were hoisted. On the 19th the Sirdar hoisted the Egyptian flag at **Fâ-Shôda**, which had been occupied by Major Marchand, the head of a French expedition, who sought to claim as a right a position on the Nile on behalf of France. The village of Fâ-Shôda is now known by the name of **Kôdôk**, which, strictly speaking, is the Dinka name of a neighbouring village.

A.D. 1899. On January 7th Colonel Nason occupied Fâ-Maka and Fâ-Zôglî. On January 25th Colonel Kitchener, brother of the Sirdar, set out to catch the Khalifah, who had fled towards Kordôfân, but his expedition failed for want of water. In November it was said that the Khalifah was at Gebel **Çadîr**, which lay to the north-west of Fâ-Shôda, on the west bank of the Nile, and about 160 miles from the river. The Sirdar pursued with a large force, but the Khalifah fled towards **Kharîûm**. On November 22 Colonel (now Sir) **F. R. Wingate** (now Sirdar of the Egyptian Army, and Governor-General of the **Sûdân**) pursued him to **Abâ Island** on the Nile, and learning that he was encamped at **Umm Dabrêkât**, attacked him on the 24th. After a fierce but short fight in the early morning, Colonel Wingate defeated the Khalifah, killing over 1,000 of his men, and taking prisoners 3,000. The Khalifah met his fate like a man, and seeing that all was lost, seated himself upon a sheepskin with his chief Emîrs, and with them fell riddled with bullets. The Egyptian loss was 15 killed and wounded. It was claimed that the death-blow had been given to Mahdiism by the defeat of the Dervishes at the Battle of Omdurmân, and the destruction of the Mahdi's tomb, but this was not true, for as the power of the Mahdi was believed to have been transferred to the Khalifah 'Abd-Allâh, the Dervishes regarded it as a real and living thing so long as 'Abd-Allâh was alive. Mahdiism did not die until he and his Amîrs were killed by Colonel Wingate on the memorable morning

of November 24. On December 17, Al-Obêd was occupied by Colonel Mahon, D.S.O. On December 22, Sir Reginald Wingate was appointed Sirdar and Governor-General of the Sûdân.

✠ On March 4 of this year, Mr. **John M. Cook**, the late head of the firm of Thomas Cook and Son, died at Walton-on-Thames. The services which he rendered to the Egyptian Government were very considerable. In the Gordon Relief Expedition his firm transported from Asyût to Wâdî Halfah, a distance of about 550 miles, Lord Wolseley's entire force, which consisted of 11,000 British and 7,000 Egyptian troops, 800 whalers, and 130,000 tons of stores and war materials. In 1885, 1886 and 1896 his firm again rendered invaluable services to the Government, and one is tempted to regret, with Mr. Royle (*The Egyptian Campaigns*, p. 554), that, in view of the melancholy failure of the Gordon Relief Expedition, his contract did not include the rescue of Gordon and the Sûdân garrisons. He transported the wounded to Cairo by water after the battle of Tell al-Kebîr, and when the British Army in Egypt was decimated by enteric fever, conveyed the convalescents by special steamers up the Nile, and made no charge in either case except the actual cost of running the steamers. He was greatly beloved by the Egyptians, and the Luxor Hospital, which he founded, is one of the many evidences of the interest which he took in their welfare. Thousands of Egyptians were employed in his service, and it would be difficult to estimate the benefits which accrued directly and indirectly to scores of families in all parts of the country through his energy and foresight. He was the pioneer of the improvements which have taken place at Luxor in recent years, and he was a generous supporter, both with his influence and with his money, of every scheme which he believed would improve the position of the Egyptians, and would enable them to rise from the depths of the poverty

and misery into which they had fallen through mis-government and the cruelty and oppression of their Turkish rulers. Justice was the one thing which he believed to be necessary for the salvation of the Egyptian, and his strenuous efforts were for many years directed against the corrupt practices which in 1883 were well nigh universal. His fearless exposure of shams, his shrewdness, his moral strength and integrity, and his unswerving resolution, enabled him to carry out the reforms which many others had failed to effect.

A.D. 1900. In January Osmân Dikna was in hiding near Tôkar, and Muḥammad 'Ali, the loyal Gamilâb Shêkh, found that he had entered his country. Major Burges and Aḥmad Bey left Sawâkin on January 8 and 10 respectively, and a few days later they arrived at the Warriiba range, which is about 90 miles to the south-west of Sawâkin; and there Osmân was seen apparently waiting to partake of a meal from a recently killed sheep. At the sight of his pursuers he fled up a hill, but was soon caught, and was despatched from Sawâkin in the S.S. "Behera," and arrived at Suez on January 25, *en route* for Rosetta, where he was imprisoned for some years. He has been released, and now lives at Gêli, a little to the north of Kharṭûm. On September 25 **Slatin Pâshâ** was appointed British Inspector of the Sûdân. On November 2 Major Hobbs opened a branch of the Bank of Egypt at Kharṭûm. On November 29 Colonel Sparkes set out from Omdurmân to occupy the Baḥr al-Ghazâl Province. On December 31st, 1900, the outstanding capital of the Egyptian Debt amounted to £103,710,000, of which £7,273,000 was held by the Debt Commissioners, leaving a balance in the hands of the public of £96,437,000.

A.D. 1901. Early in 1901, Tong, Wâw, Rumbek, Amadi, Kirô, Shâmbi, Dêm Zubêr, Forga, Telgona, and other places in the Baḥr al-Ghazâl Province were occupied. The **revenue** was £E.12,160,000 and the **expenditure**



£E.11,396,000, leaving a surplus of £E.1,460,000 in excess of the estimates, which were £E.10,700,000 and £E.10,636,000 respectively. The net financial result was a surplus of £E.700,000. The balance standing to the credit of the General Reserve Fund was, on December 31st, 1901, £E.3,795,000, and on the same date the sum of £E.1,287,000 stood to the credit of the Special Reserve Fund. Debt to the extent of £445,000 was paid off in 1901, and on December 31st, 1901, the outstanding capital of the Debt amounted to £103,265,000, £95,000,000 being in the hands of the public. On March 1st postal savings banks were opened at 27 first class post offices; the rate of interest allowed is  $2\frac{1}{2}$  per cent. per annum. The number of depositors was 6,740, and the amount deposited £E.87,000. Of Domains lands, 13,764 acres were sold for £219,000, leaving in the hands of the Commissioners 165,051 acres, valued at £3,330,454. Profit on railways amounted to £E.150,000. The new Port Sa'ïd Railway was estimated to cost between £E.350,000 and £E.400,000. The profit on telegraphs was £E.12,000. Of salt, 52,221 tons were sold; the revenue was £E.223,000. The imports amounted to £E.154,245,000 and the exports to £E.15,730,000. The tobacco imported weighed 6,120,548 kilos. and the tambak 325,661 kilos.; the quantity exported was 529,034 kilos., which is equivalent to 380,000,000 cigarettes. The profit on the Post Office was £E.28,000. About £E.490,000 were spent on irrigation works. On the Aswân Dam £E.900,000 were spent, and on the Asyût Barrage £E.800,000. The total number of men called out for the corvée was 8,763 for 100 days. The Cairo roads cost in upkeep £10,772, and £127,000 were spent on public buildings. There was a general increase in crime, 2,382 cases being reported. Prison administration cost £E.60,000. In Egypt the strength of **slavery** was practically broken. There were



23,477 in-patients in Government hospitals. The Zoological Gardens were visited by 52,711 persons, and the gate money amounted to £E.1,114. The fees paid by tourists for visiting the temples, &c., amounted to £E.3,213. On the preservation of Arab and Coptic monuments £E.7,000 were spent. The year "was one of steady and normal progress . . . The fiscal system has been placed on a sound footing. The principal irrigation works are either completed or are approaching completion. Means of locomotion, both by rail and road, have been improved and extended. The institution of slavery is virtually defunct. The *corvée* has been practically abolished. Although both the judicial system and the organization of the police admit of further improvement, it may be said that law and order everywhere reign supreme. The *courbash* is no longer employed as an instrument of government. The army is efficient and well organized ; the abuses which existed under the old recruiting system have been swept away. New prisons and reformatories have been built. The treatment of prisoners is in conformity with the principles generally adopted in Europe ; the sick man can be nursed in a well-equipped and well-managed hospital. The lunatic is no longer treated like a wild beast. Means have been provided for enabling the peasantry to shake themselves free from the grip of the money-lenders. A very great impulse has been given to education in all its branches. In a word, all the main features of Western civilization have been introduced with such adaptations as have been necessitated by local requirements. Broadly speaking, it may be said that all that is now required in Egypt is to persevere in the course which has already been traced out, and to gradually introduce into the existing system such requirements as time and experience may show to be necessary."

A. D. 1902. The **revenue** was £E.12,148,000, the **expenditure** £E.11,432,333, and the surplus £E.716,000,

being £E.506,000 in excess of the estimate. The balance standing to the credit of the General Reserve Fund was on December 31st, 1902, £E.2,931,000, and on the same date the sum of £E.1,678,000 stood to the credit of the Special Reserve Fund. Debt to the extent of £527,000 was paid off in the course of the year, and on December 31st, 1902, the out-standing capital of the Debt amounted to £103,245,000, £94,471,000 being in the hands of the public. The Government lent to the Fellahîn, or peasant farmers, the sum of £E.202,942, the number of borrowers being 34,532. The balances on deposit in the Post Office Savings Bank increased from £E.38,000 to £E.86,000, the number of depositors being 13,587. The debt on the Domains Administration was reduced to £E.1,932,000. The amount of French capital invested in Egypt was more than £E.57,000,000. The net receipts from the railways were £E.1,059,000, and the Kena-Aswân Railway brought in £E.60,000. The profit on telegraphs was £E.14,000, and on telephones £E.1,350. Out of 5,097,431 acres of land, 554,409 were held by Europeans. The circulation of notes amounted to £E.116,000. About 53,425 tons of salt were sold, and the royalties were £E.181,000. The value of the imports was £E.14,211,000, and of the exports £E.17,617,000. The eggs exported numbered 79,500,000. The total amount of tobacco withdrawn from bond was 6,336,700 kilos., and of tambak 379,100: 54 per cent. came from Turkey, 33·5 per cent. from Greece, and 12·5 per cent. from Bosnia and Herzegovina. The average consumption per head was 1 lb. 6 oz. ; the number of cigarettes exported amounted to 385,000,000. The profit from the Post Office was £E.37,500. The amount of unirrigated land was 143,000 acres, as compared with 947,000 in 1877. The number of men employed in *corvée* work was 4,970 for 100 days. About £E.50,000 were spent on repairs of Government buildings, £E.154,000 on new buildings, and £79,000

on drainage. The number of persons in prison was 9,256. During the year 238 slaves were freed. There were 22,717 patients in the Government hospitals. In all, 1,489 deaths from cholera occurred in Cairo.

A.D. 1903. The **revenue** was £E.12,464,000, and the **expenditure** £E.11,720,000, and the surplus £E.744,000, being £E.719,000 in excess of the estimates. The balance standing to the credit of the General Reserve Fund was on December 31st, 1903, £E.2,761,000, and on the same date the sum of £E.2,128,000 stood to the credit of the Special Reserve Fund. The value of the sums invested on behalf of the Conversion Economies Fund was £E.5,507,000, as against £E.4,991,000 in 1902. Debt to the extent of £1,289,000 was paid off during the year, and on December 31st, 1903, the outstanding capital of the Debt amounted to £102,187,000, £93,383,000 being in the hands of the public. On December 31st, the loans to the Fellahîn amounted to £E.2,186,746, the number of borrowers being 78,911 persons. The Debt on the Domains Administration was reduced to £E.1,685,042, and that on the Daira Administration was reduced to about £E.4,986,000. The railways carried in 1903 about 15,000,000 people and 3,000,000 tons of goods, as against 2,800,000 people and 1,200,000 tons of goods in 1883, and in that period of 20 years the receipts rose from £E.1,200,000 to £E.2,260,000. The receipts from telegraphs amounted to £E.76,000, and the expenditure was £E.57,000; 1,618,000 messages were despatched. The sum of £E.3,439,864 was paid for the Aswân Dam and the Asyût Barrage. Some 170,000 acres of basin land were converted into perennial irrigation at a cost of £E.190,000; as a result, the annual rental of these acres has been increased by £E.510,000, and the present sale value by £E.5,100,000. In corvée work 11,244 men were called out in 1903. The imports were £E.16,146,000 and the exports £E.19,118,500. About 96,500,000 eggs

were exported. Of the imports 42·5 per cent. were from Great Britain and her possessions, and of the exports 52·8 went to Great Britain. The tobacco imported amounted to 6,517,000 kilos., and the tambak to 370,000 kilos.; the average consumption per head was 1 lb. 7 ozs., or 1 oz. more than in 1902. About 74,400 passengers landed at Port Sa'id and Alexandria. The average daily circulation of currency notes was £E.218,000, and the value of the notes in circulation was £E.382,000. About 57,000 tons of salt were sold, and the gross revenue was £E.189,000. The profit of the Post Office was £E.46,000. It was decided that executions were to be conducted within the prison walls in the presence of certain authorized officials, and that representatives of the Press were to be admitted. About 2,121 persons were convicted of crimes, and the number has been on the increase since 1896, when it was 1,866. About 176,474 certificates of **Moslem marriages** were issued, and there were 52,992 cases of divorce. It is said that in a great many cases the husband takes his wife back again after divorcing her, and the Inspectors believe that if account could be taken of these reunions, the number of divorces would be reduced to about 18,000. The Cairo tramways were used by 18,957,000 people. The following are the sums which have been spent on **education**, beginning with the year 1887, when the expenditure on this department of the Government had sunk to its lowest figure:—

	£E.		£E.
1887	63,000	1898	160,000
1888	70,000	1899	154,000
1889	91,000	1900	156,000
1890	104,000	1901	173,000
1891	119,000	1902	185,000
1892	125,000	1903	197,000
1893	138,000	1904	204,000
1894	142,000	1905	235,000
1895	139,000	1906	276,000
1896	151,000	1907	374,090
1897	158,000		

The expenditure of the Department of Public Instruction is defrayed from three sources:—(1) The Government Grant, which has risen from £E.63,000 in 1887 to £E.276,000 in 1906; (2) School fees, which in 1904 amounted to £E.90,000; (3) Revenue from endowments, &c., which produced £E.23,000 in 1904.

A.D. 1904. On April 8th the Anglo-French Agreement was signed, wherein it was declared: "His Britannic Majesty's Government declare that they have no intention of altering the political status of Egypt, and the Government of the French Republic, for their part, declare that they will not obstruct the action of Great Britain in that country by asking that a limit of time be fixed for the British occupation, or in any other manner." Thus England was freed from an irregular position, into which, through no fault of her own, she was forced by circumstances, and the material interests of France at stake in Egypt were secured by specific engagements, and for any apparent loss of political influence in Egypt she received ample compensation elsewhere. By the signing of the Agreement, forty-six Khedivial Decrees relating to the Caisse de la Dette have been wholly repealed, and six partially so. A new Decree on the subject was promulgated on November 28th, 1904, and it came into operation on January 1st, 1905. The **revenue** for 1904 was £E.13,906,152, and the **expenditure** £E.12,700,332, and the surplus £E.1,205,820, being £E.2,406,000 in excess of the estimates. The balance standing to the credit of the General Reserve Fund was on December 31st, 1904, £E.3,135,094. The value of the sums invested on behalf of the Conversion Economies Fund was £E.6,031,345, as against £E.5,507,000 in 1903. Debt to the value of £911,580 was paid off during 1904, and on December 31st the outstanding capital of the Debt amounted to £102,186,920, about £92,358,060 being in the hands of the public. The Army of Occupation cost Egypt

£E.97,500. Some 2,958 acres were sold by the Domains Administration, and the price realized was £191,903, or £64 17s. per acre. The value of the currency rates in circulation in 1904 was £E.454,000. Exclusive of tobacco, the value of the imports was £E.19,889,000, or £E.3,742,000 more than in 1903; and the exports £E.20,316,000, or £E.1,200,000 more than in 1903. The Customs revenue was £E.3,216,000. Tobacco produced £E.1,420,000, and *tambak* £E.57,000. About 620,500 kilos. of cigarettes were exported. Salt produced £E.182,000, and Railways £E.1,244,000. The conversion of the Port Sa'id tramway into a railway cost £E.240,000. Telegraphs produced £E.84,000, profit £E.26,000; telephones £E.3,423; Post Office £E.190,000, profit £E.62,000. A plague of locusts attacked Cairo in April, 1904, and 241,528 men were called upon to destroy the creatures; the labour was "forced," but no complaints were made. 21,369 kilos. of *hashish*, or Indian hemp, were confiscated. In 1904 there were 4,015 drinking shops in all Egypt. Systematic slave trade no longer exists in Egypt. The prisons contained 12,491 prisoners on December 31st, 1904. The number of persons admitted into the Government hospitals was 27,921. Education cost £E.203,500, and there were 140,000 children under the management of the Department. In 1904, about 1,346,708 acres were planted with cotton, and the yield was rather less than 6,000,000 *kanṭars*. The loss caused by the cotton worm was between one and two millions sterling. Nearly £E.600,000 were spent between 1894 and 1904 on Archæology, Museums, and the preservation of Arab monuments.

In the middle of August Sir William Garstin's *Report upon the Basin of the Upper Nile* (Cd. 2165, "Egypt," No. 2, 1904) appeared. He suggested the expenditure of £E.21,000,000, of which £E.13,000,000 would be in the Sūdân, and £E.8,000,000 in Egypt. Broadly speaking,



the whole plan is based on the principle of utilizing the waters of the White Nile for the benefit of Egypt, and those of the Blue Nile for the benefit of the Sûdân. Sir William Garstin estimates that when the whole of his Egyptian project is carried out, 750,000 acres of land will be converted from basin into perennial irrigation; 100,000 acres will be made capable of being irrigated by pumps; 800,000 additional acres will be brought under cultivation; and that, at very moderate rates, the increased revenue derived from taxation will be £1,205,000 a year. The **Suakim-Berber Railway**, better known now as the "Nile-Red Sea Railway," has already been completed; it was opened by Lord Cromer early in 1906. An expenditure of £E.500,000 will carry out the Kâsh scheme of irrigation in the Sûdân, and bring under cultivation 100,000 acres; assessing the land tax at 50 piastres an acre, the increased revenue would amount to £E.50,000. On August 17th the **Greek Orthodox Convent** of Old Cairo was destroyed by fire. The convent was a very old foundation and had been standing for centuries. It was one of the oldest monuments of the Eastern Church in Egypt, and was associated with many important historical events.

As the result of the abolition of the Bridge Tolls in 1900, 35,732 boats passed through the lock of the Delta Barrage in 1903, and 41,740 in 1904.

A.D. 1905. The **revenue** in 1905 was £E.14,813,000, and the **expenditure** £E.12,125,000; surplus about £E.2,689,000. After deducting £E.3,050,000, which was paid to the Caisse de la Dette early in the year, the amount standing to the credit of the Reserve Fund on January 1st, 1905, was £E.10,038,055, and on January 1st, 1906, was £E.12,088,000. The total capital of the Debt was on December 31st, 1905:—

						£
Guaranteed	3	per cent.	...	...	...	7,849,000
Preference	3½	,,	...	...	...	31,128,000
Unified	4	,,	...	...	...	55,972,000
Domains	4½	,,	...	...	...	1,535,000
						<u>£96,484,000</u>

The interest charge has been reduced from £4,263,000 to £3,704,000, a decrease of £559,000. The Imports in 1905 were worth £E.21,564,000, and the Exports £E.20,360,000. The specie imported amounted to £E.4,782,000, and that exported to £E.3,870,000. Some 702,800 kilos. of cigarettes were exported. Customs revenue amounted to £E.3,322,148. The Currency Notes in circulation were worth £E.913,000. On December 31st, 1905, the Savings Banks Deposits amounted to £E.236,420; the Children's Savings Banks had 2,645 depositors. The share capital and reserves of the purely Egyptian deposit banks rose from £2,939,000 in 1901 to £6,300,000 in 1905; and their assets during the same period from £10,585,000 to £26,424,000. The share capital and reserves of the mortgage banks rose from £7,263,000 in 1901 to £29,749,000 in 1905, and their total assets during the same period from £7,744,000 to £32,655,000. The Domains Administration sold 2,979 acres for £120,765, *i.e.*, at the rate of £40 10s. per acre. The Daira Debt has now been entirely liquidated. In 1905 a penny postal rate between Egypt and Great Britain was established. The increase in the number of letters passing through the Egyptian Post Office is illustrated by the following figures:—

						No. of Letters.
1885	...	...	...	...	...	12,500,000
1890	...	...	...	...	...	16,300,000
1895	...	...	...	...	...	22,400,000
1900	...	...	...	...	...	31,900,000
1905	...	...	...	...	...	50,700,000

Land Tax produced in 1905 £E.4,902,608, Land Sales Registration £E.943,000, and the Date Tax £E.122,000. The net earnings of the railways were £E.1,327,000, and the capital expenditure £E.647,000. The following figures illustrate the growth of passenger traffic :—

				Passengers carried.	Receipts.
1903 ...	...	...	...	14,952,000	£E. 996,000
1904 ...	...	...	...	17,725,000	£E. 1,188,000
1905 ...	...	...	...	20,014,000	£E. 1,313,000

Passengers between Egypt and Europe : in 1902, 60,000 ; in 1903, 74,000 ; in 1904, 90,400 ; in 1905, 99,922. The revenue from the telegraphs was £E.101,000 (profit, £E.26,500) ; about 667,000 European and 1,248,000 Arabic telegrams passed over the wires. The Alexandria Telephone produced £E.3,728. The cost of the Prisons Department was £E.107,080. Education cost £E.235,000. Manumission papers were granted in 1905 to 63 male and 90 female slaves in Cairo, and everyone must rejoice that a systematic trade in slaves is dead in Egypt. Would that the British authorities in Cairo had rule in other parts of Africa ! \* On April 1st, at 3.50 p.m., one of the Pyramids at Gizah was struck by lightning, just below the apex, and several of the stones fell to the ground with a crash. Rain fell in torrents, and the low-lying parts of Cairo were flooded.

A.D. 1906. On February 20th H.H. the Khedive visited the Oasis of Siwa, with a suite consisting of Dr. Butler, Mr. Fals, Dr Kautsky, an Egyptian Secretary, and an engineer. In the same month a steamer service was inaugurated on Lake Menzâlah, and the journey from Karputy (Port Sa'id) to Matariyah occupies about four hours. The

\* According to Bishop Tucker, who writes from Uganda (*Times*, April 12th, 1906), "Slavery under the British flag may be found in a pure, unadulterated and unquestioned form in British East Africa. In Mombasa, Lamu, Malindi, and all the territory within the ten-mile limit, slavery is still a legalized institution."

steamers are of the stern-wheel type and have double promenade decks. Tug-boats and cargo barges have also been constructed. Good progress has been made with the Rôḍa Bridge which is being built by Messrs. Arrol & Co. It has been decided to build another bridge over the Nile, between the Ḳaşr an-Nil and Embâba Bridges. The new bridge is to be named the "Abbâs Bridge," and is to have a drawbridge for the passage of vessels, and a footbridge at a higher elevation for pedestrian traffic when the drawbridge is raised, like the Tower Bridge in London.

In April, Maryâm, an Abyssinian outlaw at Noggara, raided several villages near Ḳaḍâref, killed 101 villagers, and carried off 41 men and 133 women, and numbers of cattle. In May, the natives who lived in the Nûbâ Mountains in the Southern Sûdân, incited by the Arab slave-raiders, attacked the Government Fort at Tâlôdî and killed a number of soldiers. The Sûdân Government despatched Major O'Connell with a force to punish the rebels, and this officer, in spite of the rains and flooded state of the country, reached Tâlôdî quickly, and, in the fight which followed, killed 300 of the natives, whose wish was to re-open the slave trade. The little garrison had held out bravely, but were in sore straits when relief arrived. Order was soon restored, and the natives in the neighbourhood of Gebel Ḳadîr, where the Mahdî first preached his Mission, supported Major O'Connell. In June, five officers of Mounted Infantry went to shoot pigeons at Denshawâi, near Ṭanṭa, but were surrounded by natives, and so evilly treated that Major Pine Coffin was knocked down, and Captain Bull died of the injuries he received. The attack was premeditated, and was due to the fanatical feeling which exists in that part of the Delta. A large number of arrests were made, and the leaders of the attack were tried by a special court; four were sentenced to be hanged, five to be whipped, and others were

sentenced to terms of imprisonment ; two to penal servitude for life, one to penal servitude for 15 years, six to penal servitude for 7 years, three to receive 50 lashes and imprisonment for one year, and five to receive 50 lashes (*Egypt*, No. 4, 1906).

A.D. 1906. The total value of merchandize exported and imported was £E.48,888,000 ; the **imports** were valued at £E.24,011,000. The **deposits** in the Post Office Savings Bank amounted to £E.325,000. The **revenue** was £E.15,337,000 and the **expenditure** £E.13,162,000. The **Reserve Fund** had a credit of £E.11,055,000. The outstanding capital of the **Debt** was £E.96,181,000. The **revenue** from the **Post Office** was £E.237,000 ; from **railways** (passengers 22,550,000, goods 6,712,019 tons) £E.1,475,000 ; and from **telegraphs**, £E.104,000 (telegrams 2,300,000). **Education** cost £E.374,000. Thirty-two Higher **Primary Schools** had 7,584 pupils, and 4,432 **Native Schools** (Kuttabs) had 156,542 pupils (145,838 boys and 10,704 girls). The cotton crop realized £E.27,000,000.

A.D. 1907. In April Lord Cromer resigned his position of Agent and Consul-General, and was succeeded by Sir Eldon Gorst. This year a financial crisis took place which checked the banking and commercial expansion of the last few years. Several banks refused to grant further advances, large loans were called in, and the prices of local securities declined steadily until the month of June ; there was a general feeling of alarm and mistrust throughout the country. Import trade was shaken, stocks accumulated in bonded warehouses, and several businesses suspended payment. The quantity of cotton exported in 1888 was 3,075,000 *ķanțars*, and in 1906-07, 6,778,000 *ķanțars*, and price per *ķanțar* rose from £E.2'95 in 1888 to £E.3'74 in 1906-07. The exports rose from £E.13,507,000 in 1888 to £E.30,920,000 in 1906-07 ; the imports from

£E.7,613,000 to £E.25,066,000 in the same years. The Government revenue rose from £E.9,872,000 in 1888 to £E.15,700,000 in 1906-07. The actual **revenue** in 1907 was £E.16,368,000, and the **expenditure** £E.14,280,000. The total amount of the **Debt** in the hands of the public was £E.87,448,000. The total value of **merchandise** exported and imported was £E.54,134,000 (increase of £E.5,246,000). The value of the **imports** was £E.26,121,000 and of the **exports** £E.28,013,000. Customs brought in £E.3,791,425. The profit from the **Post Office** was £E.62,000 (No. of letters 65,600,000). The **cotton** crop produced between 6,500,000 and 7,000,000 *ķanțars*. Some 12,152 men were employed in guarding the Nile banks for a period under 100 days. It was decided to raise the Aswân Dam five metres at a cost of £E.1,500,000. When the work is done it will be possible to irrigate 1,000,000 acres of waste land in the north of the Delta. The irrigation works proposed this year were estimated to cost £20,000,000. In December the British and Egyptian Governments decided to liberate the Denshawâi prisoners, and they were pardoned and set free by H.H. the Khedive, on his birthday, January 8, 1908. The imports from Great Britain and British possessions amounted to £E.9,792,735. **Education** cost £E.374,000.




A.D. 1908. In February, Mustafa Kâmil Pâshâ, the leader of the Nationalist Party, and proprietor of the newspaper "Al-Lewa," *i.e.*, "The Flag," died, aged 34 years. Sir William Garstin, the eminent irrigation expert, resigned the Directorship of Public Works, and was appointed one of the British Directors on the Board of the Suez Canal Company. He was succeeded by Mr. A. L. Webb. Early in May Mr. Scott-Moncrieff, a Deputy-Inspector of the Blue Nile Province, was murdered at Tugr, a village between Messallamfayah and Kamlin, by 'Abd al-Ķader Muħammad Imâm Wâd Habûba, leader of a rebellion against the



Government. On May 8 the accused was tried at Kamlin in the Mudir's Court, and was sentenced to death and to the forfeiture of his property. His execution was carried out on May 17 at Hillat Mustafa, the market village of his tribe, the Halawin. The **revenue** was £E.15,522,000 and the **expenditure** £E.14,408,000; **surplus** £E.1,114,000. The total amount of **Debt** in the hands of the public was £E.89,415,000. **Customs** brought in £E.3,669,988. The **Post Office** brought in £E.296,636 (decrease, £E.9,320, profit, £E.30,418); the number of letters was 69,500,000, and of parcels 869,930. **Savings Bank**: No. of depositors, 86,728, money deposited £E.401,933. The gross receipts on the **railways** amounted to £E.3,464,000; No. of passengers 25,841,778, tons of goods carried 5,775,198. The value of the State Railways is £E 25,078,500, and the return on the capital is 5·4 per cent. The **cotton** crop produced 6,250,000 *қантар*s, value £E.17,091,603; area under cultivation 1,640,415 acres. 27,000 men were called upon to guard the Nile banks for 100 days. The work of raising the Aswân Dam was carried on and cost £E.369,000; when it is completed the reservoir will extend to a point about 20 miles north of Wâdi Halfah. In the **Hospitals** 33,241 patients were treated, and there were 181,580 out-patients. **Education** cost £E.440,000. **Imports** were valued at £E.25,100,397, the proportion supplied by Great Britain being 38 per cent. **Exports** were valued at £E.21,315,673, of which Great Britain took 53 per cent., valued at £E.15,359,586. The value of the eggs exported was £E.75,589.

A.D. 1909. The estimated **revenue** is £E.15,100,000, the **expenditure** £E.14,850,000, and the **surplus** £E.250,000.

## THE EGYPTIAN FLAG.

The Crescent and Star Flag is of considerable historical interest, and its marks, the **Crescent** and the **Star**, were used as symbols of divinity and sovereignty by nations in the East from time immemorial. Among the ancient Egyptians the crescent , or , actually occurs in the name of *Āāḥ-mes*, *i.e.*, "Child of the Moon," the first king of the XVIIIth dynasty, about B.C. 1600, and the five-rayed star  was a well-known symbol for *neter* "god." The crescent appears on Babylonian boundary stones and on large Assyrian historical stelæ, and it is quite certain that supernatural powers were attributed to it. His Excellency Ya'kûb Artîn Pâshâ, the highest authority on the study of Oriental Blazon,\* has pointed out that on the coins of Phraata, one of the kings of the Arsacidæ, who reigned about B.C. 37, the lunar crescent and star occur as the symbols of the conjunction of Venus and the Moon. Artîn Pâshâ further points out that, in astrology, the star signifies "goodness, happiness, good-luck," &c., and the crescent, "new life." The use of these symbols extended from Western Asia to Greece and other countries in Europe, and before A.D. 697 we find that the Muḥammadan generals who warred in Persia adopted the crescent as a mark of the new life and new religion (as opposed to that of the Cross of Christ), which they were preaching. The moneys which they struck were decorated with the crescent and the six-rayed or eight-rayed star. Later, they adopted the star and the crescent in conjunction. At the close of the XIIIth century Ala Ad-Dîn Kêkôbâd II bestowed upon 'Uthmân or Osmân, the founder of the great Ottoman Family, the

\* See his *Contribution à l'Étude du Blason en Orient*, London, 1902.

territory of Karadja-Hissar and the title of "Sulţân," and permitted him to use a red flag with a white crescent in the centre. Neither Hamdi-Bey nor Artin Pâshâ is able to say at what period the star was added to this flag, which became the national flag of the Turks, but it seems certain that the Turks took both the star and the crescent from the moneys of the Seljûk Princes, although these symbols in conjunction do not appear to have become common among the Ottomans until the end of the XVIIIth century (Artin Pâshâ, *op. cit.*, p. 155). In fact it was not until the reign of Selîm III (1789-1807) that the imperial Ottoman flag, which was hoisted by both land and sea forces, bore on it the crescent and the star; and the star had six points, like the famous "seal of Solomon." In 1826 Muḥammad 'Alî adopted the Ottoman flag, but gave only five points to the star. In, or after, 1878 a star with five points took the place of the star with six points on the Ottoman flag, and thus it remains until the present day. Authorities say that both horns of the crescent should face the right, and that one ray of the star should point directly to the right; to fix the true position of the star, draw a straight line from the tip of one horn to the tip of the other, and make the centre of the star coincide with the centre of that line. The Khedive's Flag bears on it three white crescents and three five-pointed stars on a red field. For legends among the Turks as to the crescent, see Artin Pâshâ's "*Blason en Orient*," p. 161 ff.



## THE CENSUS OF 1907.

The **total population** of Egypt, including 97,381 nomads, was in 1907, 11,287,359, of which 5,667,074 were males, and 5,620,285 females. As Egypt contains 12,026 square miles, the density of the population is 939 to the square mile. The most densely populated country in Europe is Belgium, with 588·7 persons to the square mile. In Egypt the people are spread over 2 cities, 43 towns, and 3,581 villages. The net increase during the ten years (1897-1907) is 1,570,131 or 16 per cent., which gives an annual increase of 1·5 per cent. between 1897 and 1907. The increase of population in Cairo was 84,414, and in Alexandria 50,243 persons. The number of **Muhammadians** in 1897 was 8,992,203 or 92·2 per cent. of the population; in 1907 it was 10,269,445, or 91·8 per cent. of the population. The number of **Copts** in 1897 was 609,511, or 6·25 per cent. of the population; in 1907 it was 706,322, or 6·31 per cent. of the population. Of the Copts the Orthodox numbered 667,036, the Roman Catholic 14,576, and the Protestant 24,710 in 1907; in 1897 the numbers were 592,374, 4,630, and 12,507 respectively. The **Jews** numbered 38,635 in 1907. The numbers of the various European nationalities are :—

Nationality.	1907.	1897.	Increase or Decrease.
Greek ... ..	62,975	38,208	+ 24,767
Italian ... ..	34,926	24,454	+ 10,472
British ... ..	20,653	19,563	+ 1,090
French ... ..	14,591	14,172	+ 419
Austrian ... ..	7,704	7,115	+ 589
Russian ... ..	2,410	3,192	- 782
German ... ..	1,847	1,281	+ 566
Spanish ... ..	797	765	+ 32
Swiss ... ..	637	472	+ 165
Belgian ... ..	340	256	+ 84
Dutch ... ..	185	247	- 62

Forty-one per cent. of the total male population is engaged in agricultural pursuits:—

Occupation.	Males.	Females.	Total.
Agriculture ... ..	2,335,870	104,160	2,440,030
Industries ... ..	360,537	19,916	380,453
Trade and transport ...	254,671	7,675	262,346
Public services (including army and police) ...	104,561	361	105,922
Professional classes ...	135,733	8,346	144,079
Miscellaneous (including unemployed) ... ..	2,474,702	5,479,827	7,954,529
Total ... ..	<u>5,667,074</u>	<u>5,620,285</u>	<u>11,287,359</u>

The total cost of the Census operations, which were made under the direction of Mr. C. C. Lewis, was £E.29,939.

## EGYPTIAN MONEY.

The **Egyptian Pound** (£ E.) is worth **£1 0 6**, or 25·872 francs.

The **Egyptian Piastre**, *i.e.*, the “piastre tariff” (P.T.) is worth **twopence halfpenny**; it is sometimes called the “big piastre” in contradistinction to the half-piastre, or “little piastre.”

The **Egyptian millim** (from the French *millième*) is worth one-tenth of the piastre tariff, or **one farthing**.

**In silver** we have:—

1. The **Riyál**, or **dollar**, value 20 piastres, or 200 millims, or 4*s.* 1¼*d.*
2. The **Half-dollar**, value 10 piastres, or 100 millims, or 2*s.* 0½*d.*
3. The **Quarter-dollar**, value 5 piastres, or 50 millims, or 1*s.*
4. The **Two-piastre-piece**, value 4¾*d.*
5. The **One-piastre-piece**, value 2½*d.*

In nickel we have :—

1. **One-piastre**, value  $2\frac{1}{2}d.$
2. **Half-piastre**, value  $1\frac{1}{4}d.$
3. **Two millims**, value one halfpenny.
4. **One millim**, value one farthing.

In copper we have :—

The **Para**, value a quarter of a farthing ; 40 paras = one piastre, or  $2\frac{1}{2}d.$

The **English Pound** =  $97\frac{1}{2}$  piastres = 25·225 francs.

The **English Shilling** = 4·88 piastres = 1·26 francs.

The **Napoleon** = 77·15 piastres = 16 shillings.

The **Turkish Pound** = 87·75 Egyptian piastres (P.T.) = 18 shillings.

The mint values of the sovereign, Napoleon, and Turkish pound are :—

Sovereign	...	...	...	98·45 piastres.
Napoleon	...	...	...	78·07 ,,
Turkish pound	...	...	...	88·94 ,,

The Egyptian monetary system is on a monometallic basis, the unit being the Egyptian pound, which contains 7·4375 grammes of fine gold (*Egypt*, No. 1, 1907, p. 104). In eighteen years (1889–1906, both inclusive) the net import of gold coin into Egypt was : sovereigns 31,000,000, Napoleons 1,300,000, other gold coins 500,000. Total value £E.32,800,000. The token value of the silver, nickel, and bronze coins is considerably above their metallic value ; these coins represent decimal subdivisions of the Egyptian pound. The paper currency consists of the notes of the National Bank of Egypt, which enjoys the exclusive privilege of note issue, the introduction of which dates from 1899. The notes are specially secured by the deposit of gold and securities, at least one-half being always represented by gold.



## PROGRESS IN EGYPT UNDER THE BRITISH.

The progress made in Egypt since the country passed under the rule of the British is astonishing, even to those who know its wonderful powers of recuperation. Its material prosperity is so great, and it still advances with such rapid strides, that it is difficult to understand its miserable and bankrupt condition at the time of Arabi Pâshâ's rebellion. Everywhere improvement is seen, and those who visit the country year after year see that the improvement is continuous, and that it extends in all directions. The lament is often heard that the country is being too much Europeanised, but those who make it should remember that dirt, squalor, disease, misery, poverty, ignorance, oppression, injustice, and official corruption of every kind may appear to be exceedingly picturesque when seen by the foreigner for the first time, but that such things make neither for material prosperity nor progress. Cairo was occupied by the British on September 15th, 1882, and it will be instructive to note the principal changes which have been effected in Egypt since that time. In the first place the Sûdân has been conquered, and the Egyptian flag flies side by side with that of Great Britain at Kharţûm; the condition of the army has been improved, and the soldiers are well fed, properly clothed, and have their salary paid to them regularly, without deductions or drawbacks, or the payment of *bakshish*. Very large sums of money have been spent on irrigation works, and now, thanks to the repair of Mougel's Barrage, near Cairo, and the Asyût and Esna Barrages, and the Aswân Dam, the value of the crops has been more than doubled, the value of much land has been doubled, and even quadrupled,

and when the projects now under discussion have been carried out, Egypt will be, from a material point of view, one of the most prosperous countries of the world. The water supply is regulated with justice, and the peasant obtains his share as surely and as regularly as the Pâshâ, and it is now practically impossible for any large landowner to irrigate his garden at the expense of the parched plots of his poor neighbours. A re-assessment of land has been carried out, and, wonderful to relate, but few complaints, relatively, are heard among the proprietors.

The upper classes have been deprived of the benefits to which they were not entitled by the abolition of the **Corvée** as it existed in 1883. Under the old system the entire estates of many wealthy men were tilled, sown, reaped, and worked wholly by the corvée, and the wretched gangs of men were compelled to dig and clean the canals, without receiving thanks, or payment, or food. Under the skilful manipulation of the ruling classes, who usually obtained exemption for their own servants and those of their friends, the whole<sup>s</sup> burden of the system was thrown upon the poorest inhabitants, who were in every way the least able to bear it. The abolition of forced labour costs the Government at least £420,000 a year, but it is one of the greatest of all the boons which has been conferred upon the Egyptian peasant. At the present time (1909) out of a population of over 11,189,978 only about 27,000 men are called out to protect the banks of the river for less than 100 days during the Inundation. In 1892 the number was 84,391, and in 1901, 8,763. The **taxation**, moreover, has been considerably reduced. Thus in 1881 the taxation per head of the population was £1 2s. 2d., and in 1897 it was only 17s. 9d.; and the debt per head of the population, which amounted to £14 8s. 9d. in 1881, was reduced to £10 0s. 2d. in 1897. In January, 1882, "Egyptian Unifields" were quoted at 61½, and in January, 1901, at

106½. In Cairo and Alexandria and several large towns money has been freely spent by the Government in making new roads and streets, in lighting and repairs, in creating a pure water supply, and careful attention has been, and still is, given to hospitals, prisons, a lunatic asylum, etc. Great reforms have been brought about in administration of justice, and each year sees some new attempt to bring Egypt more and more into line with the civilization of Western nations. Changes of this kind have been brought about only by steady and persistent work, keen judgment, strong determination, and an honest administration of the finances of the country, notwithstanding the opposition which was offered from many quarters, both native and foreign.

In a recent report (*Egypt*, No. 1, 1903) a statement has been made as to the financial policy which has been followed for the last 20 years; Lord Cromer makes no mystery of the process by which he so successfully won Egypt's "race against bankruptcy," and as the main facts cannot be too well or too widely known, they are summarised here. The Report of the Commission of Enquiry which sat in 1878 declared that "what had to be done was to create an entirely new fiscal system, and that with a very limited staff, for hardly anything of that which ought to exist is in existence at the present time." In other words, the abuses which had grown up in every branch of the Egyptian body politic were so general and so deep-rooted as to defy the application of any remedy which would be effectual and, at the same time, speedy. Finance, instead of being used as the most powerful of all engines for the social and material improvement of the people, had degenerated into a series of clumsy and often cruel devices, conceived with the object of first extracting the maximum amount of revenue from unwilling contributors and then spending the proceeds on objects which, for the most part,

conferred no benefits whatever upon the contributors themselves. In 1867 Lady Duff Gordon wrote:—"I cannot describe the misery here now—every day some new tax. Every beast, camel, cow, sheep, donkey, and horse is made to pay. The fellaheen can no longer eat bread; they are living on barley-meal mixed with water, and raw green stuff, vetches, etc. The taxation makes life almost impossible; a tax on every crop, on every animal first, and again when it is sold in the market; on every man, on charcoal, on butter, on salt . . . The people in Upper Egypt are running away by wholesale, utterly unable to pay the new taxes, and do the work exacted. Even here (Cairo) the beating for the year's taxes is awful."

In 1882 three things were quite clear:—(1) The people were overtaxed. (2) It was absolutely necessary to spend a large sum of money on drainage and irrigation. (3) Reforms were needed in every department of the State. As it was impossible to carry out all these reforms at once, and as people were more interested in the reduction of taxation than in administrative reforms, Lord Cromer decided to relieve the taxpayers as soon as possible, to spend all the funds available in remunerative public works, and to carry out the most pressing reforms in the Departments of Law, Medicine, and Education. We have already seen that the *corvée* system was abolished at a cost of £E.420,000 a year, and we must now note that the land tax has been reduced by about £E.570,000 a year. The professional tax, £E.180,000 a year, has been abolished; the goat and sheep tax, £E.40,000 a year, and the weighing tax, £E.28,000, have been abolished; the navigation of the Nile has been freed at a cost of £E.46,000 a year, and bridge tolls have been abolished. The Octroi duties, £E.200,000 a year, have been remitted; £E.40,000 a year have been remitted on fisheries; the light dues have been reduced £E.63,000 a year; the salt tax has been

abolished at a cost of £E.175,000 a year. The tax on fishing boats has been abolished, the tax on ferries has in some places been reduced, and in others abolished. Import duty on coal, liquid fuel, charcoal, firewood, timber for building, petroleum, live stock and dead meat, has been reduced from 8 per cent. to 4 per cent., large reductions have been made in postal, telegraph, and railway rates; and the house tax is now paid by all residents in Egypt, and the receipts have risen from about £E.60,000 in 1882-83 to £E.145,000 in 1901. The only increase of taxation has been in the duty on tobacco, which has been raised from 14 piastres to 20 per kilo. In short, during the last 20 years direct taxation to the extent of about £E.1,600,000 annually has been remitted. The rate of taxation per head of population has sunk from £1 2s. 1½*d.* in 1882 to 16s. 2*d.* in 1902. In spite of all this, however, the Egyptian revenue has increased by about £E.2,000,000 or £E.2,500,000. In 1901 only 592 acres of land out of a total tax-paying area of 5,540,900 were sold up by the Government, and on a total assessment of £E.4,698,000 arrears to the amount of only £E.18,278 were due at the end of the year. The revenue returns for the last nineteen years are:—

	£E.		£E.
1890 ...	10,237,000	1900 ...	11,663,000
1891 ...	10,539,000	1901 ...	12,160,000
1892 ...	10,297,000	1902 ...	12,148,000
1893 ...	10,242,000	1903 ...	12,464,000
1894 ...	10,161,000	1904 ...	13,906,152
1895 ...	10,431,000	1905 ...	14,813,000
1896 ...	10,694,000	1906 ...	15,337,000
1897 ...	11,093,000	1907 ...	16,368,000
1898 ...	11,132,000	1908 ...	15,522,000
1899 ...	11,200,000		

Up to the end of 1902 about £E.9,000,000 had been devoted to drainage and irrigation, and as a result land tax is paid on 5,540,900 acres instead of on 4,758,474 as in 1882; the value of the imports has increased from about

£E.8,000,000 in 1883-84 to over £E.21,564,000 in 1905; and in the same period the exports have grown from £E.12,000,000 to £E.20,360,000. The cotton crop varied 20 years ago from 2,500,000 to 3,000,000 *qantars* (about 100 lbs.), and in 1905 the total crop was 6,352,000 *qantars*. The total receipts of the Egyptian Government from 1882 to 1901, both inclusive, were £E.224,206,151. This money was spent in the following ways:—

I. Ordinary expenditure—	£E.	£E.
1. Khedivial Civil List ... ..	5,919,917	
2. Justice ... ..	7,054,503	
3. Public Works ... ..	10,419,807	
4. Education ... ..	1,822,547	
5. Medical Department ... ..	1,852,515	
6. Other administrative expenditure ... ..	22,152,310	
7. Expenses of revenue-earning Admin- istrations ... ..	20,769,036	
8. Army ... ..	12,368,109	
9. Pensions ... ..	8,655,745	
10. Tribute ... ..	13,393,910	
11. Interest on Debt ... ..	79,448,786	
12. Suppression of <i>Corvée</i> ... ..	5,977,454	
13. <i>Sûdân</i> ... ..	3,678,889	
	<hr/>	193,513,528
II. Extraordinary expenditure—		
(A) 1. Alexandria Indemnities ... ..	4,143,956	
2. Irrigation and drainage ... ..	4,120,121	
3. Emission of loans... ..	988,014	
4. Commutations of pensions, etc... ..	3,633,612	
5. Public buildings ... ..	943,183	
6. Postal steamers ... ..	210,569	
7. Railways ... ..	966,727	
8. <i>Sûdân</i> ... ..	2,618,827	
9. Miscellaneous ... ..	759,943	
	<hr/>	18,384,952
(B) 1. Public buildings ... ..	38,209	
2. Railways ... ..	907,618	
3. Miscellaneous ... ..	24,367	
	<hr/>	970,194
III. Paid into Sinking Fund ... ..		896,741
		<hr/>
Total of all expenditures ... ..	£E.213,765,415	



leaving a balance of £E.10,440,736, which was spent on Conversion Economies, the General and Special Reserve Funds, etc. Thus we see that every piastre which has passed through the Government Treasury during the last twenty years is accounted for. There has been no "leakage," and no sums of money remain unaccounted for, like those which used to be sent to Constantinople, of which it was said, "On n'a pu rendre compte."

In 1878 the ruling Khedive agreed to accept a **Civil List**, in lieu of the revenue which was derived from the properties which afterwards served as the security on which the Domains Loan of £8,500,000 was raised. In 1882 the Civil List amounted to £E.384,000 a year; in 1889 a number of allowances of the Khedivial family were commuted for £E.1,310,000, and the Civil List now costs rather more than a quarter of a million a year. On **Justice** a large amount of money has been spent, and it may be noted that the receipts from fees and stamp duties have risen from £E.200,000 to £E.521,000 a year. The cost of the **Native Courts** has risen from £E.54,000 in 1882 to £E.173,000 in 1901. As regards **Education**, the sum of £E.1,822,547 does not really represent all that has been spent on this important item. The money spent on education in 1882 was £E.76,000, but in 1901 the sum was £E.173,000, out of which were maintained nine colleges and forty schools; eighty-seven village schools were under Government control, and the number of pupils had risen to 11,931, and of teachers to 760. In 1887 only 1,919 pupils were under the direct management of the Department of Public Instruction.

In 1882 the principal European language taught in the Government schools was French; English was either altogether neglected, or was very badly taught. The schools of the American missionaries were the only places in which instruction in English could be obtained, and the

splendid services rendered by these institutions in this respect must not be forgotten. Until the last few years nearly every railway, postal, or telegraph official who possessed any competent knowledge of the English language owed his instruction to the American missionaries. The following figures illustrate the growth of the study of English in Government schools :—

				Pupils learning English.	Pupils learning French.
1889	...	...	...	1,063	2,994
1890	...	...	...	1,747	3,199
1891	...	...	...	2,052	2,852
1892	...	...	...	2,237	2,864
1893	...	...	...	2,434	2,585
1894	...	...	...	2,669	3,748
1895	...	...	...	2,665	3,417
1896	...	...	...	2,800	3,363
1897	...	...	...	3,058	3,150
1898	...	...	...	3,859	1,881
1899	...	...	...	4,401	1,210

Thus in 1899 about 78 per cent. of the pupils were studying English and 22 per cent. French; in 1889 the figures were 26 per cent. and 74 per cent. respectively. In 1882 the State grant for the **Medical Department** was £E.70,000 a year, but in 1901 it was £E.108,000. The **Army** in 1904 cost about £E.745,000 a year instead of £E.864,000 in 1881. **Pensions** cost about £E.430,000 a year, and **Tribute**, paid to Turkey, about £E.665,000 a year. The late Isma'îl Pâshâ obtained certain privileges from the Sultân of Turkey, and the Egyptians had to pay a considerably higher tribute than formerly. In 1863 the **Public Debt** of Egypt amounted to £E.3,293,000, but thirteen years (1876) later it had grown to £E.94,000,000, for which there was absolutely nothing to show except the Suez Canal. Enormous sums of money were sent to Constantinople by Isma'îl Pâshâ, the building of numerous palaces absorbed a great deal more, and among small items

we note that £150,000 was due to a Paris dressmaker. Moreover, Isma'îl and his own Finance Minister engaged in an operation on the Stock Exchange, the basis of which was that he was to "bear" his own stock! And on one occasion the Government, in part payment of a debt due to a local bank, handed over £230,000 worth of Unified Stock at a price of 31½; in other words, in order to pay £72,000, the Government saddled the country permanently with a debt of £230,000, of which the interest charge, at the then prevailing rate of 6 per cent., amounted to £13,800 a year.

The productive and recuperative powers of Egypt have been proverbial from time out of mind, but the most sanguine reformer in 1883 could never have expected to witness such a state of prosperity in the country as now exists. Lord Cromer laid it down as an axiom that "sound finance must form the basis of all good government, [and] reforms in every other direction must necessarily be made dependent on the assured maintenance of financial equilibrium, without having recourse to fiscal measures of a vexatious or oppressive nature," and the prosperity of Egypt illustrates daily the truth of these pregnant words. In spending £E.224,000,000 some minor errors may have been made, but it need hardly be said that if such errors were made, they were due to circumstances caused by the reckless extravagance of Isma'îl and his Ministers, and not to any defect in the financial policy which the British have pursued unswervingly in the country. Egypt's "race against bankruptcy" has been won by Lord Cromer, and by the able band of civil and military officials who have performed their duties with fidelity and discretion. The presence of the Army of Occupation and the support of successive Governments at home enabled him to carry all before him, and he availed himself of a unique series of opportunities with consummate readiness.

## THE COUNTRY OF EGYPT.

**Geology.**—In ancient days Egypt proper terminated at Aswân (Syene), but now the term Egypt includes that portion of the Nile valley which lies between the Mediterranean and the Island of Faras, about 30 miles north of Wâdî Ḥalfa, *i.e.*, between  $22^{\circ}$  and  $31^{\circ} 30'$  N. latitude.

According to Captain H. G. Lyons,\* formerly Director-General of Surveys of Egypt, the country consists chiefly of a series of sedimentary deposits of Cretaceous and Tertiary ages, which have been laid down upon the uneven and eroded surface of a great mass of crystalline rocks, which come to the surface on the edge of the eastern desert and also cover large areas of it. The direction of the Nile Valley is generally north and south, and is due to the great earth movements which took place in Miocene times; indeed, the Nile Valley itself has been determined by a line of fracture which is traceable from the sea nearly to the First Cataract. Into this valley in late Miocene or early Pliocene times the sea penetrated at least as far as Esna, and laid down thick deposits of sand and gravel on the floor of the valley and up to the foot of the cliffs bounding it, while the tributary streams, fed by a rainfall much heavier than that of to-day, brought down masses of detritus from the limestone plateaux and piled them up along the margins of the valley. A subsequent rise of the area converted this "fiord" into a river valley, and the deposition of the Nile mud and the formation of cultivable land began. The crystalline rocks occur at Aswân, Kalâbshah, Wâdî Ḥalfa, and other points further south, forming cataracts and gorges. East and north-east of Kena

\* I quote from his description of the geology of Egypt written for Major (now Sir William) Willcocks, C.M.G., and printed in *Egyptian Irrigation*, 2nd edition, London, 1899.

their base is a gneiss, overlaid by mica, talc, and chlorite schists, and above these is a thick volcanic series, into which intrudes a gray hornblendic granite, and also a later red granite. The best known of these are the red hornblendic granite of Aswân, which was largely used by the Egyptians for temples, statues, etc., and also the fine porphyry, much used by the Roman emperors. The tops of such rocks rise to the surface of the ground at Aswân, Kalâbshah, and Wâdî Ḥalfa.

In Nubia nearly the whole of the eroded surface of the crystalline rocks has been overlaid by a yellowish sandstone, which at its base usually becomes a quartz conglomerate. Above these lies a large series of green and gray clays with thick bands of soft white limestone. Next comes an immense thickness of soft white limestone, which forms the cliffs of the Nile Valley from Luxor to Cairo, and furnishes almost the whole of the building stone in Egypt. These strata have been greatly affected by the great earth movements of the Miocene period, which resulted in the formation of the Red Sea, Gulf of Suez, Gulf of Aḳaba, the Jordan Valley, and the Nile Valley, and the salts of the Wâdî Naṣrûn are due to the shore lagoons when they existed there. As a result of this, thick deposits of sand and gravel were laid down, which to-day underlie the later Nile mud deposits and which furnish a good water supply. After this, climatic conditions analogous to those of to-day seem to have soon set in, and river deposits of dark sandy mud were laid down, which were at levels considerably above the deposits of to-day. Nile mud with shells similar to those now existing occurs in Nubia at 30 metres, and in Egypt at lesser heights, above the present Nile flood level. To-day the Nile is depositing in its bed at the rate of about 0·12 metre per century. At Benha, Maḥallat ar-Rûḥ (in the Tanṭa district), and Ḳalyûb (all in the Delta), the thickness of the layer of Nile mud is 17, 18,





and 12·5 metres respectively ; while at Zaḳâziḳ, Beni Suwêf, and Suhâg (all in the Nile Valley), it is 33·11 and 17 metres respectively. Between the First and Second Cataracts the proportion of sandstone to granite is about 9 to 1, and good granite is only met with at Kalâbshah, where the pass is about 168 yards wide, and the depth of water at *low* Nile about 111 feet. No fossils whatever are found in the Nubian sandstone.




From Abû Simbel northwards the valley is bounded on the left by the high limestone plateau called by the Arabs Sinn al-Kiddâb, which, at this point, is more than 50 miles distant from the river, and it gradually approaches the stream until at Aswân it is only 25 miles distant, and at Gebelên it marches with the river. There is a similar plateau between Gebelên and Esnah. At the First Cataract there is an extensive outcrop of granite and quartz diorite.

Between Aswân and a little south of Esnah the river flows between sandstone hills, except at the plains of Kom Ombos and Edfû ; these plains were originally ancient deltas of rivers coming down from the high ranges which skirt the Red Sea. In the Kom Ombos plain the Nile deposit is about 80 feet above the maximum flood level of to-day. At Ra'âmah, about 38 miles north of Aswân, limestone is met with, and immediately north of it is the sandstone of Silsila. The channel at Silsila does not represent the original bed of the Nile, for it is only a branch of it ; the true channel, which was nearly a mile wide and 50 feet deep, lies on the right of the hill in which the quarries are, and is now buried under mud and silt. There was never a cataract at Silsila. At Luxor the Nile again enters low denuded plains, and a part of the plateau of the Sinn al-Kiddâb lies on its left ; the plateau again appears at Ḳena, and from this place to Cairo the river flows between limestone hills. At Ḳena the lower Londinian formation dips below the level of the Nile






deposit, and the upper Londinian formation monopolizes the whole section of the limestone as far as a point midway between Asyût and Minyah; here the lower Parisian strata appear on the tops of the plateaux, and the upper Londinian strata finally disappear a little to the north of Minyah. The lower Parisian formation is now generally met with as far as Cairo.

The Ancient Egyptians called Egypt  *Baq* or  *Baqet*;  *Ta-merà*; and  *Qemt*. *Baq* seems to refer to Egypt as the olive-producing country, and *Ta-merà* as the land of the inundation; the name by which it is most commonly called in the inscriptions is *Qem*, *i.e.*, "Black," from the darkness of its soil. It was also called the "land of the sycamore," and the "land of the eye of Horus" (*i.e.*, the Sun). It was divided

by the Egyptians into two parts: I. Upper Egypt  *Ta-res* or  *Ta-shemā*, "the southern land"; and II. Lower Egypt  *Ta-meh*, "the northern land."

The kings of Egypt styled themselves *suten bāt*, "king of the South and North," and *neb tauī*, "lord of Two Lands."\*

The country was divided into **nomes**, the number of which is variously estimated; the list given by some of the classical authorities contains thirty-six, but judging by the monuments the number was nearer forty. The **nome** (*hesp*) was divided into four parts; **1**, the **capital town** (*nut*); **2**, the cultivated land; **3**, the **marshes**, which could only at times be used for purposes of cultivation; and **4**, the **canals**, which had to be kept clear and provided with

\* As ruler of the two countries, each king wore the crown , which was made up of , the *tesher*, or red crown, representing the northern part of Egypt, and , the *hetch*, or white crown, representing the southern part of Egypt.

sluices, etc., for irrigation purposes. During the rule of the Greeks Egypt was divided into three parts: Upper, Central, and Lower Egypt; Central Egypt consisted of seven nomes, and was called **Heptanomis**. The names of the nomes and their capitals are of frequent occurrence in Egyptian literature, and a list of them, with their ancient symbols, will be useful to the reader.

## LIST OF NOMES OF EGYPT.




### Upper Egypt.

	NOME.	CAPITAL.	GOD OR GODDESS.
1. 	<b>Ta-Sti.</b>	<b>Abu.*</b> ELEPHANTINE. <i>Aswân.</i>	Khnemu.
2. 	<b>Thes-Heru.</b>	<b>Ṭeb.</b> APOLLINOPOLIS MAGNA. <i>Edfû.</i>	Heru- Behuŕet.
3. 	<b>Ten.</b>	<b>Nekheb.</b> EILEITHYIAS- POLIS. <i>Al-Kâb.</i>	Nekhebit.
4. 	<b>Uast.</b>	<b>Uast.</b> THERES (OR HER- MONTHIS.) <i>Luxor, Kar- nak.</i>	Âmen-Râ.
5. 	<b>Herui.</b>	<b>Ḳebti.</b> COPTOS. <i>Ḳufî.</i>	Âmsu, or Menu.
6. 	<b>Aati.</b>	<b>Taenterert.</b> TENTYRIS. <i>Denderah.</i>	Hathor.
7. 	<b>Seshesh.</b>	<b>Hâ.</b> DIOSPOLIS PARYA. <i>Hau.</i>	Hathor.
8. 	<b>Âbt.</b>	<b>Teni.</b> THIS.	Ân-Her.











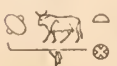


\* Names printed in heavy type are Egyptian; those in capitals are Greek, and those in *italics* are the names by which the places are known by the modern Arabs.








NOME. CAPITAL.

GOD OR  
GODDESS.

9.		.....	Ápu. PANOPOLIS. <i>Akh-mám.</i>	Ámsu, or Menu.
10.		Uatchet.	Ṭebu. APHRODITOPOLIS.	Hathor.
11.		Set.	Shas-ḥetep. HYPSELIS. <i>Shutb.</i>	Khnemu.
12.		Ṭu-f.	Nut-ent-bák. HIERAKON- POLIS.	Horus.
13.		Ám-f-khent.	Saut. LYKOPOLIS. <i>Asyút.</i>	Áp-uat.
14.		Ám-f-peḥ.	Kesi. KUSAE. <i>Al-Kusí-yah.</i>	Hathor.
15.		Unt.	Khemennu. HERMOFOLIS. <i>Ashmúnén.</i>	Thoth.
16.		Maḥetch.	Ḥebennu.	Horus.
17.		Anpu (?).	Kasa. KYNONPOLIS. <i>Al-Kés.</i>	Anubis.
18.		Sept.	Ḥet-suten, <i>Al-Hibah.</i>	Anubis.
19.		Bu-tchamui.	Pa-Māchet. OXYR- RHYNCIUS, <i>Bahmassá.</i>	Set.
20.		Ám-Khent.	Suten-ḥenen. HERAKLE- OPOLIS MAGNA. <i>Ahnas.</i> (The Hânés of the Bible.)	Heru-shefit.
21.		Ám-peḥ.	Smen-Ḥeru.	Khnemu.
22.		Maten.	Ṭep-Áhet. APHRODITO- POLIS. <i>Alfih.</i>	Hathor.

## Lower Egypt.

	NOME.	CAPITAL.	GOD OR GODDESS.
1.	 Aneb-hetch.	Men-Nefert. MEMPHIS. <i>Mit-Rahînah.</i>	Ptah
2.	 Ā.	Sekhem. LETOPOLIS.	Ĥeru-ur.
3.	 Āment.	Pa-neb-Āmt. APIS.	Hathor.
4.	 Sāpi-Rest.	Tchekā.	Āmen-Rā.
5.	 Sāpi-Meḥt.	Saut. SAÏS. <i>Šā.</i>	Neith.
6.	 Ka-semt.	Khasut. NOÏS.	Āmen-Rā.
7.	 Nefer-Āment.	Pa-Aḥu-neb-Āment. <i>Metelis (?)</i>	Ĥu.
8.	 Nefer-Ābt.	Thekaut (Succoth), Pa-Tem (Pithom). PATU-MOS. <i>Tall al-Maskhūṭah.</i>	Ātem, or Temu.
9.	 Āthi (?)	Pa-Āsār. BUSIRIS. <i>Abū-Šîr.</i>	Osiris.
10.	 Ka-Qem.	Ḥet - ta - ḥer - ābt. ATHRIBIS.	Ĥeru-Khenti-Khati.
11.	 Ka-ḥeseb.	Ḥesbet (?) Ka-Hebset (?) KABASOS.	Isis or Sebek.
12.	 Theb-...	Theb-neter (?). SEBENNY-TOS. <i>Sammanîd.</i>	Ān-Ĥer.
13.	 Ḥeq-āt.	Ānnu (The On of the Bible). HELIOPOLIS. <i>Maṭarîyah.</i>	Temu.

	NOME.	CAPITAL.	GOD OR GODDESS.
14.	 Khent-âbt.	Tchal. TANIS. <i>Şân.</i>	Horus.
15.	 Teḥuti.	Pa-Teḥuti. HERMOPOLIS MINOR.	Thoth.
16.	 Hâtmeḥit.	Pa-Ba-neb Teṭ. MENDES. <i>Tmai al-Amdîd.</i>	Osiris.
17.	 Sam-Beḥuṭet.	Pa - Khen - en - Âmen. DIOSPOLIS.	Âmen-Râ.
18.	 Âm-Khent.	Pa-Bast. PIBESETH BUBASTIS. <i>Tall Baṣṣah.</i>	Bast.
19.	 Âm-peḥ.	Pa-Uatchet. BUTO.	Uatchet.
20.	 Sept.	Kesem. PHAKUSSA. <i>Fakûs.</i>	Sept.

Lower Egypt is divided into six provinces :—

1. **Baḥêrah**, with eleven districts ; capital, Damanhûr. Population (including the Oasis of Sîwa, 3,884), 798,473.
2. **Ḳalyubiyah**, with four districts ; capital, Benha. Population, 434,575.
3. **Sharḳiyah**, with six districts ; capital, Zaḳâziḳ. Population, 879,646.
4. **Daḳhaliyah**, with six districts ; capital, Manṣûrah. Population, 912,428.
5. **Manûfiyah**, with five districts ; capital, Menûf. Population, 970,581.
6. **Gharbiyah**, with eleven districts ; capital, Ṭanṭâ. Population, 1,484,814.

Upper Egypt is divided into eight provinces :—

1. **Gizah**, with four districts ; capital, Gizah. Population, 460,080.
2. **Beni-Suwéf**, with three districts ; capital, Beni-Suwéf. Population, 372,412.
3. **Minyah**, with eight districts ; capital, Minyah. Population, including the Oasis of Bahariyah (6,773), and the Oasis of Farâfra (632), 659,967.
4. **Asyût**, with nine districts ; capital, Asyût. Population, including the Oasis of Dâkhlah (18,638), and the Oasis of Khârgah (8,383), 903,335.
5. **Girgah**, with five districts ; capital, Şûhag. Population, 792,971.
6. **Ḳenah**, with seven districts ; capital, Ḳenah. Population, 772,492.
7. **Aswân**, with three districts ; capital, Aswân. Population, 232,813.
8. **Fayyûm**, with three districts ; capital, Madinat al-Fayyûm. Population, 441,583.

Large towns like Alexandria, Port Sa'îd, Suez, Cairo, Damietta, and Al 'Arîsh are governed by native rulers.

In the days of the Pharaohs the population of Egypt proper is said to have been from seven and a half to nine millions ; at the present time (1909) it is over eleven millions. The population of the provinces south of Egypt, which originally belonged to her, has never been accurately ascertained. The country on each side of the Baḥr el-Abyaḍ is very thickly peopled ; it is generally thought that the population of this and the other provinces which belonged to Egypt in the time of Ismâ'îl amounts to about eight millions.

**The Revenues of Egypt in ancient days.**—According to the Church historian Abû Şâliḥ (ed. Evetts and Butler, p. 80 ff.), the Armenian, who flourished in the



12th century of our era, the **Land Tax** of Egypt during the administration of Joseph, the son of Jacob, amounted to 24,600,000 dinârs, *i.e.*, £12,300,000. Al-Maḡrīzī makes the sum to be 97,000,000 dinârs, *i.e.*, £48,500,000, and says that according to the computation of Ibn Dahyah 90,000,000 Pharaonic dinârs were equivalent to 270,000,000 dinârs of his time, *i.e.*, £135,000,000. In the reign of Al-Walīd ibn Muṣ'ab, the Pharaoh of the time of Moses, the revenue was 90,000,000 dinârs, or £45,000,000. The Romans derived a revenue of 20,000,000 dinârs, or £10,000,000 from Egypt, and Heraclius farmed the country to George the Muḡawḡis for 18,000,000 dinârs, or £9,000,000 yearly. 'Amr ibn al-Āṣī received 1,000,000 dinârs from Egypt in A.H. 20, but two years later he received 12,000,000 dinârs, or £6,000,000. Later the revenue went down to 5,000,000, then to 4,000,000, and finally to 3,000,000 dinârs. Under Kāfūr al-Ustādh al-Ikhshīdī the revenue was at least 3,270,000 dinârs, or £1,635,000, but the expenditure exceeded the revenue by 200,000 dinârs, or £100,000. In A.D. 779 the revenue was 1,828,500 dinârs, or £914,250.


According to Abū Ṣāliḡ the **area** of the cultivable land in Egypt was in the days of Hishām ibn 'Abd al-Malik (A.D. 724-742) 30,000,000 of faddâns. There must, however, be some error in this statement, for at the present time the cultivable land only amounts to 8,000,000 faddâns, or acres, *i.e.*, about 12,976 square miles.



Ceiling ornament at Philae.

## THE ANCIENT EGYPTIANS.

The Dynastic Egyptians, whom the sculptures and monuments make known to us as being among the most ancient inhabitants of the country, appear to have been the descendants of an invading race who entered Egypt in the Predynastic Period and conquered the country, and then intermarried with the indigenous people whom they found in possession of the Nile Valley. The original home of the invaders was, probably, Asia, and they may have made their way across Mesopotamia and Arabia, and across the Isthmus of Suez, or the Straits of Bâb al-Mandab, into Egypt. It has been suggested that they sailed across the Indian Ocean and up the Red Sea, on the western shore of which, near the modern Kûşêr, they landed; that they came *viâ* Southern Arabia is more probable. It is, moreover, very doubtful if a people, who lived in the middle of a huge land like Central Asia, would have enough experience to make and handle ships sufficiently large to cross such seas. No period can be fixed for the arrival of the new-comers from the East into Egypt; we are, however, justified in assuming that it took place some time before B.C. 5000.

When the people from the East had made their way into Egypt, they found there at least two indigenous races, one with a dark, and one with a fair skin. The Egyptians generally called their land  Qemt, *i.e.*, "black"; and if the dark, rich colour of the cultivated land of Egypt be considered, the appropriateness of the term is evident. The hieroglyphic which is read *Qem*, is the skin of a crocodile, and we know from Horapollo (ed. Cory, p. 87), that this sign was used to express anything of a

dark colour.\* The name "Ham" is given to Egypt by the Bible; this word may be compared with the Coptic  $\text{KH}\ddot{\text{H}}\text{E}$ ,  $\text{KH}\ddot{\text{H}}\text{I}$  or  $\text{X}\ddot{\text{H}}\text{H}\text{I}$ . The children of Ham are said to be Cush, Mizraim, Put, and Canaan. The second of these, Mišraim, is the name given to Egypt by the Hebrews. The dual form of the word, which means "the double Mišr," probably has reference to the "two lands" (in Egypt.  $\overline{\overline{\text{...}}}$ ), over which the Egyptian kings, in their inscriptions, proclaimed their rule. The descendants of Cush are represented on the monuments by the inhabitants of Nubia and the Black Tribes which live to the south of that country. In the earliest times the descendants of Cush appear to have had the same religion as the primitive Egyptians. The Put of the Bible is thought by some to be represented by the land of Punt, or spice-land, of the monuments. The people of Punt appear to have dwelt on the west side of the Red Sea to the south of Egypt and on the Somâli coast, and far inland, and so far back as B.C. 2500 a large trade was carried on between them and the Egyptians; the Egyptians certainly regarded them as kinsmen, and some of them must have lived near Central Africa. The aboriginal inhabitants of Phœnicia were probably the kinsfolk of the descendants of Mišraim, called by the Bible Canaanites. Diodorus and some other classical authorities tell us that Egypt was colonized from Ethiopia, *i.e.*, Nubia. The civilization, religion, art of building, etc., of the Ethiopians, *i.e.*, Nubians, are all of Egyptian origin, and in this, as in so many other points relating to the history of Egypt, the Greeks were either misinformed, or they misunderstood what they were told. On the other hand, the Nubians and dark-skinned races of the Sûdân hold many primitive

\* "To denote *darkness*, they represent the TAIL OF A CROCODILE, for by no other means does the crocodile inflict death and destruction on any animal which it may have caught than by first striking it with its tail, and rendering it incapable of motion."

beliefs in common with the Egyptians who were of pure African origin.

An examination of the painted representations of the Egyptians by native artists shows us that the pure Egyptian was of slender make, with broad shoulders, long hands and feet, and sinewy legs and arms. His forehead was high, his chin square, his eyes large, his cheeks full, his mouth wide, his lips full, and his nose short and rounded. His jaws protruded slightly, and his hair was smooth and fine. The evidence of the pictures on the tombs is supported and confirmed by the skulls and bones of mummies which anthropologists have examined and measured during the last few years; hence all attempts to prove that the Egyptian is of negro origin are overthrown at the outset by facts which cannot be controverted. In cases where the Egyptians intermarried with people of Semitic origin, we find aquiline noses.\* One of the most remarkable things connected with the Egyptians of to-day is the fact that a very large number of them have reproduced, without the slightest alteration, many of the personal features of their ancestors who lived seven thousand years ago. The traveller is often accompanied on a visit to a tomb of the Ancient Empire by a modern Egyptian who, in his attitudes, form, and face, is a veritable reproduction of the hereditary nobleman who built the tomb which he is examining. It may be that no invading race has ever found itself physically able to reproduce per-

\* A very good example of this is seen in the black granite head of the statue on which Osorkon II. caused his names and titles to be inscribed, now in the British Museum (No. 1063). The lower part of the nose is broken away, but enough of the upper part remains to show what was its original angle. It was confidently asserted that this head belonged to a statue of one of the so-called Hyksos kings, but it was more probably made at an earlier period. Some think that the statue was made for Amen-em-hât III. The face and features are those of a man whose ancestors were Semites and Egyptians, and men with similar countenances are to be seen in the desert to the south-east of Palestine to this day.

sistently its own characteristics for any great length of time, or it may be that the absorption of such races by intermarriage with the natives, together with the influence of the climate, has made such characteristics disappear; the fact, however, remains, that the physical type of the Egyptian fellâh is exactly what it was in the earliest dynasties. The invasions of the Babylonians, Hyksos, Ethiopians (including negro races), Assyrians, Persians, Greeks, Romans, Arabs, and Turks, have had no permanent effect either on their physical or mental characteristics. The Egyptian has seen the civilizations of all these nations rise up, progress, flourish, decay, and pass away; he has been influenced from time to time by their religious views and learning; he has been the servant of each of them in turn, and has paid tribute to them all; he has, nevertheless, survived all of them save one. It will, of course, be understood that the inhabitants of the towns form a class quite distinct from the Egyptians of the country; the townsfolk represent a mixture of many nationalities, and their character and features change according to the exigencies of the time and circumstances in which they live and the influence of the ruling power.

In recent years, thanks chiefly to the excavations and labours of M. J. de Morgan,\* formerly Director of the Gîzah Museum, very considerable light has been thrown upon the predynastic inhabitants of Egypt, and the results of his work may be here briefly summarised. At the end of 1894 M. de Morgan made excavations at Al-'Amrah, a place which is situated a few miles to the south of Abydos, where he found a number of what are now rightly called **predynastic tombs**. The tombs were in the form of oval pits from three to five feet deep, and in these bodies had been laid on their left side with their legs doubled up

\* M. Amélineau has described the excavations which he made at 'Amrah and other places in his *Les Nouvelles Fouilles d'Abydos*, Angers, 1896, and in subsequent publications.

in such wise that the knees were almost on a level with the chin. The head was bent forwards slightly, and the fore-arms were laid in such a position that the hands, one resting upon the other, might be in front of the face. Round the body were a number of large and small vases filled with various substances, and quite close to it were red and black vases, stone pots, figures of fish in schist, worked or unworked flints, alabaster objects like mace-heads, shell bracelets, etc. In tombs of this class, objects in bronze were rarely found, a fact which proves that the metal was not common when the tombs were made. Most of the tombs are, according to M. de Morgan, the sepulchres of neolithic man in Egypt, but some of them seem to belong to the transition period between the stone and the bronze age. The bodies found in the tombs seem to have been treated with salt and some preparation of bitumen, and if this be so they are probably the oldest mummified remains known.

During the winter of 1894-5, Prof. Petrie carried on excavations along the edge of the desert between Ballas and Naḳâda, about 30 miles north of Thebes. He stated that, in the course of his work, he found a maṣṭāba pyramid, similar to that of Ṣaḳḳâra, and a number of tombs of the IVth, Vth, and VIth dynasties; the pyramid, and all the tombs save one, had been plundered in ancient days. He believed his main discovery to be that of "a fresh and hitherto unsuspected race, who had nothing of the Egyptian civilization." The early announcements of his discovery stated that they were cannibals. According to Prof. Petrie, they lived after the rule of the IVth dynasty, and before that of the XIIth. "This new race must therefore be the people who overthrew the first great civilization of Egypt at the fall of the VIth dynasty, and who were in turn overthrown by the rise of the XIth dynasty at Thebes. As the Xth dynasty in Middle Egypt was contemporary with the greater part of the XIth dynasty, this limits the



new race to the age of the VIIth to the IXth dynasty (about 3000 B.C.), who ruled only in Middle Egypt, and of whom no trace has been yet found, except a few small objects and a tomb at Siut. The extent to which Egypt was subdued by these people is indicated by their remains being found between Gebelen and Abydos, over rather more than a hundred miles of the Nile valley . . . . . The invaders completely expelled the Egyptians." Their graves were square pits, measuring usually  $6 \times 4 \times 5$  feet. "The body was invariably laid in a contracted position, with the head to the south, face west, and on the left side . . . . . A regular ceremonial system is observable . . . . . From the uniformity of the details it is clear that a system of belief was in full force."\*

In March, 1897, M. de Morgan decided to excavate the predynastic cemeteries of Upper Egypt, and began to work at Nakâda near the site of Prof. Petrie's labours two years before; two cemeteries were chosen for examination, the one, to the south, belonging to the indigenous peoples of Egypt, and the other, to the north, containing burials of ancient Egyptians. After a short time he discovered to the north of the northern necropolis, the remains of a monument, built of unbaked bricks, which had been destroyed by fire. From the fact that all the jars and objects which had been placed in the building were broken, it was clear that he had come upon a tomb belonging to an extremely ancient period; in the tombs of the neolithic period the vessels, etc., are found whole. The building contained 21 chambers, and was undoubtedly a royal tomb, judging from the abundance of the offerings which had been placed in them; it was rectangular in shape, and measured 54 metres by 27 metres, and its main sides were oriented at an angle of  $15^\circ$  E. of the magnetic north.

\* Quoted from Petrie, *Catalogue of a Collection of Egyptian Antiquities*, London, 1895.


Close by this tomb was another, which had been wrecked and spoiled in modern times. Among the objects found in the chambers of the larger monument were fragments of vases and vessels made of various kinds of hard stone, alabaster, etc., flint knives, ivory vases and plaques, terra-cotta vases and vessels, etc., many of which were inscribed. The large mud sealings of the wine jars bore impressions of inscribed seals, and these proved beyond a doubt that the building wherein they were found was a royal one. An examination of the tombs of less importance close by led to conclusions of a far-reaching and important character. M. de Morgan was accompanied in his work by the eminent German Egyptologist, Prof. A. Wiedemann, and by M. Jéquier, and he thus had the benefit of trained, expert opinion on philological problems, which his own profession of mathematician and civil engineer had left him no time to study exhaustively.

Briefly, the conclusions arrived at after an examination of a large number of tombs of the same class as those excavated by Prof. Petrie were as follows:—(1) The people to whom the tombs belong occupied not a small portion of, but the *whole* valley of the Nile. (2) Their manners, customs, industries, and abilities were *different from those of the Egyptians, and physically the two peoples had nothing in common.* (3) The people called the “new race” by Prof. Petrie were the inhabitants of Egypt *long before those whom we call Egyptians*; and it was from them that the Egyptians of dynastic times learned many of their industries, etc.; in other words, the Egyptians borrowed a great deal from these their predecessors in the valley of the Nile. “*La new race de M. Flinders Petrie devient donc une véritable old race, celle des aborigènes, que les Égyptiens pharaoniques rencontrèrent quand ils envahirent l’Égypte*”;\* in fact, the “new race” were of

\* De Morgan, *Recherches sur les Origines de l’Égypte*, Paris, 1897.

the highest antiquity in Egypt, which they had occupied some thousands of years before the time of Menes. The graves excavated by M. de Morgan show that the dead were buried in three ways, *i.e.*, with the members separated one from another, or with the complete body bent up in a position similar to that of a child before birth, or the whole body was partially burnt and then buried. Each method is different from that employed by the Egyptians, among whom every effort was made to bury the dead in as perfect a form as possible, for they believed that the continuance of the future life of the dead depended upon it. In the religious texts of the Egyptians there are frequent allusions to the customs of dismemberment, and decapitation, and burning of the dead, which prove, if proof be needed, that such things were customary long before their time, and that the Egyptians on their arrival in Egypt adopted gradually certain of the funeral customs and beliefs of the autochthones, but considerably modified others.

It has not yet been definitely decided to what race the people who were buried in such graves were related, but there are many grounds for thinking that they were either akin to the Taḥennu, or Thaḥennu, who are often mentioned in the texts of historical kings, or were akin to the peoples of Central Africa. In fact they were a purely African people. Pictures of the Thaḥennu painted in dynastic times show that they were people with light skins, blue eyes, and fair hair, and although in historic times the tribes certainly lived to the west of Egypt, we know that in the VIth dynasty they possessed settlements as far to the south as Khartûm. The name commonly given to the Taḥennu is "Libyans." The known facts point to the conclusion that some tribe, or group of tribes, of the Libyan Family formed the autochthones of Egypt. The Predynastic Egyptians seem to have been conquered by a race that invaded and reduced Egypt to slavery, and when the foreign kings began to

reign over Egypt the conquered people formed the inferior portion of the population. It is still a subject open to debate where the invaders came from ; some think they were of Asiatic origin and entered Egypt by way of the Isthmus of Suez ; others think (with Diodorus) that they came from the south, that is to say, from Ethiopia (compare Ezekiel xxix. 14, where the home of the Egyptians is said to be Pathros, *i.e.*, the Egyptian *Pa-ta-reset* ); and others believe they made their way up or across the Red Sea to *Ḳuṣêr* (القصر), a port for the ships coming from Yaman, and across the Eastern Desert to Coptos on the Nile. But by which road they entered Egypt is, relatively, of little importance ; that they came primarily from the East is beyond dispute. All the known evidence contradicts the theory that Arabia was the home of all the invaders of Egypt, and although there are many striking resemblances between the art of the statues and other objects which have been excavated at Tell Lo and other ancient sites in Southern Babylonia in recent years, and predynastic and early dynastic objects found by Messrs. de Morgan, Amélineau, and Petrie at Abydos and Naḳâdah, they do not in the writer's opinion prove conclusively that the invaders of Egypt and the Babylonians were of the same race. The culture and civilization of the Babylonians between B.C. 5000 and B.C. 2300 were derived from their Sumerian conquerors, whose method of writing, and much of their learning and literature the Babylonians adopted, modified, and then assimilated. There is no evidence to show that the invaders of Egypt were kinsfolk of the Babylonians, but there are very strong probabilities that the civilizations of both peoples sprang from a common stock ; what that stock was, or where the race lived, or when its cognate peoples took possession of Southern Babylonia and of Egypt, no one can at present say with certainty.



that the Kagera is the actual upper course of the Nile, and that before the subsidence took place which formed Lake Victoria, the Kagera flowed between the Sesse Islands and the western shore, then skirted the present northern shore by Rosebery Channel to Napoleon Gulf to join the Nile at the Ripon Falls; a distinct current is also mentioned as setting across from the Kagera to the Ripon Falls. Seeing how small an effect the volume discharged by the Kagera, even in the rainy season, can have on the water of this vast lake, any such current must be an effect of the prevalent winds, and as we have seen that winds blow from lake to shore by day at almost all seasons, it is more than probable that in places a regular drift of the surface water may be caused" (*Physiography*, p. 58).

Strictly speaking, the Nile is formed by the junction, at  $15^{\circ} 36'$  N. lat., and  $32^{\circ} 30'$  E. long., of two great tributaries called respectively the **Baħr al-Azrak**, *i.e.*, the "lurid" or **Blue Nile**, and the **Baħr al-Abyad**, *i.e.*, the "clear," or **White Nile**.

From Lake Victoria (Ripon Falls) to Khartûm the distance by river is about 1,560 miles; from Khartûm to Aswân is 1,165 miles; and from Aswân to the sea about 748 miles more, *i.e.*, 3,473 miles; but if we include the length of any of the larger tributaries of Lake Victoria in the length of the Nile, and the length of the lake itself, we may say that this wonderful river is over 4,000 miles long.

The **White Nile** is so called because of the fine, whitish clay which colours its waters. It is broader and deeper than the eastern arm, and it brings down a much larger volume of water; the ancients appear to have regarded it as the true Nile. There can, however, be no doubt that the **Blue Nile** and the **Atbara** are the true makers of Egypt, for during their rapid courses from the Abyssinian mountains they carry down with them all the rich mud which, during the lapse of ages, has been spread over



the land on each side of its course, and which has formed the land of Egypt. In truth, Egypt is the gift of the Blue Nile and the Atbara.

**Lake Victoria** lies between the parallels of latitude 2' N. and 3° S., and the meridians of 31° 40' and 35° E. of Greenwich, about 3,675 feet above the sea, and is 1,425 feet higher than **Lake Albert**; it is 160 miles long, 200 miles wide, and its area is 70,000 square kilometres. When the river leaves the lake it is about 1,300 feet wide; at the Ripon Falls it drops about 13 feet. Between the Victoria and Albert Lakes, a distance of 242 miles, the White Nile, known here as the "**Somerset**," passes through a number of swamps, and then flows into the N.E. corner of Lake Albert; from Lake Albert it flows in a broad, deep, and almost level stream for a distance of 125 miles to the Fola Falls, a little to the north of Dufili, at which point the river is nearly 300 feet wide, and becomes almost a torrent. Flowing on to Lâdô, about 125 miles from Dufili, the river becomes only 6½ feet deep in the winter at low water, and 15 feet in flood. From Lâdô to Bôhr,\* a distance of about 102 miles, the river has a rapid fall and keeps to one channel, but from Bôhr, to the mouth of the Baḥr al-Ghazâl (a distance of about 350 miles), the stream passes through many channels. From Victoria

\* The following note on the proposed new channel from Bor (or Bôhr) to the Sobat river was communicated to Reuter's Agent at Cairo on March 4 by Sir William Garstin:—

"The trial line of levels or the proposed new channel for the Upper Nile between Bor and the Sobat river has been successfully carried across. The total fall between these two points is just under 33 metres. As this distance—supposing a direct line to be followed—is some 355 kilometres, the available water slope for the proposed channel is consequently a little over nine centimetres per kilometre. This result is satisfactory inasmuch as it renders the project a possible one, as far as the actual levels are concerned. That, however, is the utmost that can be said in its favour as yet. Many other considerations are involved, and much more information is required before any definite pronounce-

N'yanza to this point the river is called by the natives "**Baḥr al-Gebel**," or "**Mountain River**," and from Lake Nô, where it joins the Baḥr al-Ghazâl, to Khartûm it is known as "**Baḥr al-Abyaḍ**," or "**White Nile**." Here are the large masses of living vegetation which are commonly called "**Sadd**," and which form almost insuperable barriers to navigation. The **Baḥr al-Ghazâl** flows into the Nile on its west bank, and 60 miles further on the **Sobat** River flows into it from the east or right bank. The Sobat is the "**Astasobas**" of classical writers, and the name is compounded of *Asta* "water," and "**Soba**," a native name for the river. From the latter river to Khartûm, a distance of about 598 miles, the White Nile flows slowly in a stream about  $6\frac{1}{2}$  feet deep, and considerably more than a mile wide. At Khartûm, where the **Blue Nile** from Abyssinia joins the White Nile, the river is about 1,253 feet above sea-level. The old name of the Blue Nile was 'ABÂI, which is preserved in the Abyssinian ለባይ : 'abâi, or ለባዊ : 'abâwi. Strabo calls the river "**Astapos**," which is a Graecized form of *ast*, or *asta*, "water, river," and 'ABÂI, an old native name of the river. The Blue Nile, which is about 960 miles long, is almost clear in winter, but from June to October its water is of a reddish-brown colour, and is highly charged with alluvium. The greenish colour which is sometimes observed in the Nile far to the north is due to the decaying vegetation which is brought down by the White Nile.

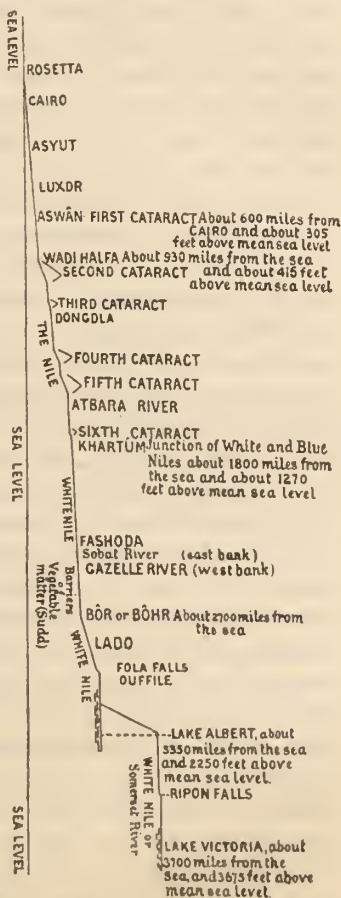
About 56 miles below Khartûm is the **Sixth Cataract**,

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ment can be made. Until the several alternative schemes for remodeling the Upper Nile—in its course through the great swamps—have been thoroughly studied, and until reliable estimates of their cost have been prepared, no decision can be arrived at. These studies are in progress, but will require from one to two years to complete."—(*Times*, March 5, 1906.)

and 145 miles lower down the river **Atbara** (all vowels short) flows into the Nile on the east or right bank. The Atbara is the "Astarobas" of classical writers. The Abyssinian form of the name is 'ATBARÁ ለትበራ'. The Atbara rises in the Abyssinian mountains, and its waters bring down with them a large quantity of volcanic dust, which is an excellent fertilizing element; after the Atbara the Nile on its journey north receives no other tributary. The Atbara is 700 miles long. About 32 miles below the Atbara is the **Fifth Cataract**, which is over 100 miles in length; between the southern and the northern end the Nile drops about 205 feet. About 60 miles lower down begins the **Fourth Cataract**, which is 66 miles long; between the southern and the northern end the Nile drops 160 feet. About

Sketch showing the height of the Nile above mean sea-level at different points of its course.



195 miles lower down begins the **Third Cataract**, which is 45 miles long; between the southern and the northern end the river drops 36 feet. The **Second Cataract** begins about 70 miles lower down; it is 125 miles long,

and between its two ends the river drops about 213 feet. At Semnah, which is rather more than 35 miles south of Wâdî Ḥalfa, are the rocks where the late Dr. Lepsius discovered the gauges which were cut by order of the kings of the XIIth dynasty, about B.C. 2300, and these show that the Nile flood recorded there was 26 feet higher than any flood of to-day. Sir W. Willcocks thinks that the Nile could very easily be barred by a dam at Semnah, and it is possible that Amen-em-ḥāt III. tried to build one there in the hope of forming a reservoir. The distance between the Second and First Cataracts is about 210 miles, and the stream is usually about 1,630 feet wide. The **First Cataract** is about three miles long, and between Philæ at the southern end, and Aswân at the northern end the river drops over 16 feet. From Aswân to the Barrage, a little to the north of Cairo, the length of the river is about 600 miles, and its mean width is 3,000 feet.

The ancient Egyptians kept careful record of the height of the Nile in flood, and numbers of ancient Nilometers have been found, *e.g.*, at Philæ, Elephantine, Edfû, Esna, Karnak, etc., from the readings of which it is possible to determine the rate of the rise of the bed of the Nile. According to a calculation quoted by Sir W. Willcocks, between A.D. 200 and A.D. 1800 the banks and bed of the Nile have risen 2.11 metres, or 0.132 metre per 100 years. When the famous **Nilometer** on the Island of Rôḍa was constructed, a reading of 16 cubits meant the lowest level at which flood irrigation could be ensured everywhere. The level of to-day is 20½ cubits on the Nilometer, and the difference between them is 1.22 metre; according to these data the rise is 12 centimetres per 100 years.\* A little to the north of Cairo the Nile splits up into the **Rosetta and Damietta branches**, each of which is about 145 miles long; the mean width

\* Willcocks, *Egyptian Irrigation*, London, 1899, p. 32.

of the former branch is 1,630 feet, and that of the latter, 870 feet. In ancient days the Nile emptied its waters into the sea by **seven mouths**, viz., the Pelusiatic, Tanitic, Mendesian, Phatnitic, Sebennytic, Bolbitic, and the Canopic. In flood time the waters of the Nile used to take 50 days to flow from Lake Victoria to the sea, and at low water 90 days:—From Lake Victoria to Lake Albert 8 days, Lake Albert to Lâdô 5 days, Lâdô to Khartûm 20 days, Khartûm to Aswân 10 days, Aswân to Cairo 5 days, Cairo to the sea 2 days; at low water the times were 8, 5, 36, 26, 12 and 3 days respectively.

The width of the Nile valley varies from 4 to 10 miles in Nubia, and from 15 to 30 in Egypt. The width of the strip of cultivated land on each bank in Nubia is sometimes only a few feet, and even in Egypt proper, when taken together, it is never more than 8 or 9 miles. The Delta is, in its widest part, about 90 miles across from east to west, and the distance of the apex from the sea is also 90 miles. The Nile drains an area of 3,110,000 square kilometres.

The **inundation** is caused by the rains which fall in the country round about Lake Victoria and in the Abyssinian mountains; in the former the rainy season lasts from February to November, with one maximum in April and another in October, and in the latter there are light rains in January and February, and heavy rains from the middle of April to September, with a maximum in August. In April the heavy rains, near Lâdô on the White Nile, force down the green water of the swamps, and about April 15 the Nile has begun to rise at this place; this rise is felt at Khartûm about May 20, and at Aswân about June 10, and the green water announcing this rise is seen at Cairo about June 20. About June 5 the Blue Nile begins to rise quickly, and it reaches its ordinary maximum by August 25; its red, muddy water reaches Aswân about July 15, and Cairo 10 days later. When once the red water has appeared

the rise of the Nile is rapid, for the Atbara is in flood shortly after the Blue Nile ; the Atbara flood begins early in July and is at its highest about August 20. The Nile continues to rise until the middle of September, when it remains stationary for a period of about three weeks, sometimes a little less. In October it rises again, and attains its highest level. From this period it begins to subside, and, though it rises yet once more, and reaches occasionally its former highest point, it sinks steadily until the month of June, when it is again at its lowest level. Thus it is clear that the Sobat, Blue Nile, and Atbara rivers supply the waters of the inundation, and that the White Nile supplies Egypt for the rest of the year. The ordinary maximum discharge of the Nile at Aswân is 10,000 cubic metres per second, and the ordinary minimum discharge 410 cubic metres per second ; the ordinary maximum discharge at Cairo is 7,600 cubic metres per second, and the ordinary minimum discharge 380 cubic metres per second.

The **irrigation** of Egypt is gauged by the height of the river at Aswân. When the maximum rise of the river is only 21 feet there will be famine in parts of Upper Egypt ; when the rise is between 21 and 23 feet much of the land of Upper Egypt will be imperfectly watered ; when the rise is between 23 feet 6 inches and 25 feet certain lands will only be watered with difficulty ; when the rise is between 25 feet and 26 feet 6 inches the whole country can be watered ; when the rise is between 26 feet 6 inches and 28 feet the country will be flooded ; and any rise beyond the last figure will spell misery and the ruin of many. The slope of water surface of the Nile is in summer  $\frac{1}{13000}$ , and in flood  $\frac{1}{12200}$  ; the cubic contents of the trough of the Nile between Aswân and Cairo are 7,000,000,000 cubic metres ; direct **irrigation** between these places takes 50 cubic metres per second, **evaporation** 130, and **absorption** 400. The amount of **water discharged** by the Nile into the sea is



65,000,000,000 cubic metres per annum, and in an average year the amount of **solid matter carried** by the Nile to the sea is 36,600,000 tons. The above facts and figures will probably need some modification as the result of the construction of the Aswân Dam, and also in the light of Sir William Garstin's *Report*, published in August, 1904.

The **dykes**, or embankments, which kept the waters of the Nile in check, and regulated their distribution over the lands, were in Pharaonic days maintained in a state of efficiency by the male population of the country, and, in the time of the Romans, any person found destroying a dyke was either condemned to hard labour in the public works or mines, or to be branded and sent to one of the Oases. If we accept the statements of Strabo, we may believe that the ancient system of irrigation was so perfect that the varying height of the inundation caused but little inconvenience to the inhabitants of Egypt, as far as the results of agricultural labours were concerned, though an unusually high Nile would of course wash away whole villages and drown much cattle. If the statements made by ancient writers be compared with facts ascertained in modern times, it will be seen that the actual height of the inundation is the same now as it always was, and that it maintains the same proportion to the land it irrigates.

From what has been said above it will be evident that the Nile is the chief physical characteristic of Egypt, and as such it has excited the surprise, wonder, admiration, and reverence of countless generations of men. Without it Egypt would have been a desert, and uninhabitable to any but nomad tribes; it has always formed the water supply of the whole country, and the existence of men and animals has depended entirely upon the existence of the river in all ages. The Nile was and is the highway of Egypt, and to it the Egyptians have always owed their wealth and prosperity, and their importance as

owners of a great corn-producing country among the peoples of the ancient world. In the earliest times the rulers of Egypt gave their deepest attention to the irrigation of the country, and no efforts were spared to obtain the best agricultural results by means of canals and embankments. It seems that each village or city or district was responsible for the maintenance of its river banks in good order, but details as to the way in which the work was carried out are wanting.

Under despotic rulers the banks must always have been maintained by forced labour, and the cutting and cleaning of the canals and reservoirs were, of course, carried out by the same means. So long as everyone was made to take a share in such labour the hardship was not great, for all were interested in the irrigation of the country, but it will be readily seen that under a despotic government or a corrupt administration certain individuals would be exempted from the performance of such labour at the expense of the other members of the community. Also, forced labour gangs would, by bribing the officials, be made to do work which ought to be done at the expense of private individuals, and members of such gangs who had no friends or influence among the official classes would be kept at forced labour practically the whole year round. Whatever may have happened in early times, this was certainly the case in Egypt until the British began to gain power, and all the work done in connection with the cleaning of canals, and the protecting of the banks during the inundation, and the strengthening of the dykes, was done by forced labour or *corvée*. Sa'îd Pâsha used the *corvée* in making the Suez Canal, and Ismâ'il Pâsha boldly used it in digging a canal in Upper Egypt, the chief object of which was to water his own private estates. The high officials exempted their own tenants and co-religionists from the *corvée*, and made the wretched *fellaḥîn* do the work for them. The *corvée* had to work for nine months of the

year, and they had to provide spades, and baskets, and food; their place of abode was changed almost daily, and they had to sleep on the ground. During the inundation they had to live on the river bank, and to provide the materials for the protection of the bank on each side of the Nile. Every male between 15 and 50 years of age was liable to serve in the corvée, and each quarter of the male population was expected to serve for 45 days during the summer. In 1881 nearly one-half of the men who were liable had succeeded in freeing themselves from their duty.

In a decree dated January 25, 1881 (see the text in Willcocks, *op. cit.*, p. 402), the terms on which certain privileged classes could redeem their tenants from the corvée are set forth, but as no penalties were laid down for those who neither sent men nor paid the redemption tax, every man of any position freed himself from the liability, and the whole of the forced labour fell on the poorer classes. In 1885 Sir Evelyn Baring (Lord Cromer) approved of an advance of £30,000, with the view of trying to substitute hand labour by contract for the corvée, and the experiment was a success. A year later, a quarter of a million was granted towards the relief of the corvée, and for the **first time in Egyptian history**, the State paid towards the upkeep of the canals and river banks of the country. The total relief of the earthwork maintenance corvée costs the State more than £420,000 a year.

In December, 1889, the corvée was abolished as far as the clearance of canals and repairs of banks was concerned, and the Public Works Department undertook to do all the repairs; but the **corvée for the protection of the Nile banks** during the inundation could not be abolished, and a certain number of men have to be called out each year. In 1899 the Nile was abnormally low, and it in many respects resembled that of 1888; in 1899, however, only 10,079 were called out per 100 days (which

is one of the lowest numbers on record), while in 1888 the number was 58,788 men per 100 days (Cromer, *Report*, Egypt No. 1 (1900), p. 19). In 1908 the number was 27,000. The abolition of the earthworks corvée is due entirely to the exertions of the British, who have toiled unceasingly for years to remove an infamous burden from the shoulders of the men who were the least able to bear it.

Sir Samuel Baker (*Albert Nyanza*, vol. ii., p. 331) and many other travellers have described the masses of vegetation, both living and dead, which in parts of the White Nile, e.g., Bah̄r al-Ghazâl, completely obstruct the fairway of the river. These masses, or blocks of **sadd**, or **sudd\*** as they are called, are often of very considerable length, and where they exist the river becomes practically a mere swamp. Sir Samuel describes one which was three-quarters of a mile wide; it was perfectly firm, and was already overgrown with high reeds and grass. The graves of the people who had died of the plague were actually upon it. When the Nile stream approached this vegetable dam it plunged beneath it by a subterranean channel with a rush like a cataract. From time to time these dams are added to by small islands of vegetation, which drift down upon them, and trees, and dead crocodiles, and hippopotami, help to make the mass more dense. Sudd is met with between Shâmbî (lat. 7° 5' 53" north) and the Sobat River (lat. 9° 22' 8" north), or a distance of 250 miles, and on the White Nile between Lake Nô and the Sobat River. (See "Report on the Soudan," by Sir W. Garstin, K.C.M.G., London, 1899.) With the view of opening the White Nile to navigation, the Egyptian Government, in 1899, voted the sum of £E.10,000 for cutting the *sudd* between Lake Nô and Shâmbî, and a party of 700 men, 4 officers, with 4 steamers, left Omdurmân in December, 1899, to carry out

\* Arab. سَدَّ *sadd*, or سُدَّة *sudd*; plural أَسَدَاد *أسداد*.

the work. The blocks of *sudd* were nine in number. The grass and dry vegetation upon them were set fire to, and when they were burnt, the blocks were cut gradually into sections, each of which had to be towed away by a steamer, by means of a steel hawser. The *sudd* cutting party was under the command of Major Peake, who, according to a telegram of May 17th, from Cairo, stated that the White Nile was then clear as far as Beddên, and that Sir W. Garstin's orders had been effectively carried out. When the *sudd* was removed, a vast amount of stagnant water was set free, and as a result the fish died in large numbers in the lower reaches of the river. In 1901, Lieut. Drury freed the *sudd* north of Ghâba Shâmbi, and further operations connected with the clearance of the river were carried out by Major Matthews in 1902, and Lieut. Drury and Mr. Poole in 1903.

The **Barrage** or **Barrages**. From time immemorial the Nile has been allowed to water the land of Egypt according to its own will and pleasure, and there are no records to show that any ruler of Egypt seriously undertook to regulate the supply of water to the cultivable lands by means of dams or reservoirs. The river has been allowed to waste itself for thousands of years, and it was not until the last century that any attempt was made to keep the Nile and its branches within bounds. It is recorded by Clot Bey (Willcocks, *op. cit.*, p. 257; R. H. Brown, *History of the Barrage*, p. 1; Milner, *England in Egypt*, p. 239) that Napoleon I. saw the necessity of some means of regulating the supply of water to the Rosetta and Damietta branches of the Nile, with the view of letting the whole of it flow first down one branch and then down the other, thus doubling the effect of the inundation in flood. In 1833 Muḥammad 'Ali blocked the head of the Rosetta branch with a stone dam, which made the Nile stream flow into the Damietta branch, wherefrom all the large canals in the

Delta drew their supply. Linant Pâshâ, seeing the serious effect which would be produced upon Alexandria and the Eastern Delta if this action were continued, remonstrated with his master, and proposed as an alternative the construction of a Barrage across the head of each branch, about six miles below the bifurcation of the river. This proposal was approved by Muḥammad 'Alî, who, when informed by Linant Pâsha of the amount of stone, etc., which would be required, promptly ordered it to be taken from the Pyramids, and only relinquished this plan when it was proved to him that stone could be got at a cheaper rate from the quarries at Cairo.

The work was begun in 1833, and was continued until 1835, but towards the end of this year it was carried on with less vigour, and soon after it was entirely stopped. For seven years the old system of clearing out the canals by the *corvée* was revived, and nothing more was done.

In 1842 **Mougel**, a French engineer, proposed a system of Barrages, to which was united a series of fortifications which were to be built at the bifurcation of the river, and the idea pleased Muḥammad 'Alî, who ordered the work to be undertaken at once. The Damietta Barrage was begun in 1843, and the Rosetta Barrage in 1847. The work was hurried on so fast that it was badly done, and the disrepute into which Mougel's magnificent scheme fell in later years was due to his master's impatience and interference with his plans. Muḥammed 'Alî insisted that so many tons of concrete should be poured each day into the foundations, whether the river was flowing over them or not; as a result the water washed out the lime and cement, and the stones were thus left without proper binding material.

In 1853, the new Viceroy, 'Abbâs Pâsha, dismissed Mougel, being dissatisfied with the rate of progress made, and Mazhar Bey was ordered to finish the Barrages on Mougel's plans. Commissions sat on the matter, and although



the defects of the work already done were well known, no attempt was made to remedy them, and the Barrages were finished in 1861. They had cost £1,800,000, exclusive of the *corvée*, and the fortifications, etc., cost £2,000,000 more. These works form the famous **Barrage** which lies about fourteen miles to the north of Cairo; the **Rosetta Barrage** has 61 arches and two locks, and is about 1,512 feet long; the **Damietta Barrage** has 61 arches (originally 71) and two locks, and is about 1,730 feet long. In 1863 the gates of the Rosetta Barrage were closed, so that more water might be turned into the Damietta branch, and cracks promptly appeared in the structure. In 1867 ten openings or arches of the Rosetta Barrage separated themselves from the rest of the work, and moved out of their places. In 1876, Mr. (the late Sir) John Fowler reported on the Barrage, and he proved that the floor and foundations were cracked, that the latter were too shallow, and that £1,200,000 would have to be spent to make the work fit for any useful purpose; General Rundall, R.E., also reported on the Barrage, and estimated that it could be made serviceable for £500,000, and described how the repairs were to be carried out.\* Finally, in 1883, Rousseau Pâsha, Director General of Public Works, declared that the Barrage could only be used as a distributor of the river discharge between the two branches, and that to make it fit for this purpose it would be necessary to spend about £400,000 upon it.

With the failure of the Barrage to do its work, the supply of water in the canals naturally failed, and the Egyptian Government had to pay a Company £26,000 per annum to pump water into one canal only; and when Sir Colin Scott-Moncrieff, in 1883, came to Egypt, ministers were solemnly

\* Major H. Brown (*op. cit.*, p. 94) says "the manner of restoring the Barrage as recommended by General Rundall is very nearly that which was actually adopted, and further, the cost of the restoration was correctly estimated."

thinking of adopting a scheme for pumping water into all the canals in the Delta. The engines were to cost £E.700,000, and the annual cost was to be about £250,000; and "the Egyptian Government was actually on the verge of trying to *lift* the whole river" (Milner, *op. cit.*, p. 242). The English ministers set aside this scheme at once, and directed Mr. (now Sir) W. Willcocks to test the capacity of the Barrage and its power to hold up water. These instructions were carried out, and it was found that parts of the structure had not been finished, and that the Damietta section had never been provided with gates. At the cost of about £26,000 he effected such important repairs, that he was able to hold up water to the depth of nearly four feet more than had ever been possible before, and the cotton crop in 1884 amounted to 3,630,000 *kanțars* (1 *kanțar* = 101¼ lbs.), as against that of 1879, at that time the highest known, which amounted to 3,186,600 *kanțars*. The work was a great triumph, and Mr. Willcocks continued his experiments in 1885 with even greater success. It now became possible to consider the systematic repair of the Barrage, and the complete restoration of this fine work was begun in 1886, and finished at a cost of about £472,000 in 1891, at which time it was able to hold up a head of about 13 feet of water. Thus Mougel's Barrage was made a success, and it would be difficult to describe the greatness of the benefit which the English officials conferred upon Egypt by making it perform the work intended.

Now during the years while the Barrage was an object of ridicule, the position of Mougel Bey went from bad to worse, and at length he became extremely poor and was forgotten; the Egyptian Government visited upon him the sins of Muḥammad 'Alī, who had made the Barrage a failure by his haste and impatience, and had left him unprovided for, and the French Government had done nothing for him. At the moment when Sir Colin Moncrieff

was planning the restoration of the Barrage, the poor old man, broken down by grief and semi-starvation, was brought to his notice, and he left no stone unturned until the Egyptian Government bestowed an adequate pension upon Mougel, and lifted him out of the reach of want.

But although the Barrage is doing splendid work, it does not even now store all the water which is required for the cotton and other crops in the summer throughout Egypt, not to mention the water which is necessary for new plantations. This fact has been borne in mind for many years past, and Sir William Garstin has been giving his most earnest attention to the finding of some means whereby the lands which are at present waste may be brought under cultivation. Speaking broadly, the cultivated land in Egypt is now producing nearly all it is capable of, and as the revenue of the country depends upon agricultural prosperity, little more revenue is to be expected until more land is brought under irrigation. As Lord Milner says, "In Egypt prosperity and water go hand in hand." After much thought the English engineers of the Irrigation Department decided that the only way to provide more water, and so increase the revenue, was to build a huge reservoir, preferably at Aswân. Statistics prepared by Sir W. Willcocks (*op. cit.*, p. 428), show that about *one-third* of the land in Egypt is undeveloped, that nearly the whole of this undeveloped land lies in the perennially irrigated tracts, and that the summer supply of water is not sufficient for perennial irrigation. There are about 2,000,000 acres of waste land in Egypt, and to redeem these and water all the cultivable land, 6,000,000,000 cubic metres of water will be required.

The proposal to build the **Aswân Reservoir** was opposed violently by certain irresponsible archaeologists, because they declared that, according to the original plans, the beautiful temple at Philæ would be submerged annually,

and finally would be destroyed by the water. Instead of holding up the water at a level of 114 metres above mean sea level, Sir W. Garstin reduced the level to 106 metres, which satisfied most people ; but Sir W. Willcocks thinks (p. 437) that " this action of the archæologists has hurt the reservoir and will not in the end save the temple." After some difficulties as to ways and means, Messrs. Aird and Co. signed a contract with the Egyptian Government, undertaking to build the Aswân Dam and supplementary works for the sum of £2,000,000 ; the works were to be completed in 1903, and Messrs. Aird were to receive no payment until that date, when the debt was to be paid off in 30 half-yearly annuities of £78,613. The canals and drains, which form an important part of the scheme, were to be made within the five years in which Messrs. Aird were building the dam, and were to cost about £2,000,000 sterling more. It was calculated that the revenues of the country would be increased by about £2,750,000 when the works were completed, and while they were in progress Egypt paid nothing. The actual cost of the Aswân Dam and the Asyût Barrage was £E.3,439,864.

The **Aswân Dam** stands in the First Cataract, a few miles south of Aswân. It is designed to hold up water to a level of 106 metres above mean sea level, or rather more than 20 metres above the low-water level of the Nile at site. Its total length is 2,185 yards, with a width at crest of 26·4 feet. The width of the base at the deepest portion is 90 feet, and the height of the work at the deepest spot is 100 feet. The dam is pierced by 180 openings, or under-sluices, of which 140 are 23·1 feet by 6·6 feet, and 40 are 18·2 feet by 6·6 feet, provided with gates. Four locks have been built, and a navigation channel made on the west of the river. It has been decided to raise the Aswân Dam, and when this has been done, its storage capacity will be more than doubled.

Early in 1905 a number of sensational reports were spread relative to the safety of the Aswân Dam. These were no doubt due to an entire misconception of the true meaning of a report submitted on March 11 by Sir William Garstin to the Egyptian Council of Ministers. Sir William then stated that circumstances had arisen inducing him to modify the conclusion that the Aswân Dam should be raised without delay. The reasons for this decision were that it was desirable, before adding to the height of the structure, to adopt measures for protecting the downstream bed of the river from erosion by water flowing through the sluices of the Dam, and also to consider carefully the views expressed in a recent paper by Prof. Karl Pearson and Mr. I. W. Atcherley on "Some Disregarded Points in the Stability of Masonry Dams." The authors of this paper are mathematicians whose opinions cannot be lightly disputed, but we may say at once that no abstract theory can sweep away, or in any way disturb, the solid basis that secures the safety of the Aswân Dam. It will be remembered that when Sir W. Willcocks first prepared drawings for a dam, in 1890, it was intended that water should be held up to the height of 30.50 metres above zero of the Aswân gauge, the capacity of the proposed reservoir being 85 milliard cubic feet. These drawings were in accordance with accepted principles, and provided such a factor of safety as to ensure security. The commission which selected Aswân as the site for the Dam approved both the height of the Dam and the capacity of the reservoir, but it was afterwards settled that the former should only be carried to the height of 22.50 metres above zero of the Aswân gauge, with a corresponding reduction in the capacity of the reservoir to 35 milliard cubic feet. There were three members in the Commission, viz., M. Boulé, who was concerned chiefly about the Philæ temples; Signor Torricelli, an authority on pressures of masonry; and Sir Benjamin Baker, who had to






decide all points connected with strains arising from expansion and contraction. Finally it was decided that the theoretical toe pressures should be limited to about  $4\frac{1}{3}$  tons to the square foot. Comparison with existing dams shows that, as finally proportioned, the Aswân Dam was designed on extremely safe lines. In fact, though it was intended to hold up merely 35 milliard cubic feet, it was of such proportions that engineers were justified in believing the work to be capable of impounding 70 milliards by raising the superstructure six metres above the original height. Prof. Pearson thinks that the "pressure of water behind a dam tends to cause failure by vertical fracture near the outer toe, instead of causing failure along a horizontal plane." Other experts, equally qualified to speak with authority, doubt the applicability of the new theory to the Aswân Dam. The erosion of the river bed has been satisfactorily dealt with, for the holes, many of them 20 feet deep, have been filled up, and on Sir Benjamin Baker's recommendation a protective masonry apron has been built from one bank of the Nile to the other. If necessary, a low weir will be built, similar to the auxiliary weirs built below the Delta Barrage by Sir Hanbury Brown. Nothing will be done about raising the Dam until the masonry apron has been finished. At the present time "all the holes and depressions caused by the rush of water through the sluices have been filled up with solid granite masonry, set in cement-mortar, up to the level of the sills of the sluices, whence it is carried down in an easy gradient to meet the natural rock surface some 60 metres downstream of the Dam." The rumours which state that the Dam is unstable are "absolutely devoid of the smallest foundation. I should add that the number of persons who are in any degree qualified to express an opinion of any value on this question is extremely limited. To the best of my belief, amongst those persons no single individual can be found




who does not entertain entire confidence in the stability of the Dam" (Lord Cromer, *Egypt*, No. 1 [1906], p. 48).

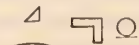
The **Asyût Dam** is what is called an open Barrage, and consists of 111 bays or openings, each 16 feet 5 ins. wide, and each bay is provided with regulating gates. The total length of the work is 2,691 feet, and a lock has been built on the west bank, large enough to pass the largest tourist boat plying on the river. Both works were begun by Messrs. Aird in 1898.

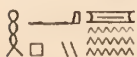
The **Esnah Barrage**. From the centre line of the lock to the east abutment the length is 2,868 feet; there are 120 openings, 16 feet 5 inches wide, and 11 large abutment piers, 13 feet in thickness, all 37 feet  $8\frac{3}{4}$  inches high, and 108 piers, 6 feet 6 inches in thickness. The Barrage carries a roadway, 19 feet 8 inches wide, and a tramway track runs along the whole length of the work, including the swing bridge of the lock. The main contract was in the hands of Messrs. John Aird and Co. Mr. A. L. Webb designed the Barrage, Mr. E. H. Lloyd was the resident engineer, and Mr. H. McClure was the contractor's representative. The total cost of the work was about £1,000,000.


The ancient Egyptians called the Nile **Hēpr**, or **Hāp**  , and the Arabs call it "Baḥr," which is applied to any large mass of natural water, whether sea, lake, or river. As the Egyptians divided their country into north and south, even so they conceived the existence of two Niles, which they called "Hāp Reset" , the "South Nile," and "Hāp Meḥet" , the "North Nile." Both Niles were represented by men having female attributes, and bearing upon their heads the plant which was characteristic of the region through which that Nile flowed; thus , the papyrus plant, represented the country

of the south where the papyrus grew, and , the lotus plant, typified the country of the north, *i.e.*, the Delta, where the lotus grew. The god

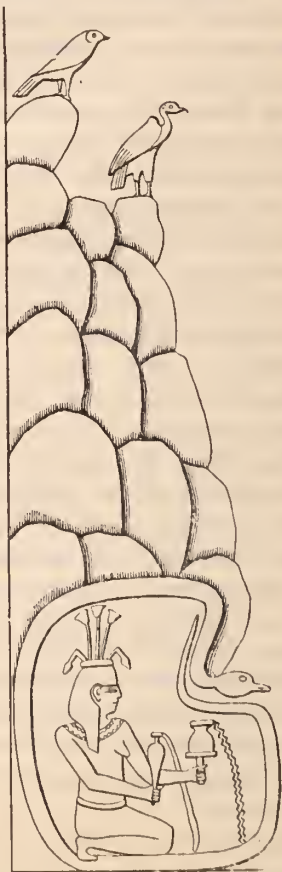
of one Nile was coloured red and the god of the other a greenish-blue; it has been thought that these colours have reference to the colour of the waters of the Nile after and before the inundation. The ancient Egyptians seem to have had no knowledge of the source of the Nile, and in late times it was thought that the river sprang out of the ground between two mountains which lay between the Island of Elephantine and Philæ. Herodotus tells us that these mountains were called *Kpôphi* and *Môphi*, in which some have sought to identify the Egyptian words

Qer-Hâpi 

, and Mu-Hâpi

. In the

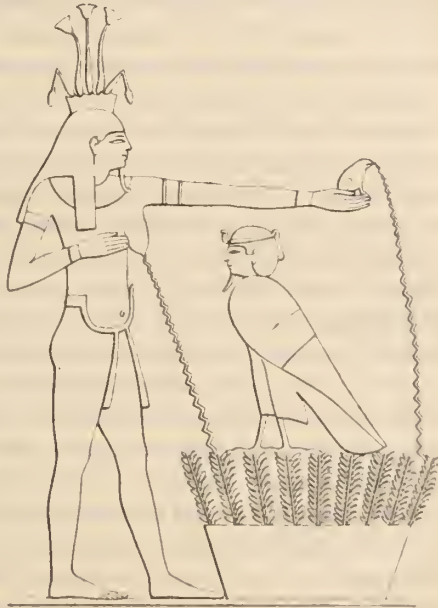
temple at Philæ is a very interesting relief in which an attempt is made to depict the source of the Nile of the South. Here we see a huge mass of rocks piled one upon



The Source of the Nile at Philæ.  
(From Rosellini.)

the other, and standing on the top of them are a vulture and a hawk ; beneath the mass of rocks is a serpent, within the coil of which kneels the Nile god of the South with a cluster of papyrus plants upon his head. In his hand he holds two vases, out of which he is pouring water. The reverence paid to the Nile was very great from the earliest period, for the Egyptians recognized that their health, happiness, and wealth depended upon its waters. The god of the Nile was addressed as the "Father of the gods," and we are told in a hymn that if he were to fail, "the gods would fall down head-long, and men would perish"; his majesty was considered to be so great that it is said of him, "he cannot be sculptured in stone ; he is not to be seen in the statues on which

are set the crowns





The Nile god pouring water over the soul of Osiris. (From Rosellini.)

of the South and of the North ; neither service nor oblations can be offered unto him in person ; and he cannot be brought forth from his secret habitations ; the place where he dwelleth is unknown ; he is not to be found in the shrines whereon are inscriptions ; no habitation is large enough to hold him ; and he cannot be imagined by thee in thy heart."

This extract is sufficient to show that the Egyptians ascribed to the god of the Nile many of the attributes of God.

Among the festivals of the ancient Egyptians that which was celebrated in honour of the Nile was of prime importance. It was believed that unless the prescribed ceremonies were performed at the right season, in the proper manner, by a duly qualified person or persons, the Nile would refuse to rise and water their lands. The festival was celebrated by all classes with the greatest honour and magnificence when the river began to rise at the summer solstice, and the rejoicings were proportionate to the height of the rise. Statues of the Nile-god were carried about through the towns and villages, so that all men might honour him and pray to him. The ancient Egyptian festival finds its equivalent among the Muḥammadans in that which was formerly celebrated with great care by them on the 11th day of the Coptic month Paoni, *i.e.*, June 17, and is called **Lêlat al-Nuḳṭa**, or the "Night of the Tear-drop,"\* because it is believed that a miraculous drop then falls into the Nile and causes its rise. The astrologers and soothsayers pretend to be able to state the exact moment when the drop is to fall. Many of the Egyptians spent this night in the open air, usually on the banks of the Nile, and Mr. Lane says (*Modern Egyptians*, vol. II., p. 224) that the women observe a curious custom. After sunset they place as many lumps of dough on the terrace as there are persons in the house, and each person puts his or her mark upon one of them; on the following morning each looks at the lump of dough upon which he set his mark the evening before, and if any lump be found to be cracked, it is held to be a sign that the life of the person whom it represents

\* The Ancient Egyptians called it "Kerḥ en ḥatui"  



will soon come to an end. About a fortnight later, criers begin to go about in the streets and proclaim the height of the daily rise of the river, each being usually accompanied by a boy; they are listened to with respect, but no one believes the statements they make about the height of the rise. The criers converse with the boys that are with them, and invoke blessings upon the houses of the people before which they stand, the object being, of course, that alms may be given to them. A little before the middle of August, the criers, accompanied by little boys carrying coloured flags, announce the "Completion of the Nile," *i.e.*, that the water reaches to the mark of the 16th cubit on the Nilometer. According to an old law the land tax cannot be exacted until the Nile rises to this height, and it is said that in old days the Government officials used to deceive the people regularly as to the height of the Nile, and demanded the tax when it was not due. The day after this announcement is made, the **Cutting of the Dam** at Fûm al-Khalîg, in Cairo, takes place. This dam was made yearly near the mouth of the Khalîg Canal, and the top of it rose to the height of about 22 or 23 feet above the level of the Nile at its lowest; a short distance in front of the dam was heaped up a conical mound of earth called the '*arûsa*' or "bride," in allusion to the young virgin who, in ancient days, was cast into the river as a sacrifice, in order to obtain a plentiful inundation. This mound was always washed away before the dam was cut. At sunrise, on the day following the "completion" of the Nile, the thickness of the dam was thinned by workmen, and at length a boat was rowed against it, and breaking the dam passed through with the current. The ceremony attracted large crowds, and was usually accompanied by singing, dancing and fireworks. The Khalîg Canal has been filled up, and the festival has lost most of its picturesqueness.

Between Wâdi Hâlfâ and Cairo there are, on the right







bank of the Nile, 312 towns and villages, and the cultivated land amounts to 381,000 faddâns;\* between the same limits, on the left bank, are 1,058 towns and villages with 1,638,000 faddâns of cultivated land. The province of the Fayyûm contains 85 towns and villages, with 328,000 faddâns of cultivated land; the whole Delta contains 847 towns and villages, with 1,430,000 faddâns; east of the Delta are 1,017 towns and villages, with 1,271,000 faddâns; west of the Delta are 367 towns and villages, with 601,000 faddâns; the Isthmus of Suez contains 6 towns and villages, with 1,000 faddâns. Egypt contains an amount of land suitable for cultivation which is equal to about 8,000,000 faddâns, or 33,607 square kilomètres, or 12,976 square miles. The cultivated area of Egypt is about 5,650,000 faddâns, or 23,735 square kilomètres, the proportion for Lower and Upper Egypt being 3,303,000 faddâns, with a population of 5,675,109 inhabitants, and 2,347,000 faddâns, with a population of 4,058,296 inhabitants. That is to say, for every 127 inhabitants there are 100 faddâns of cultivated land. According to Sir W. Willcocks (*Egyptian Irrigation*, p. 17) the summer crops for the whole of Egypt cover 2,046,500 acres, and yield £15,177,500; the flood crops cover 1,510,000 acres, and yield £6,870,000; and the winter crops cover 4,260,000 acres, and yield £17,013,000; the whole area of 5,750,000 acres has a gross yield of £39,060,500, or £7 per acre.†

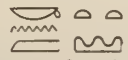
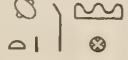
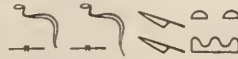
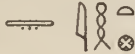
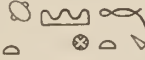



\* The *faddân* or *feddân*, Arab. فَدَّانٌ, is the amount of land which a pair of oxen can plough in a day. The faddân contains 4,200 square metres, or about 5,082 square yards, and equals rather less than one and one-fortieth part of an acre.

† The facts and figures were compiled by Mr. Willcocks in 1899.



## THE OASES.


In connection with the Nile may be fittingly mentioned the Oases, for it is probable that, in addition to the springs which are found in these natural depressions in the desert, a quantity of water finds its way to them by underground channels from the Nile. The Egyptian word for "Oasis" is   *uaḥet*; from this was derived the Coptic   *Uaḥ-res*, and the Arabic *Wāḥ*, plural *Wāḥāt*  (plur., ). In Ptolemaic times *seven* oases were enumerated,\* and their hieroglyphic names are as follows:—

1. KENEMET , or  *Uaḥ-res*  
"Oasis of the South."
2. TCHESHCHESET 
3. TA-ĀHET 
4. UAḤET-MEHT  "Oasis of the North."
5. SEKHET-ĀMIT 
6. UAḤET 
7. SEKHET-HEMAM 

1. The **Oasis of Kenemet** is called to-day **Al-Khārgah**, and lies almost due west of the town of Esna, at a distance of about four days' journey; it is best known by the name of the "**Great Oasis.**" Population in

\* The texts are given by Dümichen in *Die Oasen der Libyschen Wüste*; Strassburg, 1877.

1907, 8,383. The name "Oasis of the South" was given to it to distinguish it from the "Oasis of the North." The ancient name of the chief town was

Hebt , and the principal object of interest in the

Oasis is the ruined ancient Egyptian temple, wherein the god Amen-Rā was worshipped. The temple was founded by


**Darius I. Hystaspes** (B.C. 521-486), and finished by

Darius II. Nothus (B.C. 425-405), and restored by




The Temple of Darius at Khârgah.

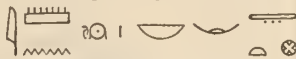
Nectanebus I. (B.C. 378-360), the first king of the XXXth dynasty. The scenes on the walls represent these kings making offerings and adoring a number of the great gods and goddesses of Egypt, *e.g.*, Amen-Rā, Mut, Temu, Uatchit, Menthu, Rā-Harmachis, Khensu, Khnemu, Isis, Osiris, Anher-Shu, Nephthys, etc. Among the inscriptions worthy of special interest are the famous Hymn to the Sun-god which was inscribed on the walls of a small chamber in the temple, and a text written in the so-called enigmatical writing. It

is interesting to note, too, the rare prenomēn 

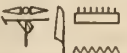
Settu-Rā, which is here applied to one of the Darius kings (Brugsch, *Reise*, pl. VIII.). In other parts of the Oasis are a number of ruins of Roman and Christian buildings, and, as political offenders were banished there by the various rulers of Egypt, and Christians fled there for refuge, this is not to be wondered at; the ruins of a Roman fort suggest that the Oasis was used for garrison purposes at one period.

2. The **Oasis of Tchestchet** is called to-day **Dākhlah**, and lies to the west of Al-Khârga, at a distance of about four days' journey; it is best known by the name of **Oasis Minor**. Population in 1907, 18,638. The chief

town of this Oasis was called  Āset Āāḥet, "the seat of the Moon-god," and the principal object of

worship was the god Āmen-Rā,  "Āmen-Rā, lord of the country of the Moon." The ruins prove that the temple was founded and restored by Titus and other Roman Emperors.

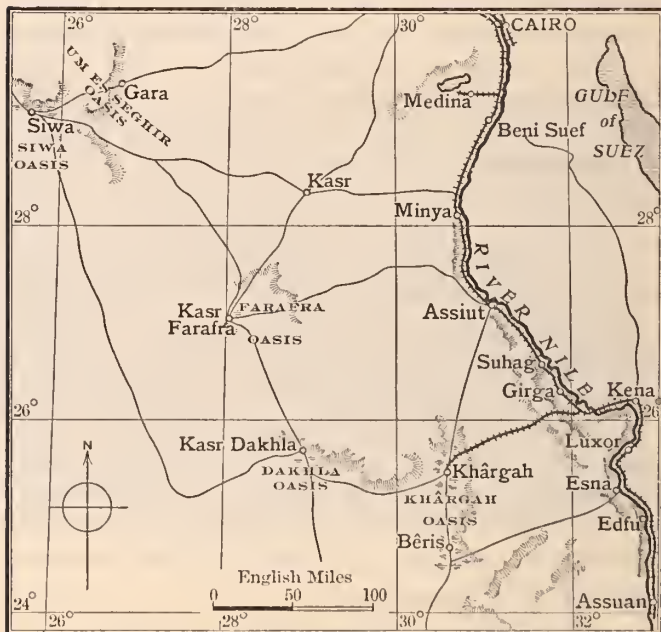
3. The **Oasis of Farāfra** lies to the north-west of the Great Oasis, and there seems to be little doubt that it represents the Ta-āḥet of the Egyptian texts; it lies about half-way between the Oasis of Baḥariyah and Dākhlah. Population in 1907, 632. The god worshipped there was

called  Āmsu-Āmen.

4. The **Oasis of Baḥariyah** lies to the north-east of the Oases of Farāfra and Dākhlah, at a distance of about four days' journey from the Fayyūm. The ruins there belong chiefly to the Roman period. The Arabic name "Northern Oasis" seems to be a translation of its old Egyptian name, "Oasis of the North." Population in 1907, 6,773.

5. The **Oasis of Siwa**, better known by the name of the Oasis of Jupiter Ammon, is the most northerly of all the Oases,

and lies west of Cairo at a distance of about sixteen days' journey. Population in 1907, 3,884. The god worshipped there was *Âmen-Râ*. The name given to it by the Egyptians, *Sekhet-Âmit*, means the "field of the palm trees," and the many thousands of loads of dates which are exported annually justify the selection of this name. In very early times a temple dedicated to the god *Ammon* or *Âmen* stood here,



Map showing the relative positions of the largest Oases.

and the reputation of its priests was so wide-spread that it tempted Alexander the Great to visit it in order that he might consult the famous oracle. Christianity is said to have been preached in this oasis by one of the Apostles.

6. The **Oasis**. This oasis has not been identified, but it lay most probably at no great distance from the Oasis of

Sîwa, and it may have formed part of the Sekhet-Âmit. Dümichen suggests (*op. cit.*, p. 33) that it may be the Oasis of Araj, which is a journey of two days from Sîwa. On the other hand, it may be the Oasis of Ad-Daila, which has been recently discovered.


7. **Sekhet-ḥemam**, or the "Salt-field," is no doubt to be identified with the Wâdî Naṭrûn, or Natron Valley. Population in 1907, 763.

Other Oases are :—

The Oasis of **Kûrkûr** lies at a distance of about 70 miles west of Aswân, but the most direct road to it from the Nile starts at Ar-Rakabah, or Contra Ombos. This Oasis was used chiefly as a halting place for caravans on their way to Esna from the Oasis of Selîma, where, when the slave trade was in a flourishing state, so many desert routes converged. From Kûrkûr a road runs to Al-Khâghah. Between Kûrkûr and Dûngûn, a little to the north of the latter place, is a large salt plain, from which large quantities of rock salt were brought into the village of Al-'Azîz, to the north of Aswân, and sold in the Aswân bazaar.

The Oasis of **Selima**, which is in the Sûdân, lies due west of the village of Tankûr, and west of a ridge of mountains which are about 85 miles from the Nile, in  $21^{\circ} 14' 19''$  lat. N., and in long.  $27^{\circ} 19'$ . The Oasis consists of two parts: the first has a diameter of about 800 feet, and contains many date trees and tamarisks; the second has a diameter of 1,000 feet, and is equally fertile. A marsh full of reeds lies between them. When Cailliaud visited the Oasis between 1819 and 1822, there were only 300 or 400 trees there. A little to the south-west of the southern portion he saw the remains of a small square house, which was said to be the home of a princess called Selîma, who was the head of a terrible band of warriors. There were no ancient Egyptian ruins to be seen at Selima

Oasis in Cailliaud's time. During the first half of the 19th century Selima was a most important place for caravans, and it formed a point of convergence of all the great slave and trade routes of North-East and Central Africa. The roads from Al-Fâsher and Al-'Obêd \* in the south met here, the road from Berber in the east joined them at this place, and the great caravan road to the Oases of Khârgah, Dâkhlah, and Siwa started here and ended in Morocco.

The determinative of the word for oasis in Egyptian () indicates that the inhabitants of the oases were not Egyptians, but it is quite certain that as early as the time of Usertsen I, a king of the XIIth dynasty, the inhabitants paid tribute to the kings of Egypt. Rameses the Great kept a number of troops stationed in the largest of the oases, and it is probably from the officers and soldiers who went there from Egypt that the inhabitants learned to know and worship Egyptian gods. Between the oases and Egypt there must have been a very considerable trade, for the wine of Kenem, and the dates of Sekhet-Âmit, and the salt of Sekhet-ḥemam, were famous throughout the Nile Valley of Egypt.

The Oasis of **Kufrah** lies far to the west in the Libyan Desert, and is one of the most important of the Senussi settlements. It was originally connected by road with the Oasis of Dâkhlah, but the greater part of the road has been submerged by wind-blown sand.

\* More correctly Al-Ubayyad.



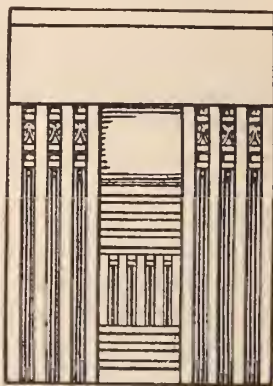


## ANCIENT EGYPTIAN BUILDINGS, SCULPTURE, PAINTING, ETC.

The oldest buildings in Egypt are **Tombs**, and whether large or small they reflect in every age the religious ideas of those who built them. The excavations made in recent years show that the Egyptian tomb in the first instance was an oval hollow, either dug in the sand, or roughly cut in the limestone, and when the body had been laid therein, it was covered over with sand. It was, however, soon found that the wild animals scratched away the sand, and dragged out the bodies and devoured them; to prevent this the friends of the dead laid slabs of stone loosely over the hollow in the ground. As time went on these slabs of stone were better fitted and plaster was used to keep them together, and finally the sides and bottom of the grave were lined with mud bricks or stone slabs. Thus the stone (or brick) lined grave is the oldest building in Egypt, and the Egyptians made it as a result of their belief in the resurrection of the body. But even at this early period there must have been numbers of the dead who were laid to their rest in the sand. After a further lapse of time and as a result of the development of religious ideas, men began to raise stone structures over the graves, whereon they might lay their offerings to the dead, and hold some kind of intercourse with them. What the earliest structures were like we do not know, but in the earlier part of the historic period the kings, and nobles, and high officials, were buried in chambers cut in the solid rock several yards below the surface of the ground, and rectangular chambers made of stones were built over them. The tops of such structures were perfectly flat, and the sides sloped outwards very slightly; a building of this kind is commonly called **Maṣṭāba**, because it resembles a bench. They did not

resemble portions of pyramids, but, as Mariette said, a maşţāba somewhat resembles a section cut horizontally out of an obelisk, supposing the obelisk to have a rectangular base. The walls are of varying thickness, and few are built in exactly the same way; it is a common characteristic of them all that the cores are made of very poor materials. It is hard to understand why the builders, who gave so much time and attention and labour to such buildings, did not go a step further and build their walls solidly throughout.

Maşţāba tombs were oriented towards the north. They vary in length and breadth, but all consist of a hall for prayer and sacrifice, of a shaft or pit leading to the chamber where the mummy lies, and of the mummy chamber. The entrance to the maşţāba is through an opening on the eastern side, and this opening is often quite plain. Above the opening is a lintel, a portion of which is rounded, and here is found the name of the deceased; occasionally the open-



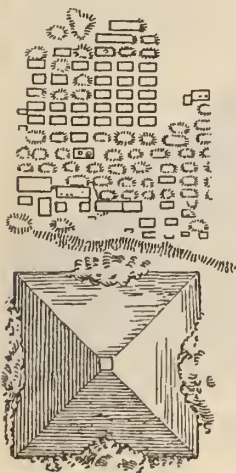
Door from a maşţāba tomb at Memphis.

(After *Prisse d'Avennes.*)

ing is sunk in the wall to a considerable depth, and a kind of small portico, with square pillars, appears in front. The interior of the maşţāba may be divided into chambers, the number of these varying according to the size of the monument and the fancy of the builder; usually, however, a maşţāba contains only one. On the ground inside a stele, or tombstone, which always faces the east, is found; at its foot stands an altar or table intended for offerings, and near it is a chamber in which a statue of the deceased was placed. The pit leading to the mummy chamber was square or

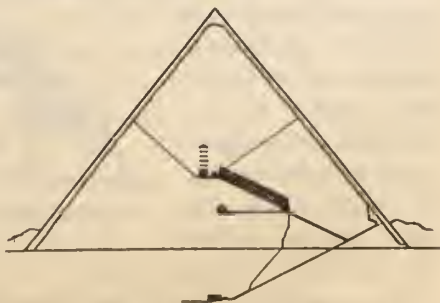
rectangular, and, when the dead body had been laid away in its coffin or sarcophagus, was filled up once and for all. The maşţabas were built in rows and stood close together, having narrow passages between them.

Contemporary with the maşţabas are the tombs which were built in the form of **pyramids**, but which preserved all the main features of the maşţaba as far as religious ideas were concerned. For various reasons it was found impossible to build a hall inside a great pyramid sufficiently large to accommodate all those who would bring offerings and pray for the deceased buried below; therefore a hall was built outside in the form of a chapel. Instead of descending perpendicularly, the shaft which led to the mummy chamber beneath the pyramid is sometimes diagonal, in which case heavy sarcophagi were more easily lowered down it.



Royal pyramid with rows of maşţaba tombs behind it.

It is probable that **step-pyramids**, which are after all only modifications of maşţabas, are older than the true pyramid, and it is also probable that they fell into disuse because they could be more easily wrecked. Well built stone pyramids with the steps



The Great Pyramid, showing passages and mummy chambers.

filled up by stones that fitted closely have proved to be almost indestructible, especially if built on a grand scale. Examples of the step-pyramid are found at Şaḳḳâra and Mêdûm, in Egypt, and at Gebel Barkal, Nûri, and to the east of the



The Step Pyramid at Saḳḳâra.  
(From a photograph by A. Beato of Luxor.)

site of the ancient city of Meroë, where Candace ruled; the so-called Blunted Pyramid at Dahshûr is the unique example of the maṣṭaba type of pyramid, for about half way up the side of each face the inclination changes, and while the lower portion of the face forms an angle of  $54^{\circ} 11'$  with the horizon, the angle which the upper portion makes with the horizon is only  $42^{\circ} 59'$ .

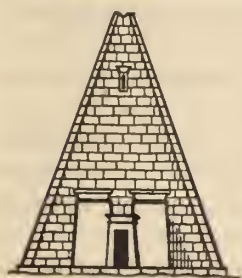


The Blunted Pyramid at Dahshûr.

The pyramids of the Sûdân form a class by themselves. The outsides are built of well cut stones, carefully laid

in their places, but the insides are filled with masons' rubbish and sand. In the upper part of the east face is an opening, and the door faces the east nearly. Each has a chapel, or hall for offerings, in front of it.

The stone pyramid was, in the Early Empire, usually the tomb of a king or royal personage, but in later times both kings and priestly or military officials, while adopting the form, built their tombs of brick; this class formed the next development in the architecture of the tomb, and is characteristic of the XIIth and following dynasties. The pyramidal tombs of this period are usually from fifteen to twenty feet high, and the bricks are made of unbaked mud; when they stood anywhere on ground



Pyramid and chapel at  
Gebel Barkal.  
(After *Prisse d'Avennes*.)

which was tolerably level they were surrounded by a wall. On one side of the pyramid is a sepulchral stele or a small rectangular building which served the purpose of the chapel to a large pyramid, for here the funeral ceremonies were performed, and offerings made, and prayers said on behalf of the dead. The oldest examples of this class of tomb are at Abydos; they date from the VIth to the XIIth dynasty.

The next step in the development of the tomb was the building it in the mountains on one side or the other of the Nile, where the hall, shaft, and mummy chamber were hewn out of the living rock. A small portico is often formed by means of two or more square or rectangular pillars cut out of the rock, also an entablature which consists of an architrave and a kind of cornice. When space permitted a portion of the hill or mountain immediately in front of the tomb was levelled, and served to accommodate the visitors who went to the tomb. Passing between the

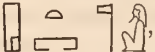
pillars we enter the rock-hewn chamber, usually with square pillars, where, in a niche, was a statue of the deceased ; as the double (*ka*) was supposed to dwell in the statue of a man, this arrangement was excellent for enabling the deceased to see the offerings that were made in his chapel, and to hear the prayers said. This niche is the equivalent of the *serdāb* in the maṣṭāba tomb. In a corner of the hall or chapel, or, if there be more than one hall, in the hall most remote, is the entrance to the square pit which leads to the mummy chamber. The best examples of tombs of this period are at Beni-Ḥasan and Aswân, and at each place there are many really fine tombs.

At Aswân is a very interesting **flight of steps** with a slide down the middle, up which coffins and sarcophagi were dragged from the river bank, and it is probable that a similar arrangement was provided wherever rock-hewn tombs were made in the side of a steep, high hill. The rock-hewn tomb was very popular in Egypt among high military and priestly officials, and this is hardly to be wondered at, for a body carefully buried therein would be extremely difficult to find when once the opening of the tomb had been blocked up. Coming to the period of the XVIIIth and four following dynasties, we find that it became the fashion among kings and royal personages to have magnificent tombs with long corridors and numerous chambers hewn out of the solid rock ; and as the kings of this period reigned at Thebes, the Theban mountains were literally turned into a cemetery. In various parts of the rocky ground on the western bank the priests and high officials caused magnificent tombs to be hewn, and, although the fundamental ideas which guided the builders of the pyramid and maṣṭāba tombs were still all-powerful, the shape, the disposition of the chambers, the ornamentation, and texts inscribed upon the walls show that many new religious ideas had sprung into being in the mind of the Egyptian.



The tombs of the kings at Thebes are the best examples of the royal tombs of the period, and in them all we have the equivalents of the hall, the stele, the *serdâb*, the statue, the shaft or pit, and the mummy-chamber ; there is, however, one great difference. In the Theban mountains it was found to be impossible to build chapels of a size proportionate to the tombs hewn within them, therefore the kings decided to have their funeral chapels built on the level ground near the river, where they were easy of access, and where there was abundant room for crowds of people to make their offerings to their kings, and to pray for them. In them also the religious were free to worship the gods they loved, as well as perform commemoration services, and in this way temples like the Ramesseum acquired a double character. As every man seems to have had his tomb prepared according to his own plans, it follows as a matter of course that in details hardly any two tombs are alike ; nevertheless the central ideas of providing for the hiding of the body and for the supply of suitable offerings at regular intervals for the *ka* of the deceased were never lost sight of. The tombs constructed under the rule of the priests of Amen (XXIst dynasty) are inferior to those made in the time of the great Theban kings. In the XXVIth dynasty an attempt was made to revive the funeral ceremonies of the Early Empire, and, in consequence, a number of modifications were made in the internal arrangement of the subterranean rooms, etc. ; but very soon the old ideas reasserted themselves, and the Egyptians who could afford to hew sepulchres out of the rocks adopted the class of tomb in general use at the time.

It has been said above that the oldest buildings in Egypt are tombs, and although the necessary evidence, in the shape of ruins, which would prove the great antiquity of the use of temples in Egypt, is not forthcoming, we are fully justified in assuming that, after

tombs, the building of temples for the safe-keeping of the statues of the gods, and for their worship, would form the next subject of earnest consideration in the minds of the people of that country. In fact, as soon as the Egyptian arrived at any comparatively advanced stage of civilization, he would set to work to build "a house of God" , or **temple**; suitable to the rank

and position of this god in the land. That the pre-dynastic and early dynastic Egyptians believed in numbers of gods goes without saying; unfortunately, however, their houses, or *temples*, were built of such fragile materials that even the sites of them are unknown. It has been thought that the earliest temples of the Egyptians were built of wood, that bricks formed the next material employed, and that stone was employed last of all. The earliest stone temples were probably contemporary with the earliest of the maṣṭāba tombs, but what such temples were like we shall never know, for they were at a very remote period restored, or enlarged, or reconstructed out of existence. One thing about them, however, is certain: the sites of the principal temples have remained unchanged. The sanctuaries of Heliopolis, Memphis, Abydos, Thebes, and other cities were the abodes of gods probably ten thousand years ago. The names and characteristics of the gods worshipped in them have changed, no doubt, and dozens of buildings have, successively, been erected upon them, but the sites must always have enjoyed a solid reputation for holiness, even though the histories or legends which gave them their reputations have been forgotten.

The earliest known temple in Egypt is the granite and limestone **Temple of the Sphinx**, which was discovered by Mariette in 1853, and which lies about 130 feet to the south-east of the right foot of the Sphinx at Gizah. The following plan (after Perrot and

Chipiez) will illustrate its arrangement:—The room or hall (A), with six square granite pillars, measures about 32 feet by 23 feet, and the pillars are about 16 feet 6 inches high, and 4 feet square. The room or hall (B), which opens out of this, runs from east to west, and measures about 56 feet by 30 feet; the granite pillars here are ten in number. To the east of the smaller hall is a corridor (c), having a room at each end, and near the opening into it is a well, wherein a number of statues of king Chephren were found by Mariette. In the room (D), which is



ENTRANCE

The Temple of the Sphinx.

entered from the small hall, mummies were probably kept, and when we bear in mind the well, or pit, in the hall (c), it seems not unlikely that this massive little temple was originally nothing more than a royal funeral chapel. The pillars are without any ornament or decoration, and the walls have neither bas-reliefs nor paintings on them; the outsides of the walls are, however, ornamented with vertical and horizontal channels only, and resemble the outside of a sarcophagus of the early maṣṭāba period.

Strictly speaking, the idea of the temple, such as we see at Karnak and elsewhere, was not imagined in the Early Empire, and the Temple of the Sphinx is the most complete example known of those that were built between B.C. 4500 and B.C. 2500. Of the temples which were built in Egypt between B.C. 2500 and B.C. 1700, we have very few remains, but it is certain that the great kings of the

XIIth dynasty restored the temples which had been erected on historic sites by their predecessors, and it is probable that they built new ones. There are many reasons for believing that the temples of the XIIth dynasty were large, beautiful, and richly decorated, among the chief of these being the fact that beautifully painted rock-hewn tombs were executed at this period. Now the public temples, especially if they had been originally funeral chapels, must have been as grand and beautiful as the chapels of private individuals. We know, too, that the XIIth dynasty temples must have been of very considerable size, otherwise the huge granite obelisks which were set up before them would have looked absurdly out of proportion, and the pylons would have dwarfed the rest of the buildings on the site. Belonging to this period, and worthy of special note, are the ruins of the little temple which the Amen-em-hât and Usertsen kings built at Karnak in honour of the god Amen; this temple formed the nucleus of all the buildings which the succeeding kings of Egypt vied with each other in raising upon that site.

From about B.C. 1700 to B.C. 1400, a favourite form of temple was a rectangular building with a colonnade running round all four sides; a parapet, which rested upon the severely plain square pillars that supported the roof, was one of its prominent features. The temple was entered through a door at the east end, which was usually approached by steps. At the top of the steps on each side was a pillar with a decorated capital, and between these pillars the two leaves of a door were hung; immediately opposite to them was the door of the temple building leading to the shrine, and it also was provided with swinging leaves that were probably plated with *smu* metal or copper. The shrine was, of course, at the other end of the building. At a later time, when all the chief characteristics of such a temple were changed, the interior was divided into three parts, a portico, a pronaos, and a shrine.

Under the kings of the XIXth dynasty the temple buildings consisted of:—(1) Pylons; (2) an open courtyard; (3) a hypostyle hall; and (4) a shrine, which could be completely cut off from the rest of the temple, and a number of chambers intended to hold statues or emblems of the gods. The first pylon was approached by a broad path, or **dromos**, on each side of which were arranged, at regular intervals, stone figures of ram-headed or human-headed sphinxes, mounted on pedestals, and having their heads turned towards the axis of the path. The length of the path varies, but the longest known is that which leads from Luxor to Karnak, and which is more than a mile and a quarter long. It is probable that the sphinxes were intended either to contain or to represent guardian spirits. The temple buildings were enclosed within a wall of unbaked mud bricks, but the avenue of sphinxes was *outside* this wall. The **pylon** consists of a large rectangular doorway and two high massive towers, built with sides which slope towards a common centre, and it forms, probably, one of the most prominent characteristics of the Egyptian temple buildings. On festal occasions the towers were ornamented by a number of painted poles, from which flew coloured streamers or flags. At each side of the doorway of the pylon stood a colossal figure of the king in granite, limestone, or sandstone, and a granite obelisk, mounted on a pedestal of suitable dimensions, and colossal statues were sometimes also placed in front of the towers of the pylon. The open **court** was furnished with a **colonnade** on three sides, and it is probable that those who sold objects used by the worshippers had their stalls situated in it; both this court and the **hypostyle hall** beyond it, which was entered through the doorway of another pylon, were thronged on festal occasions, and in one or both the animals intended for slaughter were offered up. All that part of the temple which lay beyond the hypostyle hall was probably reserved for the use of the priests and

the performance of the sacred ceremonies in connection with the worship of the god. In the most holy part of the **shrine**, and jealously guarded, was the statue, or boat, or emblem of the god, which was only looked upon by the high priest, or by some extremely privileged visitor, about once a year. It was kept inside a sacred ark or tabernacle, made of precious wood or metal, elaborately painted and gilded and worked, and provided with doors and bolts.

In the ground outside the temple-walls, but within the surrounding mud-brick wail, lay the sacred lake or lakes, wherein the devout bathed, and in the waters of which the processions of the sacred boats took place. Speaking generally, the above is a brief description of the principal characteristics of Egyptian temples, and it applies to those that were built or restored between B.C. 1370 and B.C. 200. About the latter date many of the small temples built by the Ptolemies are only modified copies of the small temples of the latter part of the XVIIIth dynasty. An examination of a number of temples will show the visitor to Egypt that in comparatively minor matters each temple possesses characteristics which are peculiar to itself. Thus in the temple at Luxor the open court and the rest of the temple are connected by means of a long, narrow courtyard, which is wanting in many temples ; and at Abydos, because there was no room to build all the various parts of the temple in a straight line as usual, the portion which contains the sanctuary has been built to the side of one end of it.

Before passing on to other matters, mention must be made of temples which were hewn out of the rock, and of this class, which is a very small one, those of Bêt al-Wali and Abû Simbel in Nubia are the finest specimens. The other temples in Nubia, and those in the Eastern Sûdân, form a class by themselves, and although of those the sites are very old, the greater number of the buildings belong to the period between B.C. 750 and 200. At Gebel Barkal, parts



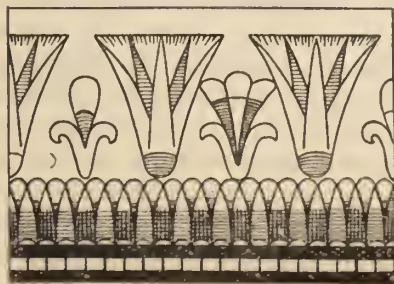
of the largest temple there are probably as old as the XVIIIth dynasty, but the general teaching of Egyptian history would lead us not to expect to find any ruins older than the time of Amenophis I. In outlying districts the Egyptian temple served both as a place of worship and a place of refuge, and in many respects the building became half temple, half fortress.

The ornamentation of tombs and temples varied at different periods. The earliest tombs are almost bare in every part, and contain nothing but a few brief inscriptions. Later the inscriptions were multiplied, and human and animal figures, either cut in low



Scene from the Wall of a Tomb. Deceased fowling.

relief or painted in *tempera*, began to fill the walls and to cover the sides of the rectangular pillars which supported the roof.



Portion of a Ceiling Ornament.

Still later, every available space in the tomb was filled with scenes most elaborately drawn and painted in vivid colours, and the ceilings were ornamented with geometrical patterns and designs, edged with floral and other bor-

ders. As time went on it seemed to be the aim of the funeral artist to make the walls of the tomb to reproduce scenes of all the principal events which had occurred in the life of the deceased, and to describe his wealth and power. But under the rule of the Theban kings of the XVIIIth dynasty, it became the fashion with many to make such painted scenes and the accompanying descriptive texts subordinate to religious inscriptions, and many tombs are almost entirely covered with extracts from the Book of the Dead, or from works of a similar character, and with scenes illustrative of them. The earliest temples were, probably, without ornamentation of any kind, but when it became the fashion to decorate the tombs with bas-reliefs, or painted scenes, the walls and pillars of the temples were treated in the same manner. In the XVIIIth and following dynasties the outsides of the walls of temples were covered with inscriptions and scenes which recorded the victories of the king or kings who built them, and the insides were decorated with figures of the gods and of the king performing religious ceremonies; later, both the insides and outsides of the walls were devoted to representations of colossal figures of the king slaughtering rebels in masses, and to religious scenes.

The **Palace** and the **House**. The palace of an Egyptian king was enclosed within a wall like a temple, and was often built of stone; unfortunately, however, the ruins of the royal residences known to us, with but one or two exceptions, do not permit the laying down of any general rule about their construction. It is probable that kings often lived in buildings attached to the temples, and in this case the style of the palace would resemble that of the temple. The entrance into the outside grounds was made through a pylon, and the building which formed the palace consisted of large numbers of rooms, lighted by means of grating-work windows, grouped round open courts, which were separated from each other by pylons. Some rooms

were set apart for state receptions and ceremonies, others for the sleeping apartments of the male members of the household, and others for the royal ladies. The servants, and others who were not in close attendance on the family, lived and slept outside the palace proper, but within the grounds, in small chambers built against the surrounding wall. In some part of the grounds spice, incense, and fruit trees grew, and one or two ponds, or small lakes, with reedy margins, afforded excellent cover for water fowl. The private house was a rectangular building of two storeys with a flat roof, the whole being made of unbaked mud bricks, with the exception of the lintels of the doors.

A man of means enclosed his house and a piece of ground within a wall, and then he had space enough to build a portico, or colonnade, before his house, where he could find shelter from the sun, and lay out a courtyard. A portion of the enclosed space was laid out as gardens or planted with trees, a lake or fountain of water was made near the house, and the servants or slaves, and others, lived in small buildings, or booths, not very far from the house. In fact, the house and garden of a Theban gentleman or high official must have resembled closely the house and courtyard, and garden, with its fountain of running water and scented trees, of a Muḥammadan gentleman of Damascus, or Cairo, or any other flourishing city in the beginning of the Middle Ages. The courtyard was then, as now, probably tiled, and the outside walls of the house painted in one or two bright colours; the internal decorations of the walls and ceilings consisted of some intricate geometrical design, elaborately painted in several bright colours.

The Egyptian house must always have been a comparatively simple building, for its owner really only needed shelter from the cold by night, and a shady place wherein to sit or sleep in the afternoons. The peasant farmer's house was a small, strong building, with a courtyard large

enough to hold his cattle and granaries wherein to stock his grain. His living and sleeping rooms were usually low and small, but, judging by the models of houses which are to be seen in our museums, he often sat on the roof in a sort of small summerhouse, where he could catch the breeze ; the roof was approached by means of a flight of steps in the courtyard. The cooking for his house was done in the courtyard by his wives and female slaves.

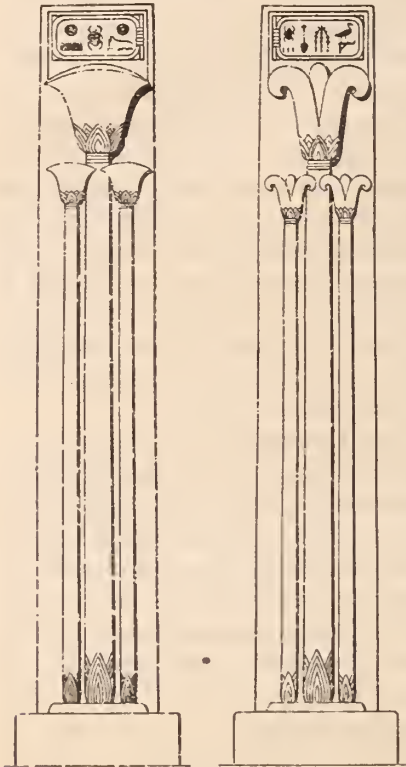
Among miscellaneous Egyptian buildings must be mentioned the fortified or **fenced cities**, which were very numerous, and were surrounded by thick walls and guarded by gates ; in fact, any place where many men of means had assembled and accumulated wealth had to be fortified in order that their possessions might be defended against the attacks of marauding tribes. The fortresses at Semnah, in Nubia, and Al-kâb, in Upper Egypt, are excellent examples of such buildings, and the ruins of them prove that the Egyptians were skilful military architects, and that they not only knew how to choose a site for a fort, but how to erect on it a strong building. In places where they had the choice of more than one site they invariably selected the best, and they seem instinctively to have availed themselves of every advantage which the natural position of that site gave them. The space here available will not permit of any attempt being made to describe methods of construction and cognate matters, but attention must be called to the fact that the Egyptian architects did not pay sufficient attention either to the making of foundations, or to the roofing of their temples. The expert researches made by Mr. Somers Clarke at Al-kâb, Karnak, Dêr al-Baḥarî, and other sites, have revealed some very curious facts about the scantiness and insecurity of the foundations of columns, etc., and the wonder is that the temples have stood so long in the condition in which we now find them. The whole civilized

world laments the falling of eleven pillars at Karnak in 1899, but an examination of the foundations shows that in the first place they were too small, and in the second that the materials of which they were made had been thrown into them in a reckless fashion. The question that now arises is, "Are the foundations of all the columns of Egyptian temples as badly made?" and none but an expert can answer it satisfactorily. It is clear that we owe the preservation of most of the temples to the heaps of rubbish which had covered them up, and it is equally clear that no one should be allowed to remove such heaps from precious ruins except under the advice of some competent architect or engineer. The field of Egyptology is so large in these days, that the archæologist cannot expect to become a skilled engineer, still less ought he to take upon himself the risk of destroying the ruins of buildings which form part of the scientific heritage not of the Egyptians only, but of the present and future civilized nations of the world.

The **Pillar**\* and the **Column**\*, after the walls, are perhaps the most prominent features of the Egyptian building. The oldest pillars were square, and generally monolithic, and the sides were either parallel or slightly tapering upwards; frequently they had neither base nor capital. In the Early Empire they were not decorated in any way, but in the Middle Empire the sides were ornamented with scenes and inscriptions, or with bas-reliefs, or with figures of gods in very high relief, and the capitals with Hathor heads and sistra. The "**Osirian Pillar**," *i.e.*, a pillar with an upright colossal figure of Osiris in high relief on one side of it, is seen to advantage both in the second court in the temple of Madinat Habu, and in the rock-hewn temple at

\* For fuller information on these subjects the reader is referred to Perrot and Chipiez, *L'Égypte*, p. 346, ff., and for examples to Prisse d'Avannes, *Histoire de l'Art*, to which excellent work I am indebted for the illustrations here given.

Abû Simbel; in the Sûdân the god chosen to decorate rectangular pillars was Bes, as may be seen from the ruins of the temples at Gebel Barkal and Bâ-Nagaa. A variety of the rectangular pillar is the **pillar stele**, of which ex-



Pillar stelae inscribed with the names of Thothmes III., XVIIIth dynasty.

amples are to be found at Karnak, but it seems never to have been used as an actual support. Out of the rectangular pillar a new variety was made by cutting off the four angles; thus the pillar had *eight* sides instead of four; when it was desired to make the appearance of the new variety of pillar lighter still, the eight angles were cut off, and the pillar now had *sixteen* sides. Examples of both kinds of pillar will be found in the same tomb at Beni Hasan. To these new forms, which are called polygonal, polyhe-

dral or prismatic, bases and capitals were added, and thus they came to be compared with certain Greek pillars and so called **Proto-Doric**. Another interesting variety of the rectangular pillar is found at Beni Hasan,



and is called cruciform. The **column** has many varieties, but all have the same characteristics; it has a base, and a capital, which is surmounted by a rectangular slab of stone, whereon the framework of the



Entrance to the tomb of Khnemu-hetep II. at Beni Hasan, with  
Proto-Doric pillars.

(From a photograph by A. Beato of Luxor.)

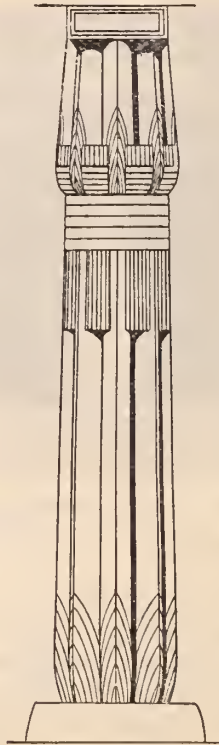
roof rests. The capitals are of several kinds: the bud capital, the cup capital, the palm capital. A curious variety of the cup capital occurs at Karnak, where in a part of the building of Thothmes III. the capitals are in the form of inverted cups. In the time of the Ptolemies the architect or master-mason made many variations in the details of the capitals, and frequently with very pleasing results; the authorities, however, do not seem to be agreed as to the canon of proportion employed.

It is at present impossible to gauge by years the antiquity of the period when the Egyptians began to be skilled in the art of **sculpture** and the making of bas-reliefs, but it is

certain that in pre-dynastic times they possessed marvellous skill in working the hardest kinds of stone, and in the early dynasties they were masters in the art of painting statues to resemble their living originals. In estimating the character



Pillar with figures of Amenophis III. and the goddess Hathor.



Column with lotus capital.

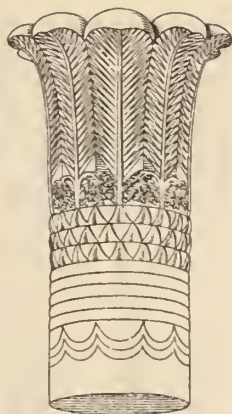
of Egyptian sculpture, it must be remembered that many statues and bas-reliefs were executed almost mechanically, and probably at a fixed rate, to satisfy conventional requirements; in such work the highest skill is not to be looked for. Speaking generally, the sculptor's art seemed to

culminate between the middle of the IVth and the end of the Vth dynasty. At this period statues and bas-reliefs, and the hieroglyphics of inscriptions, both raised and incuse, possessed a fidelity to life, an attention to detail, and a

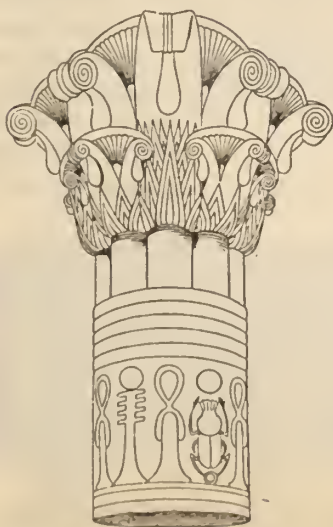
spirit of repose and dignity which are lacking in the work of later periods. The Egyptians themselves thought this, for in the XXVIth dynasty, when the Saïte kings attempted to revive the dying arts of sculpture and painting, they took the works of the great artists of



Hathor-headed capital.



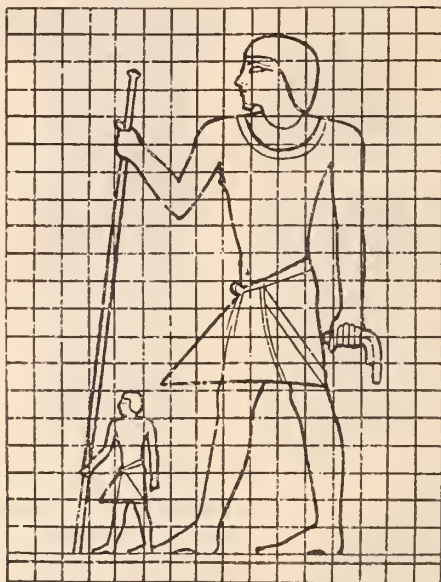
Palm-leaf capital.



Ornate capital  
(Philæ).

the IVth and Vth dynasties as their models. The men who made them were no mere hirelings, and their work shows that they tried to represent men and things as they saw them; the unbiassed will probably admit that they succeeded admirably in doing this. In the Cairo Museum are fine series of examples of statues, etc., of this period, which testify to the great skill of the Egyptian artists, both as sculptors and

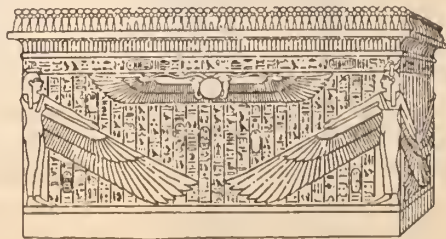
painters. It seems that the earliest statues were made of



Canon of proportion.

wood, like the earliest temples and other buildings, and as rare specimens of artistic work in wood the reader should note the panels from the tomb of Hesi at Şakḳâra, which were made about B.C. 3600; these panels are now in the Cairo Museum, and they are undoubtedly the finest known examples of that particular class of work. It is, as a rule, to the private

tombs that we must look for the best examples of artistic work of all kinds, for the individual was more free to follow his own dictates in the selection of both subject and artist than the royal personage, who was practically obliged to employ court draughtsmen, court artists, and court sculptors.



Sarcophagus of King Ai, XVIIIth dynasty.

In **bas-reliefs** and painted scenes, much of the artistic effect is lost because perspective was either not understood, or was little practised, and as a result where rows of men, and groups of animals or objects, etc., have to be depicted, they are represented in such a way that they seem to be standing one above the other or upon the other. The artist's skill in drawing which is exhibited by the paintings in all periods is marvellous, but the greatest skill is certainly displayed in the fishing and hunting scenes, and in those which are commonly found in tombs. Even in these, however, the artist often breaks away from his fetters of conventionality, and depicts some ludicrous or amusing incident quite out of keeping with the general character of the subject. The sense of fun which the Egyptian possessed in all periods of his history must have found an outlet in many comic sketches on papyri, but unfortunately besides the so-called satirical papyri very few examples of such have come down to us; touches of realism which Western artists would not have included in their compositions occur every here and there, but these are due rather to an attempt to be true to nature than to depraved ideas.

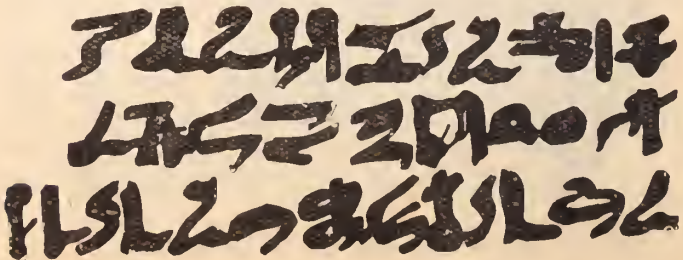


The Lion and the Unicorn playing draughts. From a "Satirical" papyrus in the British Museum.

## EGYPTIAN WRITING.

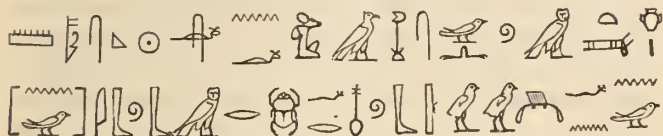
The system of writing employed by the earliest inhabitants of the Valley of the Nile known to us was entirely pictorial, and had much in common with the pictorial writing of the Chinese and the ancient people who migrated into Babylonia from the East. There appears to be no dynastic inscription in which pictures are used entirely, for the earliest inscriptions now known to us contain alphabetic characters. Inscriptions upon statues, coffins, tombs, temples, etc., in which figures or representations of objects are employed, are usually termed '**Hieroglyphic**' (from the Greek *ἱερογλυφικός*); for writing on papyri a cursive form of hieroglyphic called '**Hieratic**' (from the Greek *ἱερατικός*) was employed by the priests, who, at times, also used hieroglyphic; a third kind of writing, consisting of purely conventional modifications of hieratic characters, which preserve little of the original form, was employed for social and business purposes; it is called **Demotic** (from the Greek *δημοτικός*). The following will show the different forms of the characters in the three styles of writing—

### I. HIERATIC.

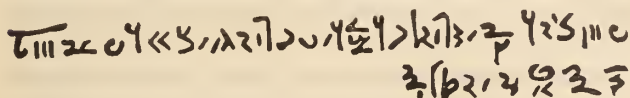




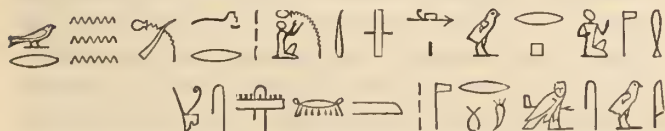
## II. HIEROGLYPHIC TRANSCRIPT OF NO. I.



## III. DEMOTIC.



## IV. HIEROGLYPHIC TRANSCRIPT OF NO. III.



No. I is copied from the Prisse\* papyrus (Maxims of Ptah-ĥetep, p. V. l. 1), and is transcribed and translated as follows:—

*âb temu ân sekha - nef sef*

... the heart fails, not remembers he yesterday.

*ges men-f en āuu bu nefer kheper em-*

The body suffers it in [its] entirety, happiness becomes

*bu bâ[n]*

wretchedness.†

No. III. is copied from the demotic version inscribed on the stele of Canopus (see p. 57), and No. IV. is the

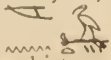
\* This papyrus is among the oldest in the world, and was written about B.C. 2500; it was presented to the Bibliothèque Nationale by Prisse, who acquired it at Thebes.

† Ptah-ĥetep is lamenting the troubles of old age, and the complete passage runs: "The understanding perisheth, an old man remembereth not yesterday. The body becometh altogether pain; happiness turneth into wretchedness; and taste vanisheth away."

corresponding passage in the hieroglyphic version of the Decree. The transliteration of the Demotic, according to Hess (*Roman von Stue Ha-m-us*, p. 80), is:—*p-ḥon nuter . . . . ua n-n-uêb' ent sâtp er-p-ma uêb er-ube p-gi-n-er mnḥ n-n-nuter'*, “a prophet, or one of the priests who are selected for the sanctuary to perform the dressing of the gods.” The transliteration of the hieroglyphic text is: *ḥen neter erḫu uā àmḫ ābu setep er āb-ur àu smā er māret neteru em sati-sen.*

The earliest hieroglyphic inscriptions are the names of the kings of the first dynasty which have been found at Naḳâda and Abydos. The oldest hieratic writings are those found on the papyri which were discovered near the Pyramids, and belong to the period of the Vth or VIth dynasty. The demotic writing appears to have come into use about B.C. 900. Hieroglyphics were used until the third century after Christ, and hieratic and demotic for at least a century later. The inscriptions on the Rosetta and Canopus stelæ are written in hieroglyphic, demotic, and Greek characters. The Egyptians inscribed, wrote, or painted inscriptions upon almost every kind of substance, but the material most used by them for their histories, and religious and other works was papyrus. Sections from the stem of the papyrus plant were carefully cut, and the layers were taken off, pressed flat, and several of them gummed one over the other transversely; thus almost any length of papyrus for writing upon could be made. The longest known is the great **Harris papyrus**, No. 1; it measures 135 feet by 17 inches. The scribe wrote upon the papyrus with reeds, and the inks were principally made of vegetable colours. Black and red are the commonest colours used, but some papyri are painted with as many as eleven or thirteen. The scribe's **palette** was a rectangular piece of wood varying from six to thirteen inches long by two, or two and a half, inches wide. In the middle was a

hollow for holding the **reeds** and at one end were the circular or oval cavities in which the colours were placed.

At the beginning of the Greek rule over Egypt, the knowledge of the ancient Egyptian language began to decline, and the language of Greece began to modify and eventually to supersede that of Egypt. When we consider that Ptolemy I., Soter, succeeded in attracting to Alexandria a large number of the greatest Greek scholars of the day, such as Euclid the mathematician, Stilpo of Megara, Theodorus of Cyrene and Diodorus Cronus the philosophers, Zenodotus the grammarian, Philetas the poet from Cos, and many others, this is not to be wondered at. The founding of the great Alexandrian Library and Museum, and the endowment of these institutions for the support of a number of the most eminent Greek philosophers and scholars, was an act of far-sighted policy on the part of Ptolemy I., whose aim was to make the learning and language of the Greeks to become dominant in Egypt. Little by little the principal posts in the Government were monopolised by the Greeks, and little by little the Egyptians became servants and slaves to their intellectually superior masters. In respect to their language, "the Egyptians were not prohibited from making use, so far as it seemed requisite according to ritual or otherwise appropriate, of the native language and of its time-hallowed written signs; in this old home, moreover, of the use of writing in ordinary intercourse the native language, alone familiar to the great public, and the usual writing must necessarily have been allowed not merely in the case of private contracts, but even as regards tax receipts and similar documents. But this was a concession, and the ruling Hellenism strove to enlarge its domain." Mommsen, *The Provinces of the Roman Empire*, Vol. II., p. 243. It is true that Ptolemy II., Philadelphus, employed the famous Manetho (i.e., , Mer-en-Tehuti, 'beloved of Thoth') to draw up a history of Egypt, and an account

of the ancient Egyptian religion from the papyri and other native records; but it is also true that during the reigns of these two Ptolemies the Egyptians were firmly kept in obscurity, and that the ancient priest-college of Heliopolis was suppressed. A century or two after the Christian era, Greek had obtained such a hold upon the inhabitants of Egypt that the Egyptian Christians, the followers and disciples of St. Mark, were obliged to use the Greek alphabet to write down the Egyptian, that is to say, Coptic translation of the books of the Old and New Testaments. The letters  $\Psi$ ,  $s/h$ ,  $\Upsilon$   $f$ ,  $\mathcal{D}$ ,  $\chi$ ,  $\mathcal{E}$ ,  $h$ ,  $\sigma$ ,  $\check{c}$ ,  $\mathcal{X}$ ,  $g$ , were added from the demotic forms of hieratic characters to represent sounds which were unknown in the Greek language. During the Greek rule over Egypt many of the hieroglyphic characters had new phonetic values given to them; by this time the knowledge of hieroglyphic writing had practically died out.

The history of the decipherment of hieroglyphics is of great interest, but lack of space prevents a complete account of it from being given here; only the most important facts connected with it can be mentioned. During the XVIth–XVIIth centuries many attempts were made by scholars to interpret the hieroglyphic inscriptions then known to the world, but they resulted in nothing useful. The fact is that they did not understand the nature of the problem to be solved, and they failed to perceive that hieroglyphic characters were used both as phonetics and determinatives in the same inscription. In 1799, a French officer called Boussard discovered at Bolbitine or Rosetta a basalt slab inscribed in the hieroglyphic, demotic, and Greek characters; it was shortly after taken possession of by the English army, and sent to London, where it was carefully examined by Dr. Thomas Young.\* This basalt slab is commonly known

\* Thomas Young was born at Milverton, in Somersetshire, on the 13th of June, 1773; both his parents were Quakers. At the age of fourteen he is said to have been versed in Greek, Latin French,

as the "**Rosetta Stone**," and as with the famous obelisk discovered by Mr. Banks at Philae, it supplied the clue to the decipherment of the Egyptian hieroglyphics, and its contents are of considerable importance; a rendering of the hieroglyphic text cut upon it is given on pp. 224-234. The Society of Antiquaries published a fac-simile of the inscription, which was distributed among scholars, and Silvestre de Sacy and Åkerblad made some useful discoveries about certain parts of the demotic version of the inscription. Dr. Young was enabled, ten years after, to assign correct values to several of the hieroglyphic characters, to decide the order in which they were to be read, and to make translations of the three inscriptions; the results of his studies were published in 1818. In 1822 M. Champollion\* (Le Jeune) published a translation of the same inscriptions, and was enabled to make out something like an alphabet. There is no doubt that he was greatly helped by the publications and labours of Young, who was the first to understand rightly the principle and use of alphabetic characters in Egyptian hieroglyphic inscriptions, and who had succeeded in grouping certain words in demotic, and in assigning accurate values to some of the hieroglyphic characters used in writing the names of the Greek rulers of Egypt. Young made many mistakes, but much of his work

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Italian, Hebrew, Persian and Arabic. He took his degree of M.D. in July, 1796, in 1802 he was appointed professor of natural philosophy at the Royal Institution, and in 1810 he was elected physician to St. George's Hospital. He was not, however, a popular physician. He died on the 10th of May, 1829.

\* Jean François Champollion le Jeune was born at Figeac, department du Lot, in 1796. He was educated at Grenoble, and afterwards at Paris, where he devoted himself to the study of Coptic. In the year 1824 he was ordered by Charles X. to visit all the important collections of Egyptian antiquities in Europe. On his return he was appointed Director of the Louvre. In 1828 he was sent on a scientific mission to Egypt, and was afterwards made professor of Egyptian antiquities at the Collège de France. He died in 1831.

was of permanent value. Champollion, to whom the credit of definitely settling the phonetic values of several signs really belongs, had been carefully grounded in the Coptic language, and was therefore enabled with little difficulty to recognize the hieroglyphic forms of the words which were familiar to him in Coptic; Young had no such advantage. Champollion's system was subjected to many attacks, but little by little it gained ground, and the labours of other scholars have proved that he was right. The other early workers in the field of hieroglyphics were Dr. Samuel Birch in England; Dr. Lepsius in Germany, and MM. Rosellini and Salvolini in Italy. The study of hieroglyphics has become comparatively general, and each year sees books of texts published, learned papers on Egyptian grammar written, and translations made into the various European languages.



The part which Young played in the decipherment of Egyptian hieroglyphics has been discussed by many, and with considerable acrimony by some writers. The matter has been summed up with such fairness and goodwill to both Young and Champollion by Hoskins (*Visit to the Great Oasis*, p. 115), that his remarks have special value. He says:—



“The name of Champollion has been loudly praised, and  
 “vehemently abused. Every one must lament his attempt to  
 “persuade the world that he was the discoverer of the key  
 “to the knowledge of the hieroglyphical language; thus en-  
 “deavouring to wrest from Young that honour which crowned  
 “a life spent in literary and scientific labours. But, at the same  
 “time that we deny him the merit of being the first to find the  
 “right path, we must carefully state that he richly deserves the  
 “high distinction and the flattering homage which his talents  
 “and abilities have generally procured him. Dr. Young found  
 “the track: Champollion perceived that it was the true one, and  
 “therefore determined to explore it as far as energy, perseverance,  
 “and ingenuity would carry him. His impetuosity was perhaps  
 “too great, as he sometimes formed his opinions of objects before  
 “he had devoted sufficient time to examine them. . . . Nothing













“ less than entire conviction, and a love of truth rather than glory, could have induced him to relinquish preconceived notions, and thus lay himself open to scepticism . . . . . I conceive Champollion’s success to be, in a great measure, attributable to his devoting himself entirely to this particular study. A path was opened out to him, and he abandoned himself to it with fondness, energy, and talent. His attention being unoccupied by other pursuits, he was enabled to devote the whole of his time to the great object which he had in view.”























In hieroglyphic inscriptions the signs are used in two ways: I, IDEOGRAPHIC; II, PHONETIC. In the ideographic system a word is expressed by a picture or *ideograph* thus:

 *mu*, ‘water’; in the phonetic system the same word is written  @ *m* + *u*, no regard being paid to the fact

that  represents an owl and @ a rope, for their sounds only are needed. Similarly  *emsuh* is a ‘crocodile’ in the ideographic system, but phonetically it is written



    *m* + *s* + *u* + *h*. The ideographic system is probably older than the phonetic.



PHONETIC signs are: I, ALPHABETIC, as  *m*,  *s*,  *u*; or II, SYLLABIC, as  *mer*,  *kheper*,  *hetep*.

The sign  *kheper* can be written 1,  ; 2,  ; 3,  ; 4,  ; the sign  *nefer* can be written 1,  ; 2,  ; 3,   ; 4,   ; 5,  .




The scribes took pains to represent the exact value of these syllabic signs in order that no mistake might be made.



The IDEOGRAPHIC signs are also used as determinatives, and are placed after words written phonetically to determine their meaning. For example, *nem* means ‘to sleep,’ ‘to walk,’ ‘to go back,’ ‘to become infirm,’ ‘tongue,’

and 'again'; without a determinative the meaning of this word in a sentence would be easily mistaken. DETERMINATIVES are of two kinds: I, *ideographic*, and II, *generic*. Thus after  *māu*, 'cat,' a cat,  was

written; this is an *ideographic* determinative. After  *kerh*, 'darkness,' the night sky with a star in it,  was

written; this is a *generic* determinative. A word has frequently more than one determinative; for example, in the word

 *bāh*, 'to overflow,'  is a determinative of the sound *bāh*;  is a determinative of

water,  of a lake or collection of water, and  of ground.

The list of hieroglyphic signs with their phonetic values given on pp. 217-223, will be of use in reading kings' names, etc.; for convenience, however, the hieroglyphic **alphabet** is added here. The system of transliteration of Egyptian characters used in this book is that most generally adopted.

### Hieroglyphic Alphabet.



A

Hebrew *aleph* א.

Ā




Ā

Pronounced like the Hebrew *y*.

or \ I



























The Hebrew *yodh* י. Perhaps = to י with a point under the preceding letter, *i.e.*, = Ī.

or @ U or W

The Hebrew *vav* ו and װ. It had sometimes an *ô*-sound, like the Hebrew *vav* װ. The use of  is older than @.







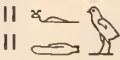










B

Hebrew ב.

	P	Hebrew פ, with Dagesh
		Turkish پ .
	F	„ פ, without Dagesh,
		Arabic ف .
 } 	M	„ מ. The use of 
		is older than  .
 } 	N	„ נ. The use of 
		is older than  .
 } 	R and L	„ ר and ל.
	H	„ ה.
	Ḥ	„ ח.
	KH	„ כ, without Dagesh.
 } 	S	„ ס or ש.
	SH	„ ש.
	K	„ כ.
	Q	„ ק.
	Q̣	„ ג.
	T	„ ת, with Dagesh.
 } 	TH (?)	„ ת (?), without Dagesh.
	Ṭ	„ ט.
	TCH or Ş (?)	„ צ.

The number of hieroglyphic characters is about two thousand.






## Numbers.

	uā, <i>one</i>		pest, <i>nine</i>
	sen, <i>two</i>		met, <i>ten</i>
	khemt, <i>three</i>		tchaut <i>twenty</i>
	ftu, <i>four</i>		māb, <i>thirty</i>
	tua, <i>five</i>		shaā <i>a hundred</i>
	sās (?), <i>six</i>		kha, <i>a thousand</i>
	sekhef, <i>seven</i>		tchebā, <i>ten thousand</i>
	khemenu, <i>eight</i>		hefnu, <i>a hundred thousand</i>
	heh, <i>a million</i>		


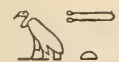
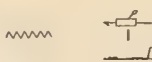

The names of the numbers 40, 50, 60, 70, 80 and 90 are not known exactly.

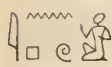




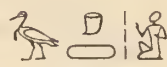
Hieroglyphic inscriptions are usually to be read in the opposite direction to which the characters face; there is, however, no hard and fast rule in this matter. On the papyri they are read in various directions, and there are instances in which the ancient copyist mistook the end of a chapter for its beginning, and copied the whole of it in the reverse order. Some inscriptions are to be read in perpendicular lines.






The following transliterated and translated extract from the first page of the "Tale of the Two Brothers," and the text on pp. 241-254, will explain the foregoing statements.







1.						
	ar	ementuf	khertu	sen	sen	


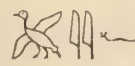

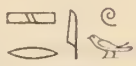
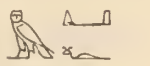
Now it is said that there were brothers two [the children]




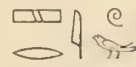





  
*en uā muthet en uā āt*  
 of one mother and of one father ;


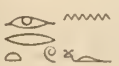
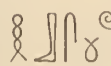







  
*Anpu ren pa āa āu Batau*  
 Anubis was the name of the elder, was Bata





  
*ren pa sherāu kher ār*  
 the name of the younger. Now as regards






  
*Anpu su kheri per kheri hemt*  
 Anpu, he possessed a house [and] had a wife,

2. 



  
*āu paif sen sherāu emmā-f*  
 [and] was his brother younger [living] with him






  
*mā sekheru en sherān āu ementuf*  
 after the manner of a servant, for it was he





  
*ā āritu-nef hebsu āuf her shem*  
 who made the clothes, it was he who followed





  
*em-sa nai-f āaut er sekhet*  
 after his [Anpu's] cattle in the fields,

3. *au*    *ementuf*    *à*    *àritu*    *seka*  
 he            it was            who            did            the ploughing,

*ementuf*    *àuuait*    *au*    *ementuf*    *à*  
 he it was            who laboured,            he            it was            who

*àritu nef*    *àput*    *neb*    *enti*    *em*  
 performed    the errands    all which were [connected] with

*sekhet*    *às-tu*    *au*    *pa*    *sheràu*  
 the fields;    and behold            was            the            young man

4. *henuti*    *nefer*    *àn*    *un*    *qetenu-f*  
 a farmer            excellent,            not            existed            the like of him

*em*    *ta*    *tcher-f*    . . .    *kher*    *àr*    *emkhet*  
 in the land    the whole of it    . . . Now            after

*hru*    *gennu*    *her-sa*    *enen*    *au*  
 days            many            upon            those [days]            was

*paif*    *sen*    *sheràu*    5. *emsa*    *naif*  
 his            brother            younger            following after his



<i>aaut</i>	<i>em</i>	<i>paif</i>	<i>sekheru</i>	<i>enti</i>
cattle	according	to his	wont	of

<i>hru neb</i>	<i>ementuf</i>	<i>her</i>	<i>uāu (or beḥāu)</i>	<i>er</i>	<i>paif</i>
every day, and he			returned	to	his

<i>per</i>	<i>er</i>	<i>tennu</i>	<i>ruha</i>	<i>auf</i>	<i>ātep</i>
house	every	evening, and		he was	laden





















6.				
<i>em</i>	<i>simu</i>	<i>neb</i>	<i>en</i>	<i>sekhet</i>
with	vegetables	of all kinds	of the	fields.

### A List of some of the Principal Hieroglyphic Signs and their Phonetic Values.













#### MEN AND WOMEN.

	ān		ākh		ām		sheps
	ḥa		qa		ār		āmen
	ur		qeṭ		sa		āb
	ser		seḥer		fa		kher
	āthi		tut		ḥeḥ		ḥenen
	āau		ā		ḥeḥ		maāt
			beq				

















## LIMBS, &amp;c., OF MEN.

 tep, tchatcha	 hu	 khu	 seshem
 hrá, her	 sept	 tcheser	 seshem
 ánem	 ka	 khen	 án
 utcha	 khen	 t	 shes
 táa	 án, át	 tchebā	 tet
 án	 ā	 ka, met baḥ	 reṭ
 ári	 mā	 sem	 b
 ár, sa	 nekht	 i	 áu
 r or l	 tā	 seb	

## ANIMALS.

 l, r	 ab	 nefer	 áb
 neb	 sab	 ka	 ba
 ser	 set	 áu	 máu




## LIMBS, &amp;c., OF ANIMALS.

 peḥ	 shef	 khent, fenṭ	 āb
 ḥā	 us	 setem	 khepesh
 at	 bá	 áp	 peḥ
 shes	 khen	 áau	 nem or uḥem

BIRDS.

 Heru, bak	 ur	 m	 u
 ba	 ba	 neh	 pa
 khu	 mut	 qem	 ten
 āq	 sa	 ti	 rekh
 sherā	 mer	 a	 tcha  sent









PARTS OF BIRDS.

 meḥ	 maāt, shu	 sa, ar
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















FISH.








 ān, nār	 kha	 betu
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REPTILES AND INSECTS.








 sebek	 tch	 f
 ḥefen	 āf, net, kheb sekhet, bāt	 kheper
 serq	 qem	

TREES AND PLANTS.




 ām	 sek	 meḥ	 resu
 khet	 bener	 ḥa	 shemā
 ḥen	 netchem	 nek eb	 renp
 un	 uatch	 enen	 sha, akh
 uaḥ	 kha	 su	 sekhet

	á		mes		sen		ás
	i		hetch		hen		tcher



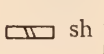
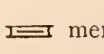

## CELESTIAL OBJECTS.

	pet, her		rā		khā		seb, ʔua neter
	thehen		khu		āāḥ		












## OBJECTS OF EARTH.

	ta		ʔu		set, semt		āner
--	----	---	----	---	-----------	---	------





















## WATER.

	mu		n		sh		mer		āb
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## BUILDING.

	nu		seh		ā		ʔet
	per		heb		s		ás
	het		āneb		ān		

## ARMS, ETC.

	neter		ʔep		āḥa		khu
	ʔes ʔem		āa		qet		ʔem
	sem		uā		ma		ʔet
	nemmát		pet		meh		āu
	seq		shemer		shet		uas

	sekhem		khen		āb, qes, ken		sa
	kherp		ut		seh		sma
	āmen		meṭ		netch		setp
	ab		th		hem		utcha
	s		tcha		āba		th
	ām, tchā, qem		men		menkh		mer
	setcheb		thes, res		kha		tchām

MUSICAL INSTRUMENTS.

	nefer		seshesh		maāt
	hes		men		sa



























CROWNS.

	hetch		meḥ		sekhet
	net, bāt		shu		atf











CORDS.

	qes, shes		ut, uah heseb		nes		ṭeb
	shen		u		āṭ		nub
	reṭ		set		thes		khaker
	shen		ua		net		shen
	ḥ		khetem (?)		sa		sāḥ
	menkh		mer		āper		ānkh

















## MATHEMATICAL FIGURES

 kh	 hu	 h	 her
 ,  ,  sep	 sept	 mer	 tchet
 paut	 tã	 rer	 qen, tchatcha
 t	 p	 teben	 ãmsu, menu
 ,  khemt	 hãp	 ren	 ãp
 q	 un, ur, shes	 tenã, pekh	

## VASES, ETC

 nu	 qebh	 ta	 kher
 khnem	 hen	 ta	 k
 ãb	 mã	 hetep	 neb
 hes	 áu, ãb	 áa	 heb
 khent	 ba	 k	 nã, ãn

## SHIPS, ETC.

 khent	 hem	 seshep	 ãmakh
 ãm	 nef	 au	 ãm
 uã, behã	 ahã	 her, mãten	 kheseft
 kher, hep	 khent	 tem	 sekht



DETERMINATIVES.

	to call		to walk, stand		of houses
	to pray		of flesh		of writing
	to rejoice		to breathe, smell		of ground
	to dance		of birds		of metals
	to plough		of goddesses	 writing, computation knowledge, and abstract ideas	
	foes		of trees		
	of men		of grain		
	of gods		of heaven		of fire
	of women		of light		of festival
	of birth		of country		of unguents
	to see		of towns		of roads
	of strength		of iron		of ships
	to give		of water		of winds

## THE ROSETTA STONE.

TRANSLATION OF THE HIEROGLYPHIC TEXT OF THE  
 DECREE OF THE PRIESTS OF MEMPHIS, AS FOUND  
 ON THE ROSETTA STONE<sup>1</sup> AND ON THE STELE OF  
 DAMANHÛR. THE DECREE WAS PROMULGATED  
 IN THE 9TH YEAR OF THE REIGN OF PTOLEMY V.  
 EPIPHANES.

I. On the twenty-fourth day of the month GORPIAIOS<sup>2</sup>, which correspondeth to the twenty-fourth day of the fourth month of the season PERT<sup>3</sup> of the inhabitants of TA-MERT (EGYPT), in the twenty-third year of the reign of HORUS-RĀ the CHILD, who hath risen as King upon the throne of his father, the lord of the shrines of NEKHEBET<sup>4</sup> and UATCHET,<sup>5</sup> the mighty one of two-fold strength, the stablisher of the Two Lands, the beautifier of 2. Egypt, whose heart is perfect (or benevolent) towards the gods, the HORUS of Gold, who maketh perfect the life of the *hamemet* beings, the lord of the thirty-year festivals like PTAḤ, the sovereign prince like RĀ, the King of the South and North, (Neteruimerui - âtui-âuā - setep - en - Ptaḥ - usr-ka-RĀ-ānkh-sekhem-Āmen)<sup>6</sup>, the Son of the Sun (Ptolemy, the ever-living, the beloved of Ptaḥ), the god who maketh himself manifest,

<sup>1</sup> The words in brackets are added either from the Stele of Damanhûr or for the purpose of making sense.

<sup>2</sup> A part of March and April.


<sup>3</sup> Part of our Spring.

<sup>4</sup> The shrine of the vulture goddess Nekhebet was in Upper Egypt.

<sup>5</sup> More fully, Per-Uatchet; the shrine of the snake goddess was in the Delta.

<sup>6</sup> A name meaning "The two Father-loving Gods, the heir, chosen of Ptaḥ, strength of the double of RĀ, living power of Āmen."

3. the son of (PTOLEMY) and (ARSINOË), the Father-loving gods; when PTOLEMY, the son of PYRRHIDES, was priest of ALEXANDER, and of the Saviour-Gods, and of the Brother-loving Gods, and of the Beneficent Gods, 4. and of the Father-loving Gods, and of the God who maketh himself manifest; when DEMETRIA, the daughter of Telemachus, was bearer of the 5. prize of victory of BERENICE, the Beneficent Goddess; and when ARSINOË, the daughter of CADMUS, was the Basket Bearer of ARSINOË, the Brother-loving Goddess; 6. when IRENE, the daughter of PTOLEMY, was the Priestess of ARSINOË, the Father-loving Goddess; on this day the superintendents of the temples, and the servants of the god, and those who are over the secret things of the god, and the libationers [who] go into the most holy place to array the gods in their apparel, 7. and the scribes of the holy writings, and the sages of the Double House of Life, and the other libationers [who] had come from the sanctuaries of the South and the North to MEMPHIS, on the day of the festival, whereon 8. His Majesty, the King of the South and North (PTOLEMY, the ever-living, the beloved of Ptaḥ), the god who maketh himself manifest, the lord of beauties, received the sovereignty from his father, entered into the SEḤETCH-CHAMBER, wherein they were wont to assemble, in MAKHA-TAU<sup>1</sup>, and behold they declared thus:—9. “Inasmuch as the King who is beloved “by the gods, the King of the South and North (Neterui-  
 “merui-âtui âuā-en-Ptaḥ-setep-en-usr-ka Rā ānkh-sekhem-

<sup>1</sup> Makha-tauī  *i.e.*, “the balance of the two lands,” was the name of the place where Lower Egypt ended, and Upper Egypt began, when travelling to the South.

“Āmen”), the Son of the Sun (Ptolemy, the ever-living,  
“beloved of Ptah)”, the God who maketh himself mani-

“fest, the lord of beauties, hath given things of all kinds  
 “in very large quantities unto the lands of Horus and unto  
 “all **10.** those who dwell in them, and unto each and every  
 “one who holdeth any dignity whatsoever in them,—now  
 “behold, he is like unto a God, being the son of a God  
 “[and] he was given by a Goddess, for he is the counter-  
 “part of Horus, the son of Isis [and] the son of Osiris,  
 “the avenger of his father Osiris—and behold, His Majesty  
 “**11.** possessed a divine heart which was beneficent  
 “towards the gods; and he hath given gold in large  
 “quantities, and grain in large quantities to the temples  
 “and he hath given very many lavish gifts in order to  
 “make Ta-Mert [Egypt] prosperous, and to make stable  
 “[her] advancement; **12.** and he hath given unto the  
 “soldiers who are in his august service . . . . according  
 “to their rank; [and of the taxes] some of them he hath  
 “cut off, and some of them [he hath lightened], thus  
 “causing the soldiers and those who live in the country to  
 “be prosperous **13.** under his reign [and as regards the  
 “sums which were due to the royal house] from the people  
 “of Egypt, and likewise those [which were due] from every  
 “one who was in his august service, His Majesty remitted  
 “them altogether, howsoever great they were; **14.** and he  
 “hath forgiven the prisoners who were in prison, and  
 “ordered that every one among them should be released  
 “from [the punishment] which he had to undergo. And  
 “His Majesty made an order saying:—In respect of the  
 “things [which are to be given to] the gods, and the money  
 “and the **15.** grain which are to be given to the temples each  
 “year, and all the things [which are to be given to] the  
 “gods from the vineyards and from the corn-lands of the

" nome, all the things which were then due under the  
 " Majesty of his holy father 16. shall be allowed to remain  
 " [in their amounts] to them as they were then ; and he  
 " hath ordered :—Behold, the treasury (?) shall not be  
 " made more full of contributions by the hands of the  
 " priests than it was up to the first year of the reign of His  
 " Majesty, his holy father ; and His Majesty hath remitted  
 " 17. to the priests who minister in the temples in  
 " courses the journey which they had been accustomed to  
 " make by river in boats to the city of ALEXANDRIA at the  
 " beginning of each year ; and His Majesty commanded :—  
 " Behold, those who are boatmen [by trade] shall not be  
 " seized [and made to serve in the Navy] ; and in respect  
 " of the cloths of byssus [which are] made in the temples  
 " for the royal house, 18. he hath commanded that two-  
 " thirds of them shall be returned [to the priests] ; similarly,  
 " His Majesty hath [re]-established all the things, the per-  
 " formance of which had been set aside, and hath restored  
 " them to their former condition, and he hath taken the  
 " greatest care to cause everything which ought to be done  
 " in the service of the gods to be done in the same way in  
 " which it was done 19. in former [days] ; similarly, he hath  
 " done [all things] in a right and proper manner ; and he  
 " hath taken care to administer justice <sup>1</sup> *to the people, even*  
 " *like Thoth, the great, great [God] ; and he hath, moreover,*  
 " *ordered in respect of those of the troops who come back, and*  
 " *the other people also, who during the 20. strife of the*  
 " *revolution which took place had been ill-disposed [towards*  
 " *the Government], that when they return to their homes*  
 " *and lands they shall have the power to remain in possession*  
 " *of their property, and he hath taken great care to send*  
 " infantry, and cavalry, and ships to repulse those who were  
 " coming against 21. Egypt by land as well as by sea ; and  
 " he hath in consequence expended a very large amount

<sup>1</sup> The lines in italics are taken from the Demotic version.

“ of money and of grain on them in order to make prosperous  
 “ the lands of Horus and Egypt. 22. And His Majesty  
 “ marched against the *town of Shekam*, which is in front  
 “ of (?) the town of UISET, *which was in the possession of*  
 “ *the enemy, and was provided with catapults, and was made*  
 “ *ready for war with weapons of every kind by 23.* the rebels  
 “ who were in it—now they had committed great acts of  
 “ sacrilege in the land of Horus, and had done injury to  
 “ those who dwelt in Egypt—His Majesty attacked them  
 “ by making a road [to their town], 24. and he raised  
 “ mounds (or walls) against them, and he dug trenches, and  
 “ whatsoever would lead [him] against them that he made ;  
 “ *and he caused the canals which supplied the town with*  
 “ *water to be blocked up, a thing which none of the kings*  
 “ *who preceded him had ever been able to do before, and he*  
 “ *expended a large amount of money on carrying out the*  
 “ *work ; 25.* and His Majesty stationed infantry at the  
 “ mouths of the canals *in order to watch and to guard them*  
 “ *against the extraordinary rise of the waters [of the Nile],*  
 “ *which took place in the eighth year [of his reign], in the*  
 “ *aforsaid canals which watered the fields, and were unusually*  
 “ *deep 26.* in this spot ; and His Majesty captured the town  
 “ by assault in a very short time, and he cut to pieces the  
 “ rebels who were therein, and he made an exceedingly great  
 “ slaughter among them, even like unto that which THOTH<sup>1</sup>  
 “ and HORUS, the son of ISIS and [the son of Osiris], made  
 “ among those who rebelled against them 27. when they  
 “ rebelled in this very place ; and behold, those who had  
 “ led on the soldiers and were at their head, and who had  
 “ disturbed the borders [in the time of his father, and who  
 “ had committed sacrilege in the temples, when His Majesty  
 “ came to MEMPHIS to avenge his father 28. and his own  
 “ sovereignty he punished, according to their deserts, when  
 “ he came there to celebrate] the festival of the receiving of

<sup>1</sup> The Demotic Version has Rā.







“ the sovereignty from his father ; and [besides this], he  
“ hath set aside [his claim] to 29. the things which were  
“ due to His Majesty, and which were [then] in the temples,  
“ up to the eighth year [of his reign, which amounted to no  
“ small sum of] money and grain ; and His Majesty hath  
“ also set aside [his claim] to the cloths of byssus which  
“ ought to have been given to the royal house and were  
“ [then] in the temples, 30. and also the tax which they  
“ (*i.e.* the priests) ought to have contributed for dividing  
“ the cloths into pieces, which was due up to this day ; and  
“ he hath also remitted to the temples the grain which was  
“ usually levied as a tax on the corn-lands of the gods, and  
“ likewise the measure of wine which was due as a tax on  
“ vineyards [of the gods] ; 31. and he hath done great  
“ things for APIS, and MNEVIS, and for every shrine which  
“ contained a sacred animal, and he expended upon them  
“ more than did his ancestors ; and his heart hath entered  
“ into [the consideration of everything] which was right  
“ and proper for them 32. at every moment ; and he hath  
“ given everything which was necessary for the embalming  
“ of their bodies, lavishly, and in magnificent abundance ;  
“ and he hath undertaken the cost of their maintenance in  
“ their temples, and the cost of their great festivals, and of  
“ their burnt offerings, and sacrifices, and libations ; 33. [and  
“ he hath respected the privileges of the temples, and of  
“ Egypt, and hath maintained them in a suitable manner  
“ according to what is customary and right ; and he hath  
“ spent] both money and grain to no small amount ; 34. and  
“ [hath provided] everything in great abundance for the  
“ house wherein dwelleth the LIVING APIS ; and His Majesty  
“ hath decorated it with perfect and new ornamentations of  
“ the most beautiful character always ; and he hath made  
“ the LIVING APIS to rise [like the sun], and hath founded  
“ temples, and shrines, and chapels [in his honour] ; [and  
“ he hath repaired the shrines, which needed repairs, and

“ in all matters appertaining to the service of the gods  
 “ 35. he hath manifested the spirit of a beneficent god ;  
 “ and during his reign, having made careful inquiry, he  
 “ hath restored the temples which were held in the greatest  
 “ honour, as was right ] ; and in return for these things the  
 “ gods and goddesses have given him victory, and power,  
 “ and life, and strength, and health, and every beautiful  
 “ thing of every kind whatsoever, and 36. in respect of his  
 “ exalted rank, it shall be established to him and to his  
 “ children for ever and ever, with happy results (or life).”

And it has entered into the heart(s) of the priests of the temples of the South and of the North, and of each and every temple [that all the honours which 37. are paid] to the King of the South and North ( Ptolemy, the ever-living, the beloved of Ptah ), the God who maketh himself manifest, [whose deeds are beautiful, and those which are paid to [the Father-loving Gods who begot him, and to the Beneficent Gods who begot those who begot him, and to the [Brother-Gods who begot the begetters of his begetters,] 38. and to the Saviour-Gods, shall be [greatly increased] ; and a statue of the King of the South and North ( Ptolemy, ever-living, beloved of Ptah ), the God who maketh himself manifest, the Lord of beauties, shall be set up [in every temple, in the most prominent place], and it shall be 39. called by his name “ ( PTOLEMY ), the SAVIOUR of EGYPT,” the interpretation (?) of which is “ ( PTOLEMY ), THE VICTORIOUS ONE.” [And it shall stand side by side [with a statue of the Lord of the gods (?), who giveth him [the weapon of victory, and it shall be fashioned after the [manner of the Egyptians, and a statue of this kind shall

[be set up in] **40.** all the temples which are called by his name. And adoration shall be paid unto these statues three times each day, and every rite and ceremony which it is proper to perform before them shall be performed, and whatsoever is prescribed, and is fitting for their DOUBLES, shall be performed, even as it is performed for the gods of the Nomes during the festivals and on every sacred day (?), on the day of [his] coronation, and on his name-day. And there shall likewise [be set up] a **41.** magnificent (?) statue of the King of the South and North (Ptolemy, ever-living,  
beloved of Ptaḥ) the God who maketh himself manifest, whose deeds are beautiful, the son of (Ptolemy), and (Arsinoë), the Father-loving gods, and with the statue there shall be a magnificent shrine [made] of the finest copper and inlaid with real stones of every kind, **42.** in every temple which is called by his name; and this statue shall rest in the most holy place [in the temples] side by side with the shrines of the gods of the Nomes. And on the days of the great festivals, when the god [of the temple] cometh forth from his holy habitation, according to his day, the holy shrine of the God who maketh himself manifest, the lord of beauties, shall likewise be made to rise [like the Sun] **43.** with them. And in order to make this new shrine to be easily distinguishable [both at the present day, and in future times, they shall set] upon this shrine [ten royal [double crowns, made of gold and upon each of the double [crowns there shall be placed the serpent which it is right [and proper to make for the double crown of gold], instead of the two Uraei **44.** which are [placed] upon the tops of the shrines, and the SEKHENT CROWN shall be in the middle of them, because it was the SEKHENT CROWN in which His Majesty shone in the house of the KA of PTAḤ (*i.e.*,

Memphis) 45. at the time when the king entered into the temple and performed the ceremonies which it was meet and right for him to perform on receiving the exalted rank [of King]. And on the upper surface of the square pedestal which is round these crowns, and in the middle part thereof [which is immediately beneath] the double Crown [they shall engrave a papyrus plant and a plant of the south; and they shall set them in such a way that a vulture,  upon neb, , beneath which a plant of the south shall be found, shall be affixed to the right-hand upper corner of the golden shrine, and a serpent, , under which is , placed upon] a papyrus plant, [shall be affixed] to the left hand side [at the upper corner]; and 46. the interpretation [of these signs is]:—" Lord of the shrine of NEKHEBET, and " Lord of the shrine of UATCHET, who illumineth the land " of the White Crown, and the land of the Red Crown." And inasmuch as the last day of the fourth month of the season SHEMU<sup>1</sup> (*i.e.*, MESORE), which is the birthday of the beautiful ever-living god, is already established as a feast day, and it hath been observed as a day of festival in the lands of HORUS (*i.e.*, the temple lands) from the olden time; and moreover, the seventeenth day of the second month of the season SHAT<sup>2</sup> (*i.e.*, PAOPI), 47. whereon [His Majesty] performed the ceremonies of royal accession, when he received the sovereignty from his father, [is also observed as a day of festival], and behold [these days] have been the source of all [good] things wherein all men have participated; these days, that is to say, the seventeenth and the last day of each month, shall be kept as festivals in the temples 48. of Egypt, in each and every one of them; and on these days burnt offerings shall be offered up, and

<sup>1</sup> The season of the Inundation, or our summer.

<sup>2</sup> Our autumn and early winter.

meat offerings, and everything which it is right and customary to perform at the celebration of festivals shall be performed on these days every month, and on these festivals every man shall do (*i.e.*, offer up) what he is accustomed to do on [other] fes- 49. tivals in the temples. [And the priests also decreed] *that the things which [are brought to the temples] as offerings shall be given unto the persons who [minister in the temples ; and festivals and processions shall be established in the temples, and in all Egypt, in honour of] the King of the South and North,*

(Ptolemy, ever-living, beloved of Ptaḥ), the god who maketh himself manifest, whose deeds are beautiful, each year, 50. beginning with the first day of the first month of the season Shat (*i.e.*, Thoth) up to the fifth day thereof ; [and on these days the people shall wear] garlands on their heads, and they shall make festal the altars, and shall offer up meat and drink offerings, and shall perform everything which it is right and proper to perform. And the priests of all the temples which are called after his name 51. shall have, in addition to all the other priestly titles which they may possess, the title of “ Servant of the god who maketh himself “ manifest, whose deeds are beautiful ” ; [and this title shall be endorsed on all deeds and documents which are laid up in the temples] ; and they shall cause to be engraved on the rings which they wear on their hands, the title of “ Libationer “ of the god who maketh himself manifest, whose deeds “ are beautiful.” 52. And behold, it shall be in the hands of those who live in the country, and those who desire [it], to establish a copy of the shrine of the god who maketh himself manifest, whose deeds are beautiful, and set it up in their houses, and they shall be at liberty to keep festivals and make rejoicings [before it] each month 53. and each year ; and in order to make those who are in Egypt to know [why it is that the Egyptians pay honour—as it is most

right and proper to do—to the god who maketh himself beautiful, whose deeds are beautiful, the priests have decreed] that this DECREE shall [be inscribed] upon a stele of hard stone in the writing of the words of the gods, and the writing of the books, and in the writing of HAU-NEBUI (*i.e.*, Greeks), and it shall be set up in the sanctuaries in the temples which [are called] by his name, of the first, second, and third [class], near the statue of the HORUS, the King of the South and North (Ptolemy, ever-living, beloved of Ptaḥ), the god who maketh himself manifest, whose deeds are beautiful.

### THE ARABIC ALPHABET.

Elif	ا	<i>a</i>	Zād	ض	<i>ḏ</i> aspirated
Bâ	ب	<i>b</i>	Tâ	ط	<i>t</i> palatal
Tâ	ت	<i>t</i>	Zâ	ظ	<i>z</i> palatal
Thâ	ث	<i>th = θ</i>	'Ain	ع	
Gîm	ج	<i>g</i> (like <i>g</i> in <i>gin</i> )*	Ghain	غ	<i>g</i> guttural ‡
Hâ	ح	<i>h</i> (a smooth guttural aspirate)	Fâ	ف	<i>f</i>
Khâ	خ	<i>ch</i> (like <i>ch</i> in <i>loch</i> )	Ḳâf	ق	<i>k</i> guttural
Dâl	د	<i>d</i>	Kâf	ك	<i>k</i>
Zâl	ذ	<i>dh</i> (like <i>th</i> in <i>that</i> )	Lâm	ل	<i>l</i>
Râ	ر	<i>r</i>	Mîm	م	<i>m</i>
Zây	ز	<i>z</i>	Nûn	ن	<i>n</i>
Sin	س	<i>s</i>	Hâ	ه	<i>h</i>
Shîn	ش	<i>sh</i> (like <i>sh</i> in <i>shut</i> )	Wâw	و	<i>w</i>
Ṣad	ص	<i>ṣ</i> (like <i>ss</i> in <i>hiss</i> )	Yâ	ي	<i>y</i>

\* Pronounced hard in Egypt.

† Usually unpronounceable by Europeans.

‡ Accompanied by a rattling sound.



## THE COPTIC ALPHABET.

(31 Letters).\*

Ⲁ	<i>a</i>	Ⲙ	<i>m</i>	Ⲫ	<i>ps</i>
Ⲃ	<i>b</i>	Ⲏ	<i>n</i>	Ⲭ	<i>ô</i>
Ⲅ	<i>g</i>	Ⲑ	<i>x</i> or <i>ks</i>	Ⲧ	<i>sh</i>
Ⲇ	<i>d</i>	Ⲓ	<i>o</i>	Ⲩ	<i>f</i>
Ⲉ	<i>e</i>	Ⲕ	<i>p</i>	Ⲫ	<i>χ</i> or <i>ch</i>
Ⲋ	<i>z</i>	Ⲗ	<i>r</i>	Ⲭ	<i>h</i>
Ⲍ	<i>ê</i>	Ⲙ	<i>s</i>	Ⲧ	<i>g</i>
Ⲏ	<i>th</i>	Ⲑ	<i>t</i>	Ⲩ	<i>c</i>
Ⲑ	<i>i</i>	Ⲓ	<i>y</i>	Ⲭ	<i>ti</i>
Ⲕ	<i>k</i>	Ⲕ	<i>ph</i>		
Ⲇ	<i>l</i>	Ⲗ	<i>ch</i>		

## NAMES OF THE COPTIC MONTHS.

The Copts use an Era called the “Era of the Martyrs,” or the “Era of Diocletian,” which began on the day equivalent to August 29, A.D. 284, in consequence of the persecution of the Christians by that Emperor. The years of this Era have 12 months of 30 days each, with five additional days in a common year, to make up 365 days;

\* In the Boheiric dialect there are thirty-two.

† Six letters of the Coptic alphabet are modifications of the forms of Egyptian characters in demotic. See p. 208. The names of the letters in Coptic are ⲀⲗⲪⲀ, ⲂⲓⲗⲀ, ⲕⲁⲗⲗⲁⲀ, Ⲁⲓ, ⲗⲓⲧⲀ, ⲎⲧⲀ, ⲐⲓⲧⲀ, ⲓⲁⲧⲧⲀ, ⲕⲁⲛⲛⲁ, ⲗⲁⲧⲗⲁ, ⲗⲗⲓ, ⲛⲓ, ⲗⲓ, Ⲓ, ⲛⲓ, ⲛⲒ, ⲕⲓⲗⲗⲁ, ⲧⲁⲧ, ⲧⲉ (ⲗⲉ), Ⲫⲓ, Ⲫⲓ, Ⲫⲓ, ⲗⲉⲓ, ⲕⲁⲛⲪⲓⲁ, ⲕⲓⲗⲗⲁ, ⲧⲓ.

a sixth day being added every fourth year, making such fourth years consist of 366 days; and as the Julian Leap Years, and the intercalary years of this Era fall together, the 1st of Thoth always corresponds to the 29th of August. The Era of the Martyrs was generally used by Christian writers until the introduction of the reckoning of the Christian Era by **Dionysius Exiguus**, A.U.C. 1286 = A.D. 533. The Copts call the Epagomenal Days, "The little month."

Coptic.		In Arabic.	
ΘΩΟΥΤ	Aug. 29	Tût	توت
ΠΑΟΠΙ	Sept. 28	Bâba	بابة
ΔΘΩΡ	Oct. 28	Hatûr	هاتور
ΧΟΙΔΚ	Nov. 27	Kihak	كيهك
ΤΩΒΙ	Dec. 27	Tûbah	طوبه
ΞΕΧΙΡ	Jan. 26	Amshir	امشير
ΦΑΛΕΡΠΘ	Feb. 25	Barmahât	برمهات
ΦΑΡΕΟΤΘΙ	Mar. 27	Barmûda	برموده
ΠΔΧΟΠ	April 26	Bashans	باشنس
ΠΔΩΠΙ	May 26	Bawûnah	بوانه
ΕΠΠΠ	June 25	Abib	ابيب
ΞΕΣΩΡΗ	July 25	Masari	مسري

#### NAMES OF THE MUHAMMADAN MONTHS.

The **Muhammadan day** always begins at sunset, not midnight. For **religious purposes** the month begins at sunset of the day when the new moon is first seen after sunset. If the new moon is not seen on the first or second evening after conjunction, the month will begin on the

third evening whether the moon be visible or not. For **civil purposes** the month is made to begin at the sunset immediately following conjunction. Thus there may be the difference of one or even two days between the religious and civil reckonings. The **months** are :—

Muḥarram	مُحَرَّم
Şafar	صَفَر
Rabi' al-Awwál	رَبِيعِ الْأَوَّلِ
Rabi' at-Tâni	رَبِيعِ الثَّانِي
Gamâda al-Awwál	جَمَادَى الْأَوَّلِ
Gamâda at-Tâni	جَمَادَى الثَّانِي
Ragab	رَجَب
Sha'bân	شَعْبَانَ
Ramaḍân	رَمَضَانَ
Shawwâl	شَوَّالَ
Dhu'l-Ḳa'dah	ذُو الْقَعْدَةِ
Dhu'l-Ḥaggaḥ	ذُو الْحِجَّةِ

NAMES OF THE ETHIOPIAN OR ABYSSINIAN MONTHS.

The Abyssinians use the Era of the Martyrs, like the Copts. The **Months** are :—

Maskarram	ጠቅላይ	Aug. 29
Ṭekemt	ጥቅምት	Sept. 28
Khedâr	ኅዳር	Oct. 28





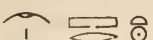
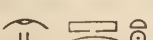
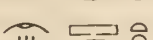
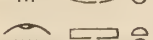

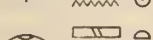
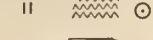
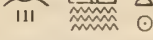
Tâkhshâsh	ታኅሣሥ:	Nov. 27
Ṭer	ጥር:	Dec. 27
Yakâtît	የኅተት:	Jan. 26
Magâbît	መጋቢት:	Feb. 25
Miyâzya	ሚያዝያ:	Mar. 27
Genbôt	ግንቦት:	April 26
Senê	ሸኔ:	May 26
Ḥamlê	ሐሙስ:	June 25
Naḥassê	ነሐሴ:	July 25

The **Epagomenal Days** are called Pâgrēmên ጾግጫኔ፤ The Abyssinians also call their months by the Arabic forms of their Coptic names, thus :—

Maskarram	=	Tôt	ቶት:
Ṭekemt	=	Bâbé	ባቤ:
Khedâr	=	Khatûr	ኅጥር:
Tâkhshâsh	=	Kiyâhak	ኪያህክ:
Ṭer	=	Ṭûbâ	ጡባ:
Yakâtît	=	'Amshir	አሙሲር:
Magâbît	=	Barmahât	ባርሚት:
Miyâzya	=	Barmôdâ	ባርግደ:
Genbôt	=	Bashansh	በሸኔሽ:
Senê	=	Bâ'ûné	ባዑኔ:
Ḥamlê	=	'Abib	አቢብ:
Naḥassê	=	Masarî	ሙሳር:

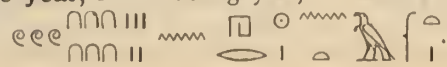
THE EGYPTIAN YEAR.

EGYPTIAN.

Winter.	{		âbeṭ uā akhet	Month one of sowing.
			âbeṭ sen akhet	Month two of sowing.
			âbeṭ khemt akhet	Month three of sowing.
			âbeṭ fṭu akhet	Month four of sowing.
Spring.	{		âbeṭ uā pert	Month one of growing.
			âbeṭ sen pert	Month two of growing.
			âbeṭ khemt pert	Month three of growing.
			âbeṭ fṭu pert	Month four of growing.
Summer.	{		âbeṭ uā shemut	Month one of inunda- tion.
			âbeṭ sen shemut	Month two of inunda- tion.
			âbeṭ khemt shemut	Month three of inunda- tion.
			âbeṭ fṭu shemut	Month four of inunda- tion.


So far back as the VIth dynasty the Egyptians used, for the ordinary purposes of daily life, a **year** to which they were in the habit of adding five days,


“the five days over the year,” *i.e.*, the five additional days, in order to make it equal to the length of the true year as they understood it. In other words, they had a **vague year**, or wandering year, or calendar year of 365 days





This was





divided into **three seasons**, each containing four months. The seasons were:—

*Akhet* , which began on July 19.

*Pert* , which began on November 15.

*Shemu* , which began on March 16 and ended on July 13.

Then followed the “five days over the year.” Each **month** contained 30 days. The Egyptians soon discovered that this year was shorter than the true year by nearly a quarter of a day, and that every fourth vague year would be shorter than the true year by nearly a whole day, and that, given a sufficient number of years, the vague year would work backward through all the months of the year until at length the first day of the vague year would coincide with the first day of the true year, or solar year. According to some authorities they employed another year, the **Sothic Year**, which closely resembled the true year in length. This year began on the day on which the star Sirius, or Sothis,  *Sept*, rose heliacally, *i.e.*, with the sun. It is supposed that it began on July 19 or 20, and that it contained  $365\frac{1}{4}$  days, *i.e.*, a few minutes more than the true solar year. There is, however, no mention of the Sothic Year in the inscriptions, and it was probably invented at a comparatively late period. Each month was dedicated to a god.\* The Egyptians dated their stelæ and docu-

\* Some of the Coptic names of the months show that they have been derived from the ancient Egyptian: thus Thôth is from , *Tehuti*, Pachôn from  *Khensu*, Athôr from , *Het-Heru*, Mesôre from  *mes-Heru*, “the birth of Horus” festival, etc. † The Copts have I. an agricultural year, and II. an ecclesiastical year; the latter consists of twelve months of thirty days, with a thirteenth month called Nissi of five or six intercalary days.

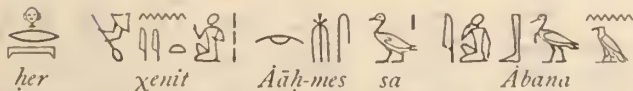


ments by the day of the month and the year of the king who was reigning at the time. The Copts first dated their documents according to the years of the **Indiction**; the indictions were periods of fifteen years, and the first began A.D. 312. In later times the Copts made use of the **Era of the Martyrs**, which was reckoned from the 29th of August, A.D. 284. About the ninth century after Christ they began to adopt the Muḥammadan era of the **Hijra** or "flight," which was reckoned from A.D. 622. This they sometimes called the "Era of the Saracens."

THE EXPLOITS OF ĀĀHMES,  
THE NAVAL OFFICER, AS TOLD BY HIMSELF.

(From his Tomb at Al-Kāb.)

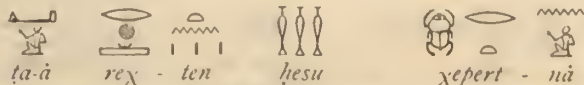
[XVIIIth dynasty.]



The chief of the sailors, Amasis, son of Abana,



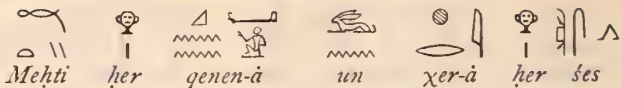
triumphant, saith he: I speak to you, O men all,



and I give you to know the favours which have come to me.

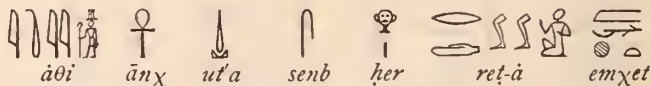






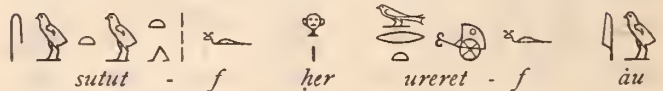
*Mehti her qenen-à un xer-à her ses*

Mehti that I might fight, [it] being upon me to follow  
(i.e., the North)



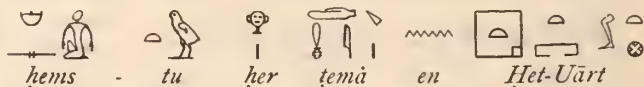
*àthi ânχ ut'a senb her reṭ-à emχet*

the Prince, life, strength, health, upon my feet after



*sutut - f her ureret - f àu*

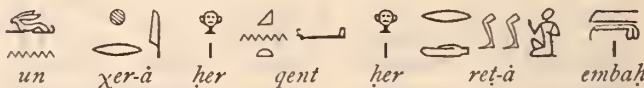
his journeyings in his chariot. Being



*hems - tu her temà en Het-Uärt*

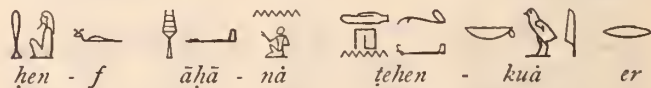
encamped One against the city of Avaris

(i.e., the king)



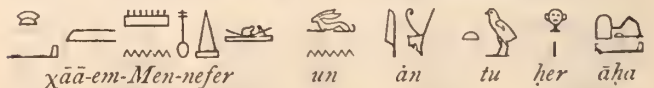
*un xer-à her gent her reṭ-à embah*

was [it] upon me to fight upon my feet before



*hen - f āhā - nà tēhen - kuà er*

his Majesty. I rose up, I was advanced to



*χāā-em-Men-nefer un àn tu her āhu*


Khāā-em-Men-nefer. Being One (i.e., the king) fighting

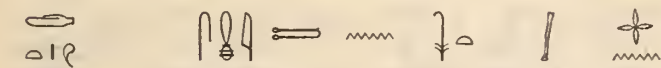
(i.e., to a ship of this name)

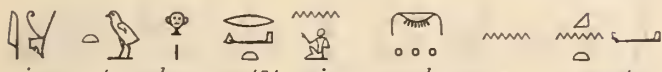



*her mu em pa t'eṭ - ku en*


on the waters of the canal of

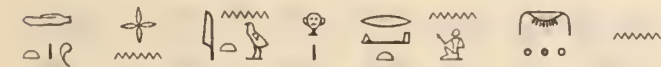

  
*Het-Uārt*      *āhā*    *en*      *χafā* - *nā*      *ān-nā*  
 Avaris,      rising up      I captured [booty].      I brought



  
*šet*      *semā* - *θ*      *en*      *sutenet*    *uḥem*      *un*  
 a hand [which] was mentioned by the royal herald. Was



  
*ān*      *tu*      *her*      *ertāt* - *nā*      *nub*      *en*      *gent*  
 One      giving to me      the gold      of      bravery.  
 (*i.e.*, prize)



  
*āhā*    *en*    *nemu*    *āha*    *em*    *āset*    *ten* .    *un*  
 Was a second time war      in      place      this,      and



  
*ān-ā*      *her*    *nem*      *χafū*      *ām*      *ān-nā*  
 I was      again capturing [booty] there.      I brought



  
*šet*      *un*      *ān tu*    *her*      *ertāt* - *nā*      *nub*      *en*  
 a hand, was      One      giving to me      the gold      of

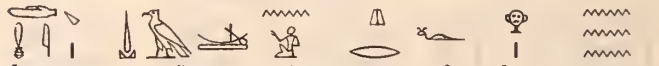

  
*gent*      *em*      *nem-ā*      *un*      *ān tu*    *her*      *āha*  
 bravery      again.      Was      One      fighting



  
*em*      *Ta-gemet*      *reset*      *en*      *šemā*      *pen*  
 in      Ta-gemet      to the south      of      city      this,

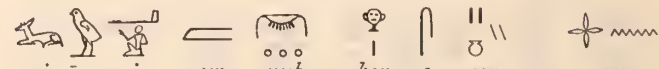

  
*āhā*            *en*            *ān - nā*            *seqerā*            *ānχ*  
 rising up            brought I            captive            a living

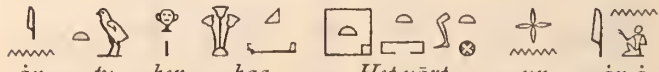

  
*sa*            *ha - nā*            *er*            *pa*            *mu*            *māk*  
 person.            I went down            into            the            water            verily



  
*ān - tu - f*            *em*            *sešet*            *her*            *ta*            *uat*            *pa*  
 bringing him            by            force            along            the            road            of the


  
*temā*            *f'a - nā*            *xer - f*            *her*            *mu*  
 town,            I set out            with him            on            the water.



  
*semāu*            *en sutenet uhem*            *āhā*            *en tu*            *māk*  
 Reported it            the royal herald,            rose up            One,            verily



  
*āuā - ā*            *em*            *nub*            *her - s*            *sen*            *un*  
 I was rewarded            with            gold            for it a second time.            Was



  
*ān tu her haq*            *Het-uārt*            *un*            *ān-ā*  
 One            capturing            Avaris,            was            I



  
*her ānt haqet*            *ām*            *sa uā*            *set hemt*            *χemt*  
 bringing in captives            there,            man one,            women three,

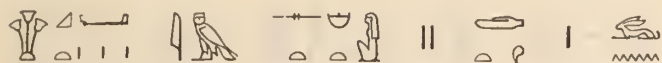




  
*temt tepu ftu un an hen-f her ertāt - set*  
 in all heads four, was his Majesty giving them



  
*nā er henu un an tu her hemset her*  
 to me for servants. Was One sitting before  
 (i.e., besieging)



  
*Šarehan em renpit tua un an*  
 Sharehan in year five, was his

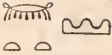





  
*hen-f her haq - s āhā en an - nā*  
 Majesty capturing it. Rising up brought in I

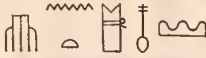

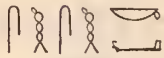


  
*haqet am set hemt sen let uā un*  
 captives there, women two, hand one. Was

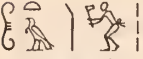






  
*an tu her ertāt - nā nub en qent māk*  
 One giving to me the gold of bravery, verily



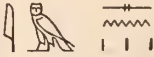



  
*ertāt - nā haqet er henu xer*  
 [were] given to me the captives for servants. Now

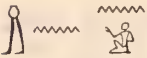
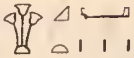





  
*emxet sma en hen-f menti*  
 after had slaughtered his Majesty the doomed foes]














  
*Satet*                      *un*                      *an-f*                      *her*                      *xenbit*  
of Asia                      was                      he                      sailing up the Nile to




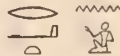





  
*xent-hen-nefer*                      *er*                      *seksek*                      *anti*  
Khent-hen-nefer                      to                      chastise                      the Anti


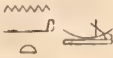

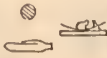








  
*Kenseti*                      *un*                      *an*                      *hen-f*                      *her*                      *arit*  
of Nubia.                      Was                      his                      Majesty                      making

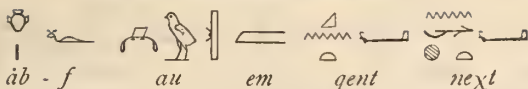





  
*xat*                      *aat*                      *am - sen*                      *ahā*                      *en*  
a slaughter                      great                      among them.                      Rising up







  
*an - nā*                      *haqet*                      *am*                      *sa*                      *anχ*                      *sen*  
brought in I                      captives                      there,                      men                      living two,









  
*fet*                      *xemt*                      *un*                      *an tu*                      *her*                      *auā-ā*                      *em*                      *nub*  
hands three.                      Was                      One                      rewarding me                      with                      gold






  
*her-s*                      *sen*                      *māk*                      *erāt - nā*                      *hent*  
for it a second time, [and] verily [he] gave me female slaves







  
*sen*                      *nat*                      *em*                      *xet*                      *an*                      *hen-f*  
two.                      Came back sailing down the river                      his                      Majesty



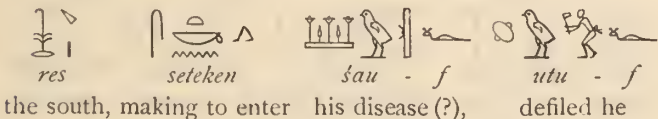
[having] his heart expanded with might and conquest, [for]



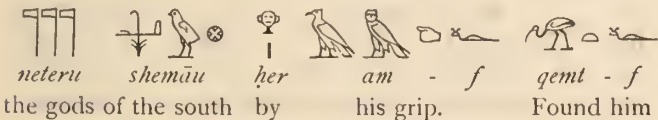
he had vanquished those of the south and those of the north.



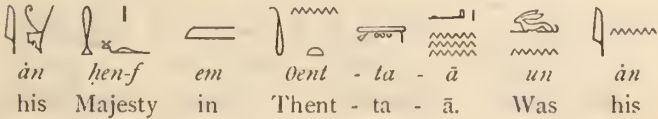
Rose up the "Scourge" coming to



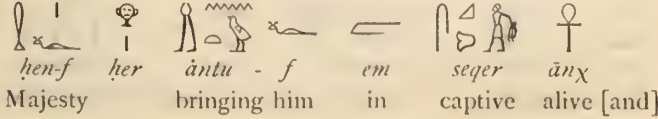
the south, making to enter his disease (?), defiled he



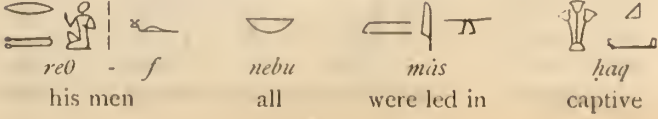
the gods of the south by his grip. Found him




his Majesty in Thent - ta - ā. Was his

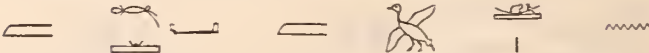



Majesty bringing him in captive alive [and]




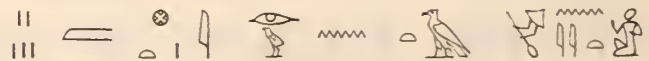
his men all were led in captive



  
*āhā en ān - nā māka sen*  
 Rising up I brought in enemies two

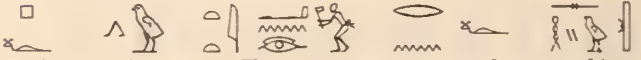

  
*em sešet em pa uāa en*  
 by force in the boat of



  
*aati un āntu her erāt - nā*  
 the "Scourge." Was One giving to me


  
*ṭep ṭua her ṭenāu aḥt statet*  
 heads five for [my] share [and] of land measures


  
*ṭua em nut - ā āru en ta ḫenit*  
 five in my city. Was done [this] to the sailors,


  
*er au - sen em mätet āhā en ḫer*  
 all of them, likewise. Rose up degraded one


  
*pef iu Tetā-ān ren - s seḫiu-*  
 that and came, Tetā-ān [was] his name, he collected


  
*nef nef ḫaku - ābu un*  
 to himself the vile-hearted (*i.e.*, rebels), was

àn    hen-f    her    sma - f    hent - f  
 his    Majesty    smiting him    [and] his servants

em    tent    xeper    āhā    en    ertā - nā  
 so that never again { could they rise up. } He gave to me

tēpu    xemt    aht    statet    tua    em    nut-ā    un  
 heads three and of land measures five in my city. Was

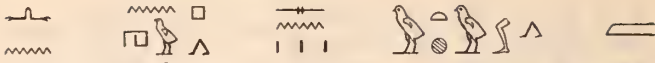
àn-à    her    xent    suten bāt    T' eser-ka-Rā  
 I    carrying { the king of the North and South, } T'cheser-ka-Rā (Amenophis I.)

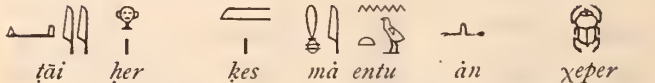
maāxeru    àu - f    em    xentit    er  
 triumphant, [when] he was sailing up the river to

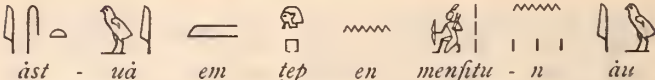
Kes    er    seusext    ta'su    Qemt    un  
 Nubia to widen the boundaries of Egypt. Was

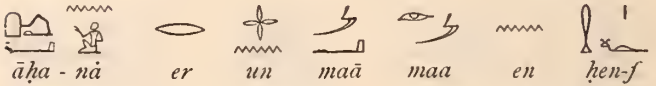
àn    henf-    her    seqer    Ānti    Kenset    pef  
 his Majesty taking captive Ānti of Nubia that

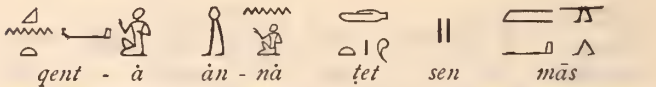
em    her ab    menfitu - f    àntu    em    kua  
 among his soldiers, being led into an ambush

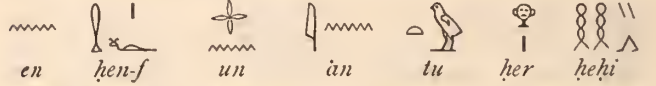

  
*an*                      *nehup* - *sen*                      *utexu*                      *em*
  
 not                      could escape                      they,                      being scattered                      and

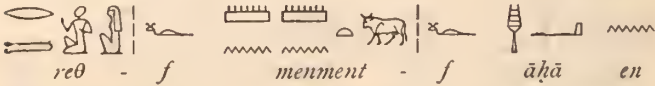

  
*tai*    *her*                      *kes*                      *ma* *entu*                      *an*                      *xeper*
  
 yielding    on [their] ground    so that    never again { could they rise up. }

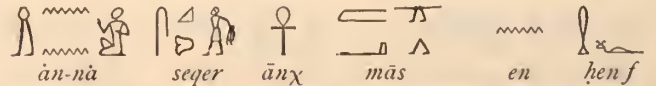

  
*ast* - *ua*                      *em*                      *tep*                      *en*                      *mensfitu* - *n*                      *au*
  
 Behold I was                      at the head of                      our soldiers.


  
*aha* - *na*                      *er*                      *un*                      *ma*                      *maa*                      *en*                      *hen-f*
  
 I fought                      in                      very truth,                      saw                      his Majesty
   
 (i.e., to the utmost of my power)









  
*gent* - *a*                      *an* - *na*                      *tet*                      *sen*                      *mas*
  
 my valour.                      I brought in                      hands two,                      carrying [them]








  
*en*                      *hen-f*                      *un*                      *an*                      *tu*                      *her*                      *hehi*
  
 to his Majesty.                      Was                      One                      seeking out





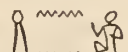



  
*reth* - *f*                      *menment* - *f*                      *aha*                      *en*
  
 his people and                      his cattle,                      rising up


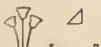
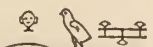




  
*an-na*                      *seger*                      *anx*                      *mas*                      *mas*                      *en*                      *hen-f*
  
 brought in I a captive living bringing [him] to his Majesty.















 *än - nä*  *hen-f*  *hru*  *sen*  *er*  *Qemt*  *em*  
I brought his Majesty in days two to Egypt from





 *χnemet*  *heru*  *āhā*  *en tu*  *her*  *äuā-a*  
the pool upper, rose up One, rewarding me






 *em*  *nub*  *āhā*  *en*  *än-nā*  *hent*  *sen*  
with gold. Rising up I brought in female slaves two

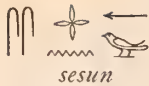
 *em*  *haq*  *heru*  *enen*  *mās -*  *nā*  
by capture in addition to those whom I carried

 *en*  *hen-f*  *un*  *än tu*  *her*  *ertät - ä*  *er*  
to his Majesty. Was One making me

 *āhatiū*  *en heq*  *un - nä*  *her*  *χent*  
the "Warrior of the Prince." Was I conveying up the river  
(i.e., "Crown-warrior")

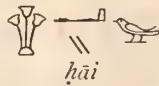
 *suten bät*  *Äa-χeper-ka-Rā*  *māχeru*  *äu-f*  
{ the king of the } *Äa-kheper-ka-Rā*, triumphant, was  
{ North and South, } (Thothmes I.)

 *em*  *χenti*  *er*  *χent-hen-nefer*  *er*  
he sailing up to Khent-hen-nefer to  
(i.e., the Southern Sūdân)



*sesun*

do away

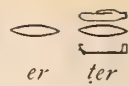


*hai*

the attacks in the passes, and to destroy

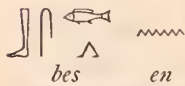


*chet*



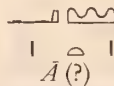
*er*

*ter*

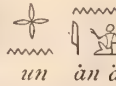


*bes*

*en*

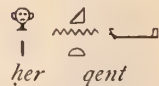


*A(?)*



*un*

*an*



*a*

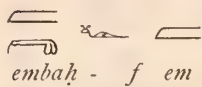
*her*

the rebellion in the district.

Was

I

fighting



*embaḥ* - *f* *em*

before him on



*pa*

the



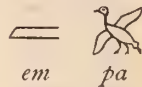
*mu*

water



*ban*

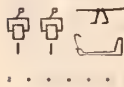
foul



*em*

*pa*

in the



towing of



*pa*

the



*āḥau*

fighting barges



*her*



*ta*

on the



*penāit*

shallow beach,



*un*

was



*ān tu*

One



*her*

making me



*erḫāt-ā*



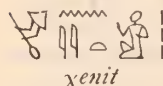
*er*

the



*her*

chief



*xenit*

of the sailors.



*un*

Was



*ān*

his



*ḥen-f*

Majesty,



*ānḫ*

life, strength,



*ut'a*

*senb*  
health, etc,

## THE RELIGION AND GODS OF ANCIENT EGYPT.









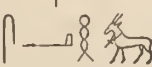
The religion of the ancient Egyptians is one of the most difficult problems of Egyptology, and though a great deal has been written about it during the last few years, and many difficulties have been satisfactorily explained, there still remain unanswered a large number of questions connected with it. In all religious texts the reader is always assumed to have a knowledge of the subject treated of by the writer, and no definite statement is made on the subject concerning which very little, comparatively, is known by students to-day. For example, in the texts inscribed inside the pyramids of Unás, Tetá, and Pepi (B.C. 3300-3233), we are brought face to face with religious compositions which mention the acts and relationships of the gods, and refer to beliefs, and give instructions for the performance of certain acts of ritual which are nowhere explained. It will be remembered that Ptolemy II. Philadelphus instructed Manetho to draw up a history of the religion of the ancient Egyptians. If such a work was needed by the cultured Greek who lived when the religion of ancient Egypt, though much modified, was still in existence, how much more is it needed now? The main beliefs of the Egyptian religion were always the same. The attributes of one god were applied to another, or one god was confused with another; the cult of one god declined in favour of another, or new gods arose and became popular, but the fundamentals of the religion of Egypt remained unchanged. Still, it is asserted by some that the religion of the Early

Empire was simpler than that of the Middle and New Empires, in which the nature and mutual relationships of the gods were discussed and theogonies formulated. Many of the gods of Egypt were the everlasting and unalterable powers of nature.

The **oldest god** of Egypt is **Hēru**, and his symbol was a hawk. The great **Sun-god Rā**, or **Āmen-Rā**, as he was called in the Middle Empire, was said to be the maker of all things; the various gods Horus, **Ātmu**, etc., were merely forms of him. Rā was self-begotten, and hymns to him never cease to proclaim his absolute and perfect unity in terms which resemble those of the Hebrew Scriptures. It will be seen from the translation of a hymn given in the following pages that he is made to possess every attribute, natural and spiritual, which Christian peoples ascribe to God Almighty, and there is no doubt that long before this hymn was written, the Egyptians had formulated a belief in One God, who was almighty and was self-existent.

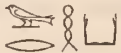

The material symbol of God was the sun, who was personified under the form of Rā, or later Amen-Rā; and although Osiris, who was probably an indigenous god, is far older than Rā in Egypt, Rā was declared to have been the father of Osiris, and Osiris was his only son. **Osiris** was of divine origin, and he reigned wisely and well on earth, but at length he was slain and mutilated by Set, the personification of the powers of darkness. But he rose from the dead, and became the god of the underworld and of the beings who were therein. Because he suffered, died, and rose from the dead, he became the type of the **Resurrection** to the Egyptians, who based all their hopes of everlasting life upon the belief that Osiris was immortal and eternal. When, where, or how this belief arose cannot be said, but, however far back we go in dynastic, and even pre-dynastic, times in Egypt, we find evidences that the belief in the


resurrection and eternal life was universal. Under the earliest dynasties tombs\* were built, because the careful preservation of **mummies** was believed to be necessary for the well-being of the souls which had inhabited them, and at one period the Egyptians seem to have believed that the material bodies would be raised up and enjoy a new life. It is clear from the




papyri that man was supposed to possess a **body**,  *khat*, a **heart soul**,  *ba*, a **double**,  *ka*, a **spirit soul**,  *khu*, a **shadow**,  *khaibit*, a **vital power**,  *sekhem*, a **heart**,  *ab*, a **name**,  *ren*, and a **spiritual body**,  *sāh*. The body, freed from all its most corruptible portions, was preserved by being filled with bitumen, spices, and aromatic drugs, and having been swathed with many a fold of linen, and protected by amulets and religious texts, awaited in its tomb the visit of its soul.

Of the **funeral procession** we are able to gain some idea from the vignettes which are given in hieroglyphic copies of the Book of the Dead. In the scene on p. 259 the dead man is seen lying on a bier in a chest mounted on a boat with runners, which is drawn by oxen. In the rear is a sepulchral ark or chest surmounted by a figure of Anubis,

\* "Les belles tombes que l'on admire dans les plaines de Thèbes et de Saqqarah ne sont donc pas dues à l'orgueil de ceux qui les ont érigées. Une pensée plus large a présidé à leur construction. Plus les matériaux sont énormes, plus on est sûr que les promesses faites par la religion recevront leur exécution. En ces sens, les Pyramides ne sont pas des monuments 'de la vaine ostentation des rois'; elles sont des obstacles impossibles à renverser, et les preuves gigantesques d'un dogme consolant." (Mariette, *Notices des Principaux Monuments*, p. 44.)

the god of the dead. In front of the boat are a group of women (p. 260) beating their faces and wailing, and a youth carrying the staff, chair, and box of the deceased. At the head of the procession is the *kher heb* or master of funereal ceremonies, who reads from an open roll of papyrus the funereal service. The scene on page 260 represents the ceremony of "opening the mouth," which takes place at the door of the tomb. Before the tomb stands the mummy of Hu-nefer to receive the final honours; behind him, and embracing him, stands Anubis, the god of the dead, and at his feet in front are his wife Nasha and her daughter to take a last farewell of the body. By the side of a table of offerings stand three priests: the *sem* priest, who wears a panther's skin, holding in his right hand a libation vase, and in the left a censer; a priest who offers vases of unguents to the deceased; and a priest who holds in one hand the instrument *ur-heka*  with which he is about to touch the eyes and mouth of the mummy, and in the other the instrument  for "opening the mouth."

On the rounded stele , at the door of the tomb, is inscribed:—"Hail, Osiris, chief of Amenta, the lord of eternity, traversing everlastingness, lord of adorations, chief of the cycle of his gods; and hail, Anubis [dweller] in the tomb, great god, chief of the divine dwelling. May they grant that I may go in and come out from the underworld; that I may follow Osiris in all his festivals at the beginning of the year; that I may receive cakes, and that I may come forth in the presence of [Osiris], I the *ka* of Osiris, the greatly favoured of his god, Hu-nefer."

In the lower register are a cow and calf, a priest holding a vase , a priest carrying a haunch of a bull , a table of offerings, a sepulchral box  and a table upon which are arranged the instruments employed in the ceremony of





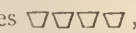


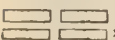






Hieroglyphic text arranged in 20 vertical columns, reading from right to left. The text consists of various hieroglyphic symbols, including birds, animals, and human figures, arranged in a regular grid pattern.

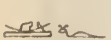


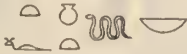
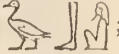

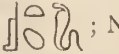
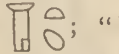


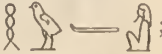



An Egyptian Funeral Procession. 5. The hieroglyphic text beneath is the First Chapter of the Book of the Dead. (From British Museum Papyrus, No. 9907.)

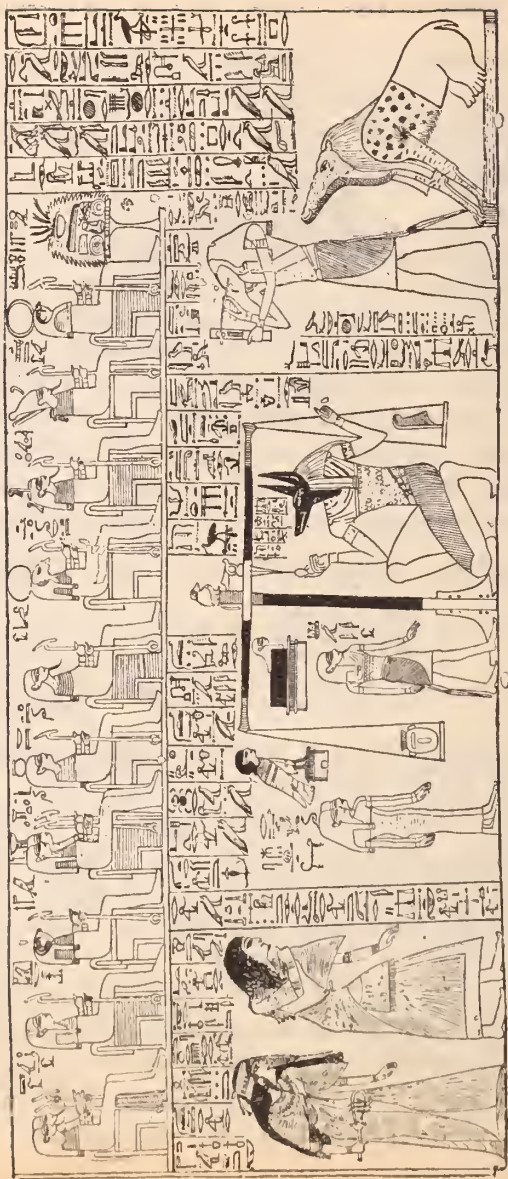


An Egyptian Funeral Procession and the Performance of the Ceremony of "Opening the Mouth" at the Door of the Tomb. (From British Museum Papyrus, No. 9,901.)

opening the mouth, *viz.*, the *Pesh-en-kef* , the haunch , the libation vases , the feather , the instruments , the *ur-heka*, the boxes of purification , the bandlet , *etc.*

After the death of a man it was thought that he was taken into the hall of the god **Osiris, judge of the dead**, and that his conscience, symbolized by the heart, was weighed in the balance before him. An excellent idea of what the Egyptians believed in this matter may be gathered from the two following scenes in the Papyrus of Ani. Ani and his wife Thuthu are entering the **Hall of Double Truth**, wherein the heart  is to be weighed against the feather , emblematic of Right and Truth, or Law. This ceremony is being performed in the presence of the gods "H̄eru-khuti (Harmachis) the great god within his boat" 

; Temu ; Shu ; "Tefnut, lady of heaven," ; Seb ; "Nut, lady of heaven," ; Isis ; Nephthys ; "Horus, the great god," ; "Hathor, lady of Amenta," ; H̄u ; and Sa . Upon the beam of the scales is the dog-headed ape , the companion or attendant of Thoth, "the scribe of the gods." The god Anubis, jackal-headed, is kneeling to examine the indicator of the balance, which is suspended from a projection made in the form of . The inscription above the head of Anubis reads:—"Saith he



THE HEART OF ANI BEING WEIGHED IN THE BALANCE.

(From British Museum Papyrus, No. 10,470.)






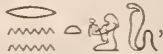
HORUS INTRODUCING ANI TO THE GOD OSIRIS.



(From British Museum Papyrus, No. 10,470.)

who is in the abode of the dead, 'Turn thy face, O just and righteous weigher [who weighest] the heart in the balance, to stablish it.'" Facing Anubis, a god of the dead,

stands Ani's "Luck" or "Destiny," **Shai** ,


and above is a human-headed object resting upon a pylon, which is supposed to be the embryo resting on his birth-place. Behind these stand the goddesses Meskhenet


 and Renenet , who were the deities who presided over the birth and education of children.

Near these is the soul of Ani in the form of a human-headed bird , standing upon a pylon .

On the right of the balance, behind Anubis, stands Thoth, the scribe of the gods, with his reed-pen and palette containing black and red inks, with which to record the result of the trial.

Behind Thoth is the female monster *Āmām* ,

the "Devourer," called also *Ām-mit* .

, the "Eater of the Dead." She has the fore-part of a crocodile, the hind-quarters of a hippopotamus, and the middle part of a lion. Ani says:—






"My heart my mother, my heart my mother, my heart my coming into being. May there be no resistance to me in [my] judgment; may there be no opposition to me from the divine chiefs; may there be no parting of thee from me in the presence of him who keepeth the scales! Thou art my *ka* (double) within my body which knitteth and strengtheneth my limbs. Mayest thou come forth to the place of happiness to which we advance. May the divine chiefs (*Shenit*) not make my name to stink, and may no lies be spoken against me in the presence of the god. It is good for thee to hear glad tidings of joy at the weighing of



words. May no false accusation be made against me in the presence of the great god. Verily, exceedingly mighty shalt thou be when thou risest."

Thoth, the righteous judge of the great cycle of the gods who are in the presence of the god Osiris, saith, "Hear ye this judgment. The heart of Osiris hath in very truth been weighed and his soul hath stood as a witness for him; his trial in the Great Balance is true. There hath not been found any wickedness in him; he hath not wasted the offerings in the temples; he hath not harmed any by his works; and he uttered not evil reports while he was upon earth."

Then the great cycle of the gods reply to Thoth dwelling in Khemennu (Hermopolis): "That which cometh forth from thy mouth cannot be gainsaid. Osiris, the scribe Ani, the victorious one in judgment, is just and righteous. He hath not committed sin, neither hath he done evil against us. The Devourer shall not be allowed to prevail over him; he shall be allowed to enter into the presence of the god Osiris, and offerings of meat and drink shall be given unto him, together with an abiding habitation in Sekhet-ĥetepu, as unto the followers of Horus."






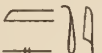





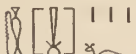

In the second part of this scene we have Ani being led into the presence of the god Osiris. On the left the hawk-headed god Horus , the son of Isis, wearing the crowns of the South and North , holding Ani by the hand, leads him into the presence of "Osiris, the lord of eternity,"  *Asar neb tchetta*. This god is seated within a shrine in the form of a funereal chest, and he wears the *atef* crown , with plumes; at the back of his neck hangs a *menat* , the emblem of joy and



SCENE OF THE WEIGHING OF THE HEART IN THE HALL OF OSIRIS.

(From British Museum Papyrus, No. 9,901.)

Here it will be noticed that the details of the Judgment Scene are different from those given in the Papyrus of Ani. Thus Meskhenet, Renenet, Meskhen, Shai, and the soul of the deceased are omitted; the pillar of the balance is surmounted by a head of the goddess Maat; the wife of the deceased is omitted, and the throne of Osiris is set upon water.

happiness. In his hands he holds the crook , sceptre , and the flail , emblems of rule, sovereignty and dominion. On the side of his throne  are depicted the doors of the tomb with bolts, . Behind him stand Nephthys on his right and Isis on his left. Standing upon a lotus flower which springs from the ground, are the four deities generally known as "the children of Horus" (or Osiris); they represent the cardinal points. The first, **Kesthà** , has the head of a man ; the second, **Hāpi** , the head of an ape ; the third, **Tuamutef** , the head of a jackal ; and the fourth, **Qebhsennuf**, , the head of a hawk . Suspended near the lotus flower is a **bull's hide**, into which the deceased, or the person who represented him at funereal ceremonies, was supposed to enter. It symbolized the Other World. The roof of the shrine rests upon pillars with lotus capitals, and is ornamented with a cornice of uræi; the hawk-headed figure above represents the god Horus-Sept or Horus-Seker.











At the foot of steps leading to the throne of Osiris, kneels Ani upon a mat made of fresh reeds; his right hand is raised in adoration, and in his left he holds the *kherp* sceptre . He wears a whitened wig surmounted by a "cone," the signification of which is unknown. Round his neck is the collar . Close by are a table of offerings of meat, fruit, flowers, *etc.*, and a number of vases containing wine, beer, unguents, , , , *etc.*; with these are trussed ducks , flowers , cakes and loaves of bread , , , *etc.* The inscription above the

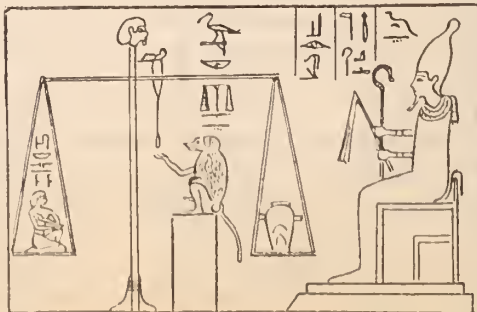
table of offerings reads, "Osiris, the scribe Ani."



The inscription above Ani reads: "O Lord of Amenta (the underworld), I am in thy presence. There is no sin in my body, I have uttered no lie wilfully, and I have done nothing with a double motive. Grant that I may be like unto those favoured beings who [stand] about thee, and that I may be an Osiris greatly favoured of the beautiful god and beloved of the lord of the world—[I] who am in truth a royal scribe loving him, Ani, victorious in judgment before the god Osiris."

To Osiris Horus says:—"I have come to thee, O Unnefer, and I have brought the Osiris Ani to thee. His heart is righteous coming forth from the balance, and it hath not committed sin against any god or any goddess. Thoth hath weighed it according to the directions spoken to him by the cycle of the gods; and it is very true and righteous. Grant unto him offerings of meat and drink, permit him to enter into the presence of Osiris, and grant that he may be like unto the followers of Horus for ever."

An interesting vignette in the papyrus of Neb-seni (British Museum, No. 9,900) shows the deceased being weighed against his own heart in the presence of the god Osiris:



If the result of the weighing of the heart was un-

favourable, the Devourer stepped forward and claimed the dead man. Annihilation was the result.


The following is a specimen of the hymns which the deceased addresses to Rā:—

A HYMN TO RĀ [TO BE SUNG] WHEN HE RISETH IN THE  
EASTERN SKY.

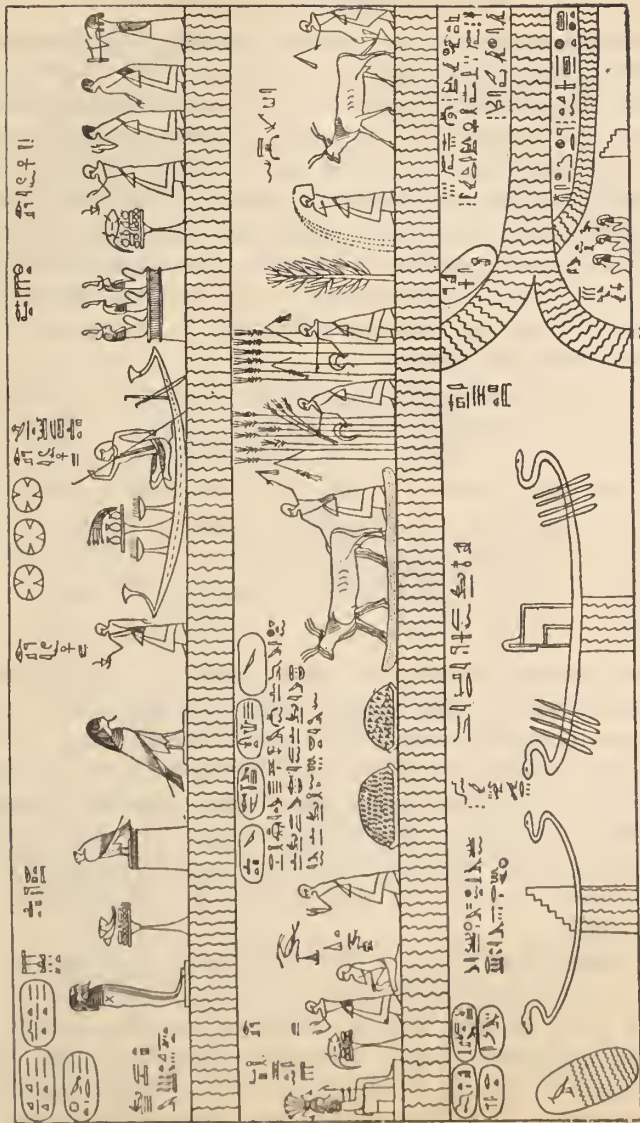
(*From British Museum Papyrus, No. 9,901.*)

“Homage to thee, O thou who art Rā when thou risest and Tmu when thou settest. Thou risest, thou risest; thou shinest, thou shinest, O thou who art crowned king of the gods. Thou art the lord of heaven, thou art the lord of earth, thou art the creator of those who dwell in the heights, and of those who dwell in the depths. Thou art the ONE god who came into being in the beginning of time. Thou didst create the earth, thou didst fashion man, thou didst make the watery abyss of the sky, thou didst form Hāpi (Nile); thou art the maker of all streams and of the great deep, and thou givest life to all that is therein. Thou hast knit together the mountains, thou, thou hast made mankind and the beasts of the field, thou hast created the heavens and the earth. Worshipped be thou whom the goddess Maāt embraceth at morn and at eve. Thou stridest across the sky with heart expanded with joy; the Lake of Tchestches is at peace. The fiend Nāk hath fallen and his two arms are cut off. The boat of the rising sun hath a fair wind, and the heart of him that is in its shrine rejoiceth. Thou art crowned with a heavenly form, thou the Only ONE art provided [with all things]. Rā cometh forth from Nu (sky) in triumph. O thou mighty youth, thou everlasting son, self-begotten, who didst give birth to thyself; O thou mighty One of myriad forms and aspects, King of the world, Prince of Annu (Heliopolis), lord of eternity, and ruler of everlastingness, the company of the gods rejoice when thou risest, and when thou sailest across the sky, O thou who art

exalted in the *sektet* boat. Homage to thee, O Ámen-Rā, thou who dost rest upon Maāt, thou who passest over heaven, [from] every face that seeth thee. Thou dost wax great as thy Majesty doth advance, and thy rays are upon all faces. Thou art unknown and inscrutable . . . ; thou art the Only One. [Men] praise thee in thy name [Rā], and they swear by thee, for thou art lord over them. Thou hast heard with thine ears and thou hast seen with thine eyes. Millions of years have gone over the world; those through which thou hast passed I cannot count. Thy heart hath decreed a day of happiness in thy name [of Rā]. Thou dost pass over and travellest through untold spaces of millions and hundreds of thousands of years, thou settest in peace and thou steerest thy way across the watery abyss to the place which thou lovest; this thou doest in one little moment of time, and thou dost sink down and make an end of the hours. Hail my lord, thou that passest through eternity and whose being is everlasting. Hail thou Disk, lord of beams of light, thou risest and thou makest all mankind to live. Grant thou that I may behold thee at dawn each day."



















From the scene on p. 271, we may form an idea of how the deceased was supposed to employ his time in the "islands of the blessed," which the Egyptians called **Sekhet-Hetepu**. Here we have an estate intersected by canals and streams. To the left in the upper division are three pools called Qenqenet, Ánttenet and Nut-ur. Bencath is the legend:—"The being in peace in the Fields of . . . . Before three gods who are described as "gods of the horizon" is an altar with flowers, "an offering to the great god, the lord of heaven." On a pylon stands a hawk. Next we see the deceased making an offering of incense to his own soul in the form of a human-headed hawk . In a boat, in which stand tables of offerings, sits the deceased paddling





THE SEKHEH-HETEPU OR ELYSIAN FIELDS OF THE EGYPTIANS.

himself along. The legend reads, "Osiris, the living one, the victorious one sailing over the Lake of Peace." Behind, the deceased and his father and mother are offering incense to the "great cycle of the gods"; close by stands Thoth the scribe of the gods. In the second division the deceased, with his father and mother, is adoring "Hāpi (Nile), the father of the gods," and we see him ploughing, sowing, reaping and winnowing the luxuriant wheat along a tract by the canal, the "length of which is one thousand measures, and the width of which cannot be told." The legend says concerning this canal:—

								
àn	un	remu	III	neb	àm-f	àn	un	àu
"Not exist		fishes		any	in it,	not	exist	fishes
								
neb	àm-f	àn	un		hefi	nebt	àm-f	
any	in it,	not	exist	{ worms snakes }		any	in it."	

In the third division are:—five islands (?); "the boat of Rā-Harmachis when he goeth forth to Sekhet-Āanre"; a boat the master of which is the god Un-nefer; and three small divisions formed by the "water of the sky." In the first are "beatified beings seven cubits high, and wheat three cubits high for spiritual beings who are made perfect"; the second is the place where the gods refresh themselves; and in the third live the gods Seb, Shu and Tefnut.

**After death** the soul of the dead man was supposed to have many enemies to combat, just as the sun was supposed to spend the time between his setting and rising in fighting the powers of mist, darkness, and night. These he vanquished by the knowledge and use of certain **words of power**. The deceased was also supposed to be con-

demned to perform field labours in the Other World, but to avoid this, stone, wooden, or porcelain **Shabti figures** were placed in his tomb to do the work for him. After undergoing all these troubles and trials the soul went into the abode of beatified spirits, and there did everything wished by it, and remained in bliss until it rejoined its body in the tomb. During its wanderings it might make its transformations into a phoenix (*bennu*), a heron, a swallow, a snake, a crocodile, etc.

In the **Hall of Osiris** the soul was supposed to affirm before the Forty-Two gods that it had not committed any of



THE SOUL REVISITING THE BODY IN THE TOMB.  
(From the Papyrus of Neb-seni, British Museum, No. 9909.)

the forty-two sins which are detailed in good papyri at full length as follows:—

1. O thou that stridest, coming forth from Heliopolis, I have done no wrong.\*
2. O thou that embracest flame, coming forth from Kher āḥa, I have not committed theft.

\* From the Papyrus of Ani, Brit. Mus. No. 10,470, plates 31, 32. For a complete translation of the 125th Chapter of the *Book of the Dead*, of which this extract forms part, see my *Papyrus of Ani*, London, 1895, p. 344 ff. The forty-two negative declarations are commonly called the "Negative Confession."

3. O Fenġiu, who comest forth from Hermopolis, I have committed no act of violence.
4. O Eater of Shadows, who comest forth from Qernet, I have never slain men.
5. O Neġa-ġirā, who comest forth from Re-stau, I have never filched from the measures of corn.
6. O ye double lions, who come forth from the sky, I have committed no fault.
7. O Eyes of Flame, who come forth from Seaut, I have never stolen the property of the gods.
8. O Neba (*i.e.*, Fire), who comest forth in retreating, I have never spoken falsehood.
9. O Seizer of Bones, who comest forth from Suten-ġenen, I have never stolen food to eat.
10. O Breath of Flame, who comest forth from the Ĥet-ka-Ptaġ (Memphis), I have spoken no evil.
11. O Qererti, who comest forth from the underworld, I have committed no act of uncleanness.
12. O thou god whose face is turned behind thee, who comest forth from thy shrine, I have never caused any one to weep tears of sadness.
13. O Basti, who comest forth from the tomb (?), I have never eaten my heart (*i.e.*, lied).
14. O Legs of Flame, who come forth from the darkness of night, I have never made an attack upon any man.
15. O Eater of Blood, who comest forth from the block of sacrifice, I have never meditated upon iniquity.
16. O Eater of the intestines, who comest forth from the Abode of the Thirty, I have never stolen tilled ground.
17. O Lord of Law, who comest forth from the Abode of Law, I have never entered into a conspiracy.

18. O thou that stridest backwards, who comest forth from Bubastis, I have never accused any man of crime.
19. O Sertiu, who comest forth from Heliopolis, I have never been angry without cause.
20. O god of two-fold evil, who comest forth from the nome Atchi,\* I have never committed adultery.
21. O Uamemti, who comest forth from Khebt, I have never committed adultery.
22. O thou that observest what hath been brought into the Temple of Menu (Ámsu), I have never defiled myself.
23. O ye Chiefs, who come forth from the persea trees, I have never caused terror.
24. O Khemi, who comest forth from K̄u, I have never transgressed.
25. O Reciter of words, who comest forth from Urit, I have never spoken in hot anger.
26. O Babe, who comest forth from Uab,† I have never made my ear (*literally*, face) deaf to the sound of words of truth.
27. O Kenememti, who comest forth from Kenemmet, I have never uttered curses.
28. O thou that bringest thy offering, who comest forth from Seut, I have never put out my hand in a quarrel.
29. O thou that orderest words, who comest forth from Unaset, I have never been an excitable and contentious person.
30. O Lord of [various] aspects, who comest forth from Netchefet, I have never been precipitate in judgment.
31. O Sekheru, who comest forth from Uten, I have never stirred up conspiracy.
32. O Lord of the double horns, who comest forth from

\* The ninth nome of Lower Egypt.

† The 19th nome of Upper Egypt, capital Oxyrrhynchos.

- Senti, I have never multiplied my words against those of others.
33. O Nefer-Temu, who comest forth from H̄et-ka-Ptah (Memphis), I have never meditated evil, and I have never done evil.
34. O Temu in his seasons, who comest forth from Ṭaṭtu, I have never committed an act of wrong against the king.
35. O thou that workest in thy heart, who comest forth from Sahu, I have never turned running water out of its course.
36. O Akhi, who comest forth from Nu, I have never been arrogant in speech.
37. O thou who verdifiest mankind, who comest from Seu, I have never blasphemed God.
38. O Neḥebka, who comest forth from thy shrine, I have never committed fraud.
39. O thou who art dowered with splendours, who comest forth from thy shrine, I have never defrauded the gods of their offerings.
40. O Ser-ṭep, who comest forth from [thy] shrine, I have never robbed the dead.
41. O thou that bringest thy arm, who comest forth from the place of double truth, I have never robbed the child nor defiled the god of [my] town.
42. O Illuminator of the lands, who comest forth from Ta-she (Fayyûm), I have never slain the animals sacred to the gods.

It is thus tolerably evident that grand tombs were not built as mere objects of pride, but as "everlasting habitations" which would serve to preserve the body from decay, and keep it ready to be re-inhabited by the soul at the proper season. Greek authors have written much about the beliefs of the Egyptians; but the greater number





VIGNETTE AND CHAPTER OF THE BOOK OF THE DEAD.  
(From the Papyrus of Nu in the British Museum. Early XVIIIth dynasty.)

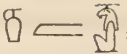
of their statements are to be received with caution. They wrote down what they were told, but were frequently misinformed.

The papyri which have come down to us show that the moral conceptions of the Egyptians were of a very high order : and works like the **Maxims of Ptah-hetep** and the **Maxims of Ani**\* show clearly that a man's duty to his god and to his fellow-man was laid down in a distinct manner. Such works will compare very favourably with the Proverbs of Solomon and the Wisdom of Jesus the son of Sirach.

The religious literature of the Egyptians includes a large number of works, of which the most important is the collection of chapters generally called the **Book of the Dead** ; in Egyptian its name is **per em hrū**, "Coming forth by day." Selections from this work were written in the hieratic character upon coffins as early as the XIIth dynasty (B.C. 2500), and this practice was continued down to the second century of our era. The walls of tombs were covered with extracts from it, and scribes and people of rank had buried with them large rolls of papyrus inscribed with its principal chapters, and ornamented with vignettes explanatory of the text which ran beneath. Some of the chapters in the work are of very great antiquity ; and as far back as B.C. 3500 the text was so old that the scribes could not understand it all. Many parts of it are obscure, and some corrupt ; but the discovery from time to time of ancient papyri with accurate readings tends to clear up many doubtful points, and to bring out the right meaning of certain parts of the work.

The following are some of the most important gods with their names in hieroglyphics ; it will be readily seen how very many of them are merely forms of the sun-god Rā, and how many of them have the same attributes :—


\* See page 47.

**Khnemu**, the 'Moulder,' , is represented

with the head of a ram, and is one of the oldest gods of the Egyptian religion. He was thought to possess some of the attributes of Āmen, Rā, and Ptaḥ, and shared with the last-named god the attribute of "maker of mankind." - At Philæ he is represented making man out of clay on a potter's wheel. Khnemu put together the scattered limbs of the dead body of Osiris, and it was he who constructed the beautiful woman who became the wife of Bata in the Tale of the Two Brothers. Like Āmen-Rā he is said to be the father of the gods. His cult had great vogue in the regions round about the first cataract, where he was always associated with Āneq and Sati. In bas-reliefs he is usually coloured green, and wears the *atef* crown\* with uræi, etc. From the reliefs on the walls of the pyramid chapels at Meroë we learn that he was worshipped until about A.D. 200.



KHNEMU.

**Ptaḥ** , the 'Blacksmith,' one of the oldest of the gods, was honoured with a temple and worshipped at Memphis from the time of the Ist dynasty. He is said to be the father of the gods, who came forth from his eye,

\* The following are the crowns most commonly met with on the monuments: -





PTAH.

and of men, who came forth from his mouth. He is represented in the form of a mummy, and he holds a sceptre composed of  $\uparrow$  *usr*, 'strength,'  $\circ$  *ānkh*, 'life,' and  $\uparrow$  *tet*, 'stability.' In connection with the **resurrection** and the nether-world, he is called **Ptah-Seker-Āsār**, and is then represented as a little squat boy, at times wearing a beetle on his head. He is sometimes represented with Isis and Nephthys, and then appears to be a form of Osiris.

**Temu**  $\uparrow$   $\circ$   $\uparrow$   $\uparrow$ , or **ĀTMU**  $\uparrow$   $\circ$   $\uparrow$   $\uparrow$ ,

a form of the Sun-god, was the 'Closer' of the day or night.





TEMU.




MUT.

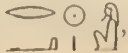
**Mut**  $\uparrow$   $\circ$   $\uparrow$ , the 'Mother,' was one of the divinities of the Theban triad; she was supposed to represent Nature, the mother of all things.


**Kheperá** , the 'Creator,' was associated with Ptaḥ, and was supposed to be the god who caused himself to come into existence. He is represented with a beetle for his head. He was supposed to be the father of the gods and creator of the universe, and his attributes were ascribed to Rā under the Middle Empire; he was the father of Shu and Tefnut.



**Bast**  was principally worshipped in Lower Egypt at Bubastis (Pa-Bast), where a magnificent temple was built in her honour; she is represented with the head of a cat, and was associated with Ptaḥ. Her sister goddess was **Sekhet**, who had the head of a lion, and typified the scorching heat of the sun.



**Nit**  was in late times made to be a counterpart of Mut and Hathor. She was the goddess of hunting, and is represented holding bows and arrows; her cult is older than the 1st dynasty.

**Ra**, , the Sun god, was the creator of gods and

men; his emblem was the sun's disk. His worship was very ancient, and he was said to be the offspring of Nut, or the sky. He assumed the forms of several other gods, and is at times represented by the lion, cat, and hawk. In papyri and on bas-reliefs he is represented with the head of a hawk and wearing a disk, in front of which is an uræus . He was particularly adored at Thebes. When he rose in the morning he was called Ḥeru-khuti or Harmachis; and at night, when he set, he was called Ātmu, or 'the closer.' During the night he was supposed to be engaged in fighting Āpep, the serpent, who, at the head of a large army of fiends, personifications of mist, darkness, and cloud, tried to overthrow him. The battle was fought daily, but Rā always conquered, and appeared day after day in the sky.

**Horus**,  , Ḥeru, is the morning sun, and is also represented as having the head of a hawk; he was said to be the son of Isis and Osiris, and is usually called the "avenger of his father," in reference to his defeat of Set.

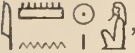







RĀ



HORUS.



**Āmen-Rā** , **Mut**, and **Khensu** formed the great triad of Thebes. Āmen-Rā was said to be the son of Ptah, and he seems to have usurped the attributes of many of the gods. The word Āmen means 'hidden.' His chief titles were "lord of the thrones of the two lands," and "king of the gods." He is represented as wearing horns and feathers, and holding  'rule,'  'dominion,'  'power,' and  'stability.' The god **Menu**, or **Āmsu**  was a form of Āmen-Rā. The exalted position which Āmen-Rā, originally a mere local deity, occupied at Thebes, will be best understood from the translation of a hymn to him written in hieratic during the XVIIIth or XIXth dynasty :—



ĀMEN-RĀ.

"Hymn \* to Āmen-Rā, the bull in Heliopolis, president of all the gods, beautiful god, beloved one, the giver of the life of all warmth to all beautiful cattle !

"Hail to thee, Āmen-Rā, lord of the thrones of the two lands, at the head of the Āpts.† The bull of his mother, at the head of his fields, the extender of footsteps, at the head of the "land of the South," ‡ lord of the Matchau, § prince of Araby, lord of the sky, eldest son of earth, lord of things which exist, establisher of things, establisher of all things.

\* A French version of this hymn is given by Grébaut in his *Hymne à Ammon-Rā*, Paris, 1875. The hieratic text is published by Mariette, *Les Papyrus Égyptiens du Musée de Boulaq*, p. 11-13.

† The great temple at Karnak.

‡ Ethiopia and Asia.





§ A people of East Africa.


“One in his times, as among the gods. Beautiful bull of the cycle of the gods, president of all the gods, lord of Law, father of the gods, maker of men, creator of beasts, lord of things which exist, creator of the staff of life, maker of the green food which makes cattle to live. Form made by Ptal, beautiful child, beloved one. The gods make adorations to him, the maker of things which are below, and of things which are above. He shines on the two lands sailing through the sky in peace. King of the South and North, the SUN (Rā), whose word is law, prince of the world! The mighty of valour, the lord of terror, the chief who makes the earth like unto himself. How very many more are his forms than those of any (other) god! The gods rejoice in his beauties, and they make praises to him in the two great horizons, at (his) risings in the double horizon of flame. The gods love the smell of him when he, the eldest born of the dew,\* comes from Araby, when he traverses the land of the Matchau, the beautiful face coming from Neter-ta.† The gods cast themselves down before his feet when they recognize their lord in his majesty, the lord of fear, the mighty one of victory, the mighty of Will, the master of diadems, the verdifier of offerings (?), the maker of *tchefau* food.

“Adorations to thee, O thou maker of the gods, who hast stretched out the heavens and founded the earth! The untiring watcher, Åmsu-Åmen, lord of eternity, maker of everlasting, to whom adorations are made (literally, lord of adorations), at the head of the Åpts, established with two horns, beautiful of aspects; the lord of the uræus crown, exalted of plumes, beautiful of tiara, exalted of the white crown; the serpent *mehen* and the two uræi are the

\* Compare Psalm cx. 3.

† *I.e.*, “Divine land,” a name frequently given on the monuments to indicate the lands which lie to the south of Egypt between the Nile and the Red Sea.


(ornaments) of his face; the double crown, helmet and cap are his decorations in (his) temple. Beautiful of face he receives the *atef* crown ; beloved of the south and north is he, he is master of the *sekhti* crown . He receives the āmsu sceptre , (and is) lord of the . . . . and of the whip. Beautiful prince, rising with the white crown , lord of rays, creator of light! The gods give acclamations to him, and he stretches out his hands to him that loves him. The flame makes his enemies fall, his eye overthrows the rebels, it thrusts its copper lance into the sky and makes the serpent Nāk\* vomit what it has swallowed.

\* Nāk is one of the names of Āpep, the demon of mist, cloud, and night, who was supposed to swallow up the sun daily; he was the enemy, *par excellence*, whom the Sun-god Rā was supposed to fight against and overcome. Āpep was represented under the form of a serpent with knives stuck in his back . Compare the following extract from the service for his destruction which was recited daily in the temple of Amen-Rā, at Thebes: "Fall down upon thy face, Āpep, enemy of Rā! The flame coming forth from the eye of Horus comes against thee, a mighty flame which comes forth from the eye of Horus comes against thee. Thou art thrust down into the flame of fire which rushes out against thee, a flame which is fatal to thy soul, thy intelligence, thy words of power, thy body and thy shade. The flame prevails over thee, it drives darts into thy soul, it makes an end of whatever thou hast, and sends goads into thy form. Thou hast fallen by the eye of Horus, which is mighty over its enemy, which devours thee, and which leads on the mighty flame against thee; the eye of Rā prevails over thee, the flame devours thee, and nothing of thee remains. Get thee back, thou art hacked in pieces, thy soul is parched, thy name is buried in oblivion, silence covers it, it is overthrown; thou art put an end to and buried under threefold oblivion. Get thee back, retreat thou, thou art cut in pieces and removed from him that is in his shrine. O Āpep, thou doubly crushed one, an end to thee, an end to thee! Mayest thou never rise up again! The eye of Horus prevails over thee and devours thee daily, according to that which Rā decreed should be done to thee. Thou art thrown down into the flame of fire which feeds upon thee; thou art condemned to the fire of the eye of Horus which devours thee, thy soul, thy body, thy intelligence and thy shade."—British Museum Papyrus, 10,188, col. xxiv.

“Hail to thee, Rā, lord of Law, whose shrine is hidden, master of the gods, the god Kheperā in his boat; by the sending forth of (his) word the gods sprang into existence. Hail god Ātmu, maker of mortals. However many are their forms he causes them to live, he makes different the colour of one man from another. He hears the prayer of him that is oppressed, he is kind of heart to him that calls unto him, he delivers him that is afraid from him that is strong of heart, he judges between the mighty and the weak.

“The lord of intelligence, knowledge (?) is the utterance of his mouth. The Nile cometh by his will, the greatly beloved lord of the palm tree comes to make mortals live. Making advance every work, acting in the sky, he makes to come into existence the sweet things of the daylight; the gods rejoice in his beauties, and their hearts live when they see him. O Rā, adored in the Āpts, mighty one of risings in the shrine; O Āni,\* lord of the festival of the new moon, who maketh the six days’ festival and the festival of the last quarter of the moon; O prince, life, health, and strength! lord of all the gods, whose appearances are in the horizon, president of the ancestors of Āuḡer;† his name is hidden from his children in his name ‘Āmen.’

“Hail to thee, O thou who art in peace, lord of dilation of heart (*i.e.*, joy), crowned form, lord of the *ureret* crown, exalted of the plumes, beautiful of tiara, exalted of the white crown, the gods love to look upon thee; the double crown of Upper and Lower Egypt is established upon thy brow. Beloved art thou in passing through the two lands. Thou sendest forth rays in rising from thy two beautiful eyes. The *pāt* (ancestors, *i.e.*, the dead) are in raptures of delight when thou shinest, the cattle become languid when thou shinest in full strength; thou art loved when thou art

\* , a form of Rā.

† A common name for the necropolis of Heliopolis.

in the sky of the south, thou art esteemed pleasant in the sky of the north. Thy beauties seize and carry away all hearts, the love of thee makes the arms drop; thy beautiful creation makes the hands tremble, and (all) hearts to melt at the sight of thee.

“O Form, ONE, creator of all things, O ONE, ONLY, maker of existences! Men came forth from his two eyes, the gods sprang into existence at the utterance of his mouth. He maketh the green herb to make cattle live, and the staff of life for the (use of) man. He maketh the fishes to live in the rivers, the winged fowl in the sky; he giveth the breath of life to (the germ) in the egg, he maketh birds of all kinds to live, and likewise the reptiles that creep and fly; he causeth the rats to live in their holes, and the birds that are on every green twig. Hail to thee, O maker of all these things, thou ONLY ONE.

“He is of many forms in his might! He watches all people who sleep, he seeks the good for his brute creation. O Āmen, establisher of all things, Ātmu and Harmachis,\* all people adore thee, saying, ‘Praise to thee because of thy resting among us; homage to thee because thou hast created us.’ All creatures say ‘Hail to thee,’ and all lands praise thee; from the height of the sky, to the breadth of the earth, and to the depths of the sea art thou praised. The gods bow down before thy majesty to exalt the Will of their creator; they rejoice when they meet their begetter, and say to thee, Come in peace, O father of the fathers of all the gods, who hast spread out the sky and hast founded the earth, maker of things which are, creator of things which exist, prince, life, health, strength! president of the gods. We adore thy will, inasmuch as thou hast made us, thou hast made (us) and given us birth, and we give praises to thee by reason of thy resting with us.

\* These three names are the names of the Sun-god at mid day, evening and morning respectively.

“Hail to thee, maker of all things, lord of Law, father of the gods, maker of men, creator of animals, lord of grain, making to live the cattle of the hills! Hail Amen, bull, beautiful of face, beloved in the Apts, mighty of risings in the shrine, doubly crowned in Heliopolis, thou judge of Horus and Set in the great hall. President of the great cycle of the gods, ONLY ONE,\* without his second, at the head of the Apts, Ani at the head of the cycle of his gods, living in Law every day, the double-horized Horus of the East! He has created the mountain (or earth), the silver, the gold, and genuine lapis-lazuli at his Will . . . . Incense and fresh *ānti*† are prepared for thy nostrils, O beautiful face, coming from the land of the Mâtchau, Amen-Rā, lord of the thrones of the two lands, at the head of the Apts, Ani at the head of his shrine. King, ONE among the gods, myriad are his names, how many are they is not known; shining in the eastern horizon and setting in the western horizon, overthrowing his enemies by his birth at dawn every day. Thoth exalts his two eyes, and makes him to set in his splendours; the gods rejoice in his beauties which those who are in his . . . . . exalt. Lord of the *sekti*‡ boat, and of the *ātet*§ boat, which travel over the sky for thee in peace, thy sailors rejoice when they see Nāk overthrown, his limbs stabbed with the knife, the fire devouring him, his foul soul beaten out of his foul body, and his feet carried away. The gods rejoice, Rā is satisfied, Heliopolis is glad, the enemies of Atmu are overthrown, and the heart of Nebt-ānkh|| is happy because the enemies of her lord are overthrown. The gods of Kher-āḥa are rejoicing, those who dwell in the shrines are making obeisance when they see him mighty in his strength (?)

\* Compare “The Lord our God is ONE,” Deut. vi. 4.

† A perfume brought into Egypt from the East.

‡ The boat in which Rā sailed to his place of setting in the West.

§ The boat in which Rā sailed from his place of rising in the East.


|| *I.e.*, “the lady of life,” a name of Isis.

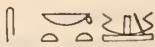
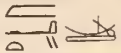


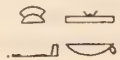



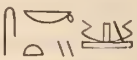

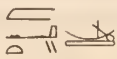

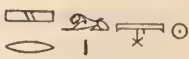
Form (?) of the gods of law, lord of the Āpts in thy name of 'maker of Law.' Lord of *tchefau* food, bull . . . . . in thy name of 'Āmen bull of his mother.' Maker of mortals, making . . . . . become, maker of all things that are in thy name of Atmu Kheperā. Mighty Law making the body festal, beautiful of face, making festal the breast. Form of attributes (?), lofty of diadem; the two uræi fly by his forehead. The hearts of the *pātu* go forth to him, and unborn generations turn to him; by his coming he maketh festal the two lands. Hail to thee, Amen-Rā, lord of the thrones of the two lands! his town loves his shining."

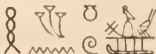
Another hymn to Āmen-Rā reads as follows:—

1. Hail, prince coming forth from the womb!
2. Hail, eldest son of primeval matter!
3. Hail, lord of multitudes of aspects and evolutions!
4. Hail, golden circle in the temples!
5. Hail, lord of time and bestower of years!
6. Hail, lord of life for all eternity!
7. Hail, lord of myriads and millions!
8. Hail, thou who shinest in rising and setting!
9. Hail, thou who makest beings joyful!
10. Hail, thou lord of terror, thou fearful one!
11. Hail, lord of multitudes of aspects and divinities!
12. Hail, thou who art crowned with the white crown;  
thou master of the *urerer* crown!
13. Hail, thou sacred baby of Horus, praise!
14. Hail, son of Rā who sittest in the boat of millions of  
years!
15. Hail, restful leader, come to thy hidden places!
16. Hail, lord of terror, self-produced!
17. Hail, thou restful of heart, come to thy town!
18. Hail, thou that causest cries of joy, come to thy town!
19. Hail, thou darling of the gods and goddesses!
20. Hail, thou dipper in the sea, come to thy temple!

21. Hail, thou who art in the Other-world, come to thy offerings !
22. Hail, thou that protectest them, come to thy temple !
23. Hail, Moon-god, growing from a crescent into an illuminated disk !
24. Hail, sacred flower of the mighty house !
25. Hail, thou that bringest the sacred cordage of the Sekti\* boat !
26. Hail, thou lord of the Henu† boat who becomest young again in the hidden place !
27. Hail, thou perfect soul in the Nether-world !
28. Hail, thou sacred visitor of the north and south !
29. Hail, thou hidden one, unknown to mankind !
30. Hail, thou illuminator of him that is in the Nether-world, that causeth him to see the disk !
31. Hail, lord of the *atef* crown , thou mighty one in H̄et-suten-ḥenen ! †
32. Hail, mighty one of terror !
33. Hail, thou that risest in Thebes, flourishing for ever !




\* The *Sektet*  was the boat of the sun in the morning, just as the *Māti*  was the boat of the sun in the evening. A hymn to the sun-god says :—

				
<i>khā - k</i>	<i>em</i>	<i>tuau</i>	<i>em</i>	<i>sekti</i>
Risest thou	in the	morning	in the	<i>sekti</i> boat ;
				
<i>hetep-k</i>	<i>em</i>	<i>māti</i>	<i>em</i>	<i>māsher</i>
Settest thou	in the	<i>māti</i> boat	in the	evening.

† The *henuu*  was the boat which was drawn around the sanctuaries of the temples at dawn. Drawings of it are given by Lanzone, *Dizionario*, plates CCLXV-CCLXVII.

‡ Herakleopolis, the metropolis of the 20th nome of Upper Egypt.

34. Hail, Ámen-Rā, king of the gods, who makest thy limbs to grow in rising and setting !
35. Hail, . . . . . offerings and oblations in Ru-stau (*i.e.*, the passages of the tomb) !
36. Hail, thou that placest the uræus upon the head of its lord!
37. Hail, stablisher of the earth upon its foundations !
38. Hail, opener of the mouth of the four mighty gods who are in the Other-world !
39. Hail, thou living soul of Osiris, who art diademed with the moon !
40. Hail, thou that hidest thy body in the great coffin at Heliopolis !
41. Hail, hidden one, mighty one, Osiris in the Nether-world !
42. Hail, thou that unitest his soul to heaven, thine enemy is fallen !

Isis, , Áset, the mother of Horus and wife of Osiris, , Ásár, was the daughter of Nut, or the sky ; she married her brother Osiris. Her sister Nephthys  and her brother Set likewise married one another. This last couple conspired against Isis and Osiris, and Set, having induced his brother Osiris to enter a box, closed the lid down and threw the box into the Nile ; it was carried down by the river and finally cast up on the sea shore. Set, having found the box once more, cut the body of Osiris into fourteen pieces, which he cast over the length and breadth of the land. As soon as Isis heard what had happened, she went about seeking for the pieces, and built a temple over each one ; she found all save one. Osiris, however, had become king of the Other-world, and vengeance was taken by his son Horus upon his



ISIS.

brother Set. Osiris is usually represented in the form of a mummy, holding in his hands ☩ 'dominion,' ☩ 'life,' ☩ 'rule,' and ☩ 'power.' He is called 'the lord of Abydos,' 'lord of the holy land, lord of eternity and prince of everlasting,' 'the president of the gods,' 'the head of the corridor of the tomb,' 'bull of the west,' 'judge of the dead,' etc., etc.

The writers of Egyptian mythological texts always assume their readers to possess a knowledge of the history of the murder of Osiris by Set, and of the wanderings and troubles of his disconsolate wife Isis. The following extracts from Plutarch's work on the subject will supply certain information not given in the Egyptian texts.

"Osiris, being now become king of Egypt, applied himself towards civilizing his countrymen by turning them from their former indigent and barbarous course of life; he moreover taught them how to cultivate and improve the fruits of the earth; he gave them a body of laws to regulate their conduct by, and instructed them in that reverence and worship which they were to pay to the gods; with the same good disposition he afterwards travelled over the rest of the world, inducing the people everywhere to submit to his discipline; not indeed compelling them by force of arms, but persuading them to yield to the strength of his reasons, which were conveyed to them in the most agreeable manner, in hymns and songs accompanied with instruments of music; from which last circumstance the Greeks conclude him to have been the same person with their Dionysus or Bacchus. During the absence of Osiris from his kingdom, Typhon had no opportunity of making any innovations in the State, Isis being extremely vigilant in the government, and always upon her guard.



OSIRIS.

After his return, however, having first persuaded seventy-two other persons to join with him in the conspiracy, together with a certain queen of Ethiopia named Aso, who chanced to be in Egypt at that time, he contrived a proper stratagem to execute his

base designs. For having privily taken the measure of Osiris's body, he caused a chest to be made exactly of the same size with it, as beautiful as might be, and set off with all the ornaments of art. This chest he brought into his banqueting room; where, after it had been much admired by all who were present, Typhon, as it were in jest, promised to give it to any one of them whose body upon trial it might be found to fit. Upon this the whole company, one after another, go into it. But as it did not fit any of them, last of all Osiris lays himself down in it; upon which the conspiritors immediately ran together, clapped the cover upon it, then fastened it down on the outside with nails, pouring likewise melted lead over it. After this they carried it away to the river-side, and conveyed it to the sea by the Tanaitic mouth of the Nile; which, for this reason, is still held in the utmost abomination by the Egyptians, and never named by them but with proper marks of detestation. These things say they, were thus executed upon the 17th day of the month Athôr, when the sun was in Scorpio, in the 28th year of Osiris's reign; though there are others who tell us that he was no more than twenty-eight years old at this time.

“The first who knew of the accident which had befallen their king, were the Pans and Satyrs who inhabited the country round Khemmis (Panopolis or Aḥmîm), and they, immediately acquainting the people with the news, gave the first occasion to the name of Panic Terrors, which has ever since been made use of to signify any sudden affright or amazement of a multitude. As to Isis, as soon as the report reached her, she immediately cut off one of the locks of her hair, and put on mourning apparel upon the very spot where she then happened to be, which accordingly from this accident has ever since been called Coptos, or the *City of Mourning*, though some are of opinion that this word rather signifies *Deprivation*. After this she wandered everywhere about the country full of disquietude and perplexity in search of the chest, enquiring of every person she met with, even of some children whom she chanced to see, whether they knew what was become of it. Now it so happened that these children had seen what Typhon's accomplices had done with the body, and accordingly acquainted her by what mouth of the Nile it had been conveyed into the sea . . . . .

“At length she received more particular news of the chest, that it had been carried by the waves of the sea to the coast of Byblos, and there gently lodged in the branches of a bush of Tamarisk, which in a short time had shot up into a large and beautiful tree, growing round the chest and enclosing it on every side, so that

it was not to be seen ; and further, that the king of the country, amazed at its unusual size, had cut the tree down, and made that part of the trunk wherein the chest was concealed a pillar to support the roof of his house. These things, say they, being made known to Isis in an extraordinary manner, by the report of demons, she immediately went to Byblos ;\* where setting herself down by the side of a fountain, she refused to speak to anybody excepting only to the queen's women who chanced to be there ; these she saluted and caressed in the kindest manner possible, plaiting their hair for them and transmitting into them part of that wonderfully grateful odour which issued from her own body . . . . The queen therefore sent for her to court, and after a further acquaintance with her, made her nurse to one of her sons . . . . The goddess, discovering herself, requested that the pillar which supported the roof of the king's house might be given to her ; which she accordingly took down, and then easily cutting it open, after she had taken out what she wanted, she wrapped up the remainder of the trunk in fine linen, and pouring perfumed oil upon it, delivered it into the hands of the king and queen . . . . When this was done, she threw herself upon the chest, making at the same time such a loud and terrible lamentation over it as frightened the younger of the king's sons who heard her out of his life. But the elder of them she took with her, and set sail with the chest for Egypt . . . .

"No sooner was she arrived in a desert place, where she imagined herself to be alone, but she presently opened the chest, and laying her face upon her dead husband's, embraced his corpse, and wept bitterly.

"Isis intending a visit to her son Horus, who was brought up at Butus, deposited the chest in the meanwhile in a remote and unfrequented place ; Typhon, however, as he was one night hunting by the light of the moon accidentally met with it ; and knowing the body which was enclosed in it, tore it into several pieces, fourteen in all, dispersing them up and down in different parts of the country. Upon being made acquainted with this event, Isis once more sets out in search of the scattered fragments of her husband's body, making use of a boat made of the reed papyrus in order the more easily to pass through the lower and ferry parts of the country. For which reason, say they, the crocodile never touches any persons who sail in this sort of vessel, as either fearing the anger of the goddess, or else respecting it on account of its having once carried her. To this occasion,

\* *I.e.*, the papyrus swamps.



therefore, it is to be imputed that there are so many different sepulchres of Osiris shewn in Egypt; for we are told that wherever Isis met with any of the scattered limbs of her husband, she there buried it. There are others, however, who contradict this relation, and tell us that this variety of sepulchres was owing rather to the policy of the queen, who instead of the real body, as was pretended, presented these several cities with the image only of her husband; and that she did this not only to render the honours which would by this means be paid to his memory more extensive, but likewise that she might hereby elude the malicious search of Typhon; who, if he got the better of Horus in the war wherein they were going to be engaged, distracted by this multiplicity of sepulchres, might despair of being able to find the true one. . . . .

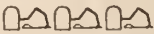
“After these things Osiris, returning from the other world, appeared to his son Horus, encouraged him to the battle, and at the same time instructed him in the exercise of arms. He then asked him, ‘what he thought the most glorious action a man could perform?’ to which Horus replied, ‘to revenge the injuries offered to his father and mother.’ This reply much rejoiced Osiris . . . . . We are moreover told that amongst the great numbers who were continually deserting from Typhon’s party was the goddess Thoueris, and that a serpent pursuing her as she was coming over to Horus, was slain by his soldiers. Afterwards it came to a battle between them, which lasted many days; but victory at length inclined to Horus, Typhon himself being taken prisoner. Isis, however, to whose custody he was committed, was so far from putting him to death, that she even loosed his bonds and set him at liberty. This action of his mother so extremely incensed Horus, that he laid hands upon her and pulled off the ensign of royalty which she wore on her head; and instead thereof Hermes clapt on an helmet made in the shape of an ox’s head. . . . . After this there were two other battles fought between them, in both of which Typhon had the worst. . . . .

“Such, then, are the principal circumstances of this famous story, the more harsh and shocking parts of it, such as the cutting in pieces of Osiris and the beheading of Isis, being omitted.” (Plutarch, *De Iside et Osiride*, xii xx. Squire’s translation.)

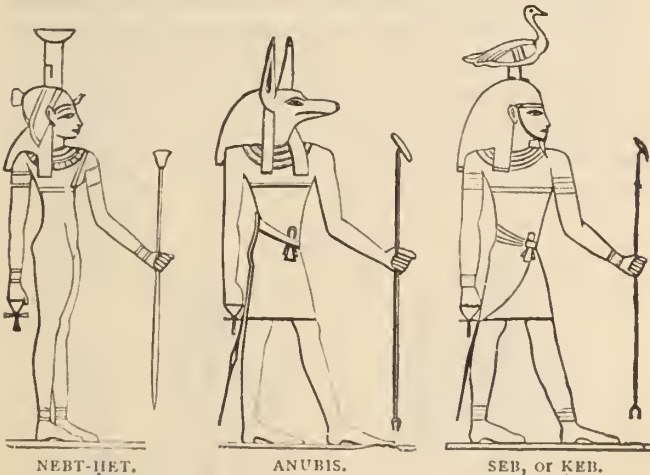
The following is an extract from a hymn addressed to Osiris by Isis and Nephthys (Brit. Mus. Papyrus No. 10, 188):—


“O beloved of his father, lord of rejoicings, thou delightest the hearts of the cycle of the gods, and thou illuminest thy house


with thy beauties ; the cycle of the gods fear thy power, the earth trembleth through fear of thee. I am thy wife who maketh thy protection, the sister who protecteth her brother ; come let me see thee, O lord of my love. O twice exalted one, mighty of attributes, come, let me see thee ; O baby who advancest, child, come, let me see thee. Countries and regions weep for thee, the zones weep for thee as if thou wert Sesheta, heaven and earth weep for thee, inasmuch as thou art greater than the gods ; may there be no cessation of the glorifying of thy *Ka*. Come to thy temple, be not afraid, thy son Horus embraces the circuit of heaven. O thou sovereign who makest afraid, be not afraid. Thy son Horus avenges thee and overthrows for thee the fiends and the devils. Hail, lord, follow after me with thy radiance, let me see thee daily ; the smell of thy flesh is like that of Punt (*i.e.*, the spice land of Arabia). Thou art adored by the venerable women, in peace ; the entire cycle of the gods rejoice. Come thou to thy wife in peace, her heart flutters through her love for thee, she will embrace thee and not let thee depart from her ; her heart is oppressed because of her anxiety to see thee and thy beauties. She has made an end of preparations for thee in the secret house ; she has destroyed the pain which is in thy limbs and the sickness as if it never existed. Life is given to thee by the most excellent wife. Hail, thou protectest the inundation in the fields of Aphroditopolis this day. The cow (*i.e.*, Isis) weeps aloud for thee with her voice, thy love is the limit of her desire. Her heart flutters because thou art shut up from her. She would embrace thy body with both arms and would come to thee quickly. She avenges thee on account of what was done to thee, she makes sound for thee thy flesh on thy bones, she attaches thy nose to thy face for thee, she gathers together for thee all thy bones."

In the calendar of the lucky and unlucky days of the Egyptian year, the directions concerning the 26th day of the month of Thoth, which is marked , or "thrice unlucky," say, "Do nothing at all on this day, for it is the day on which Horus fought against Set. Standing on the soles of their feet they aimed blows at each other like men, and they became like two bears of hell, lords of Kher-āḥa. They passed three days and three nights in this manner, after which Isis made their weapons fall. Horus fell down, crying out, 'I am thy son Horus,' and Isis cried to the weapons, saying, 'Away, away, from my son Horus'"


. . . . . Her brother Set fell down and cried out, saying, 'Help, help!' Isis cried out to the weapons, 'Fall down.' Set cried out several times, 'Do I not wish to honour my mother's brother?' and Isis cried out to the weapons, 'Fall down—set my elder brother free'; then the weapons fell away from him. And Horus and Set stood up like two men, and each paid no attention to what they had said. And the majesty of Horus was enraged against his mother Isis like a panther of the south, and she fled before him. On that day a terrible struggle took place, and Horus cut off the head of Isis; and Thoth transformed this head by his incantations, and put it on her again in the form of a head of a cow." (Chabas, *Le Calendrier*, p. 29.)





**Nephtys**, , Neft-ĥet, sister of Osiris and Isis, is generally represented standing at the bier of Osiris lamenting him. One myth relates that Osiris mistook her for Isis, and that ANUBIS, the god of the dead, was the result of the union.

**Set** , the god of evil, appears to have been worshipped in the earliest times. He was the opponent of

Horus in a three days' battle, at the end of which he was defeated. He was worshipped by the Hyksos, and also by the Kheta; but in the later days of the Egyptian empire he was supposed to be the god of evil, and was considered to be the chief fiend and rebel against the sun-god Rā.

**Anubis**, , Anpu, the god of the dead, is usually represented with the head of a jackal.

**Seb**, , or *Ḳeb*, was the husband of Nut, and father of Osiris and the other gods of that cycle.


**Thoth**, , *Tehuti*, 'the measurer,' was the scribe of the gods, and the measurer of time and inventor of numbers. In the judgment hall of Osiris he stands by the side of the balance holding a palette and reed ready to record the result of the weighing as announced by the dog-headed ape which sits on the middle of the beam of the scales. In one aspect he is the god of the moon, and is represented with the head of an ibis.




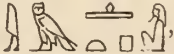
TEHUTI.


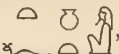


KHONSU.

**Khensu**, , was associated with Amen-Rā and Mut in the Theban triad. He was the god of the moon, and is represented as hawk-headed and wearing the lunar disk and crescent. His second name was Nefer-ḥetep, and he was worshipped with great honour at Thebes.

**Sebek**, , the crocodile-headed god, was worshipped at Kom-Ombos and in the Fayyûm.

**I-em-ḥetep (Imouthis)**, , was the son of Ptaḥ, and was probably a man deified.


**Shu**, , and **Tefnut**, , were the parents of Seb and Nut, and were the personifications of sunlight and moisture respectively.






HATHOR.






MAĀT.

**Athor, or Hathor**, , Ḥet-Ḥeru, 'the house of Horus,' is identified with Nut, the sky, or place in which she brought forth and suckled Horus. She was the wife of Âtmu, a form of Rā. She is represented as a woman

wearing a headdress in the shape of a vulture, and above it a disk and horns. She is called 'mistress of the gods,' 'lady of the sycamore,' 'lady of the west,' and 'Hathor of Thebes.' She is the female power of nature, and has some of the attributes of Isis, Nut, and Mut. She is often represented under the form of a cow coming out of the Theban hills.

**Maāt**, , the goddess of 'Law,' was the eye of the Sun-god Rā; she is represented as wearing the feather , emblematic of law .

**Hāpi**, , the god of the Nile, is represented wearing a cluster of flowers on his head ; he is coloured red and green, probably to represent the colours of the water of the Nile immediately before and just after the beginning of the inundation.

**Serapis**, *i.e.*, Osiris-Apis, , was a god introduced into Egypt during the reign of the Ptolemies;\* he is represented with the head of a bull wearing a disk and uræus. He is said to be the second son of Ptaḥ. By both Egyptians and Greeks he was regarded as the personification of Hades. The worship of Apis at Memphis goes back to the earliest times; the Serapeum, discovered there by M. Mariette, contained the tombs of Apis bulls from the time of Amenophis III. (about B.C. 1550) down to the time of the Roman Empire.

\* ". . . . the Lagids, as well as the Seleucids, were careful of disturbing the foundations of the old religion of the country; . . . . they introduced . . . . the Greek god of the lower world, Pluto, into the native worship, under the hitherto little mentioned name of the Egyptian god Serapis, and then gradually transferred to this the old Osiris worship." (Mommsen, *Provinces of the Roman Empire*, Vol. II., p. 265.)



## THE MODERN EGYPTIANS.

The total population of Egypt proper was on June 1, 1907, 11,287,359, of whom 147,354 were Europeans; the nomads were 97,381.

In a country where an increase in population always means an increase in taxation, it is quite impossible to obtain an accurate census. As far back as the time of David\* the idea of "numbering the people" has been unpopular in the East.

It is exceedingly difficult to obtain an exact idea of what the population of Egypt actually was in Pharaonic times, for the inscriptions tell us nothing. Herodotus gives us no information on this matter, but Diodorus tells us that it amounted to 7,000,000 in ancient times. The priests at Thebes informed Germanicus, A.D. 19, that in the times of Rameses II. the country contained 700,000† fighting men; it will also be remembered that the Bible states that the "children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them." Exodus xii. 37, 38. In the time of Vespasian 7,500,000 persons paid poll-tax; we may assume that about 500,000 were exempt, and therefore there must have been at least 8,000,000 of people in Egypt, without reckoning slaves. (Mommsen, *Provinces of Rome*, Vol. II. p. 258.) It is probable, however, that the population of Egypt under the rule of the Pharaohs has been greatly exaggerated, chiefly because no accurate data were at hand whereby errors might be corrected. During the occupation of the country by the

\* "And Satan stood up against Israel, and moved David to number Israel." 1 Chronicles xxi. 1.

† "Septingenta milia aetate militari." Tacitus, *Annals*, Bk. ii., 60.

French in 1798-1801 it was said to be 2,460,200; Sir Gardner Wilkinson, however, set it down at as low a figure as 1,500,000. In 1821 the population numbered 2,536,400, and in 1846 it had risen to 4,476,440. Another census was ordered by Khedivial decree on December 2, 1881, and it was completed on May 3, 1882. According to the official statement published in the *Recensement Général de l'Égypte*, at Cairo, in 1884, it amounted in 1882 to 6,806,381 persons, of whom 3,216,847 were men, and 3,252,869 were women. Of the 6,806,381 persons, 6,708,185 were inhabitants of the country, and 98,196 were nomads. It showed that there were in the total 245,779 Badâwîyûn and 90,886 foreigners.

According to the census of 1897 the population in Lower Egypt was 5,676,109, and in Upper Egypt, 4,058,296. The distribution of the population in the cities having governors and in the provinces in 1907 was as follows:—

Cairo, 654,476; Alexandria, 332,246; Port Sa'îd, 49,884; Isma'îliyah, 11,448; Al-Arish, 5,897; Suez, 18,347; Sinai, 1,510; Abû Hommos, 101,678; Damanhûr, 109,772; Ramleh, 37,763; Rosetta, 66,222; Shubrakhît, 101,306; Teh al-Barûd, 89,471; Damietta, 115,700; Manşûrah, 152,445; Mit Ghamr, 211,825; Mit Samanud, 126,110; Simballawên, 140,923; Desûk, 124,668; Kafr al-Shêkh, 152,401; Kafr al-Zayât, 170,076; Tañta, 255,465; Ashmûn, 156,794; Menûf, 232,361; Kuesna, 164,786; Shabin al-Kôm, 213,754; Tala, 202,886; Nawa, 125,957; Kalyûb, 118,621; Tûkh, 173,168; Bilbês, 140,396; Faķûs, 124,684; Minyah al-Gamh, 165,022; Zakâziķ, 232,824; Abû Tig, 134,479; Asyût, 129,271; Dêrût, 148,142; Manfalût, 132,164; Mallawî, 172,855, Aswân, 75,532; Derr, 57,576; Edfu, 99,705; Beba, 118,522; Beni Suwêf, 167,506; Wasta, 86,384; Etsa, 143,438; Fayyûm, 147,324; Sennures, 150,821; Akhmim, 88,214; Balyana, 126,289; Girgah, 205,425; Suhâķ, 151,276; Tahta, 221,767; Embaba, 156,493; Gîzah, 123,079; Beni Mazar, 131,570; Maghâgah, 112,905; Minyah, 124,718; Samalut, 105,191; Dishnah, 109,527; Etsa, 95,196; Luxor, 131,012; Nagh Hamadî, 188,047; Kena, 126,542; Kuşêr, 1,612; Kûs, 120,556.

The population of Egypt to-day comprises the Fellâhîn, Copts, Bedâwîyûn, Jews, Turks, Negroes, Nubians and people from Abyssinia, Armenians and Europeans.

The **Fellâhin** amount to about four-fifths of the entire population of Egypt, and are chiefly employed in agricultural pursuits. In physical type they greatly resemble the ancient Egyptians as depicted on the monuments. Their complexion is dark; they have straight eyebrows, high cheek bones, flat noses with low bridges, slightly protruding jaws, broad shoulders, large mouths and full lips. The colour of their skin becomes darker as the south is approached. The whole of the cultivation of Egypt is in the hands of the fellâhin.

The **Copts** \* are also direct descendants from the ancient Egyptians, and inhabit chiefly the cities of Upper Egypt, such as Asyût and Aḥmîm. The name Copt is derived from **قبط** *Kubt*, the Arabic form of the Coptic form of the Greek name for Egyptian, *Αἰγύπτιος*; it may be mentioned in passing, that *Αἰγύπτιος*, Egypt, is thought by some to be derived from an ancient Egyptian name for Memphis, **Het-ka-Ptah**, "The house of the double of Ptah." The number of Copts in Egypt to-day is estimated at about 667,000, and the greater number of them are engaged in the trades of goldsmiths, clothworkers, etc.; a respectable body of clerks and accountants in the postal, telegraph and government offices in Egypt, is drawn from their community. They are clever with their fingers, and are capable of rapid education up to a certain point; beyond this they rarely go. Physically, they are of a finer type than the fellâhin; their heads are longer and their features are more European.

The Copts are famous in ecclesiastical history for having embraced with extraordinary zeal and rapidity the doctrines of Christianity as preached by St. Mark at Alexandria. Before the end of the third century A.D. Egypt was filled with hundreds of thousands of ascetics, monks, recluses, and solitaries who had thrown over their own weird and

\* A sketch of their history is given elsewhere in this work (see p. 310 ff).

confused religious beliefs and embraced Christianity; they then retired to the mountains and deserts of their country to dedicate their lives to the service of the Christians' God. The Egyptians, their ancestors, who lived sixteen hundred years before Christ, had already arrived at the conception of a god who was one in his person, but who manifested himself in the world under many forms and many names. The Greeks and the Romans, who successively held Egypt, caused many changes to come over the native religion of the country which they governed; and since the conflicting myths and theories taught to the people of Egypt under their rule had bewildered their minds and confused their beliefs, they gladly accepted the simple teaching of Christ's Apostle as a veritable gift of God.

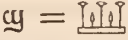
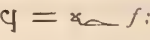
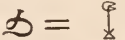
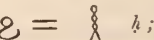
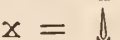
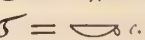
Their religious belief took the form of that of **Eutyches** (died after 451), who sacrificed the "distinction of the two natures in Christ to the unity of the person to such an extent as to make the incarnation an absorption of the human nature by the divine, or a deification of human nature, even of the body." In other words, they believed that Christ had but **one composite nature**, and for this reason they were called Monophysites; in their liturgies they stated that God had been crucified. They formed a part of the Alexandrian Church until the Council of Chalcedon, A.D. 451, when it was laid down that **Christ had a double nature**—human and divine—but after this date they separated themselves from it, and were accounted heretics by it, because they obstinately refused to give up their belief in the *one* divine nature of Christ which embraced and included the human. To the sect of **Monophysites** or Eutychians the Copts still belong. The orthodox church of Alexandria and its heretical offshoot continued to discuss with anger and tumult the subtle points of their different opinions, until the fifth Œcumenical Council, held at Constantinople A.D. 553, made some concessions to the Monophysite party. Shortly

after, however, new dissensions arose which so weakened the orthodox church that the Monophysite party hailed with gladness the arrival of the army of the Khalifa 'Omar, and joined its forces with his that they might destroy the power of their theological opponents. After 'Amr had made himself master of Egypt (A.D. 640), he appointed the Copts to positions of dignity and wealth ; finding, however, that they were unworthy of his confidence, they were degraded, and finally persecuted with vigour. From the time of Cyril, Patriarch of Alexandria, A.D. 1235 and onwards, but little is known of the history of the Coptic Church. The Copt of to-day usually troubles himself little about theological matters ; in certain cases, however, he affirms with considerable firmness the doctrine of the "one nature."

The knowledge of the **Coptic language** is, generally speaking, extinct ; it is exceedingly doubtful if three Coptic scholars, in the Western sense of the word, exist even among the priests. The language spoken by them is Arabic, and though copies of parts of the Bible are found in churches and private houses, they are usually accompanied by an Arabic version of the Coptic text, which is more usually read than the Coptic. The Bible, in all or part, was translated from Greek into Coptic in the third century of our era, and when Anthony the Great was a boy (A.D. 260) there were Coptic Lectionaries in many churches. The versions of the principal books of the Old and the whole of the New Testament, together with lives of saints, monks, and martyrs, form the greater part of Coptic literature. The Coptic language is, at base, ancient Egyptian ; many of the nouns and verbs found in the hieroglyphic texts remain unchanged in Coptic, and a large number of others can, by making proper allowance for phonetic decay and dialectic differences, be identified without difficulty. The Copts used the Greek alphabet to write down their language, but found it neces-

sary to borrow six\* signs from the demotic forms of ancient Egyptian characters to express the sounds which they found unrepresented in Greek. The dialect of Upper Egypt is called "Sahidic"† or Theban, and that of Lower Egypt "Memphitic."‡ During the last few years the study of Coptic has revived among European scholars, but this is partly owing to the fact that the importance of a knowledge of the language, as a preliminary to the study of hieroglyphics, has been at length recognized. The Roman Propagandist Tuki published during the XVIIIth century some valuable works; in spite, however, of the activity of scholars and the enterprise of publishers, it still costs nearly £5 to purchase a copy of as much of the Memphitic Coptic version of the Bible as has come down to us.

The **Bedâwîyûn** are represented by the various Arabic-speaking and Muḥammadan tribes who live in the deserts which lie on each side of the Nile; they amount in number to about 250,000. The **Bishârîn**,§ **Hadanduwa**, and **'Abâbdah** tribes, who speak a language called 'tû bedhawîya,' and who live in the most southern part of Upper Egypt,

\* These signs are:  sh;  f;  
 kh;  h;  
 g;  c.

† This is the older and richer dialect of Coptic, which was spoken from Minyah to Aswân.

‡ More correctly called Boheiric, from the province of Bahêra in the Delta; the name Bashmuric has been wrongly applied to this dialect, but as it appears to have been exclusively the language of Memphis, it may be styled "Middle Egyptian." The dialect of Bashmûr on the Lake of Menzâlah appears to have become extinct about A.D. 900, and to have left no traces of itself behind. See Stern, *Kopt. Gram.*, p. 1.

§ The Bishârîn (sing. Bishârî **بشارى**) are the representatives of the Bega or Beja of Arabic writers, of the **ΒΟΥΓΑΕΙΤΩΝ** of the Axum Inscriptions, and probably of the Bukka, a nation conquered by Thothmes III.



Nubia, and Abyssinia, are included among this number.\* Among these three tribes the institutions of Muḥammad are not observed with any great strictness. When the Bedâwîyûn settle down to village or town life, they appear to lose all the bravery and fine qualities of independent manhood which characterize them when they live in their home, the desert. The classical name for the desert tribes is “**‘Irâbîyûn,**” or “**‘Urbân,**” but a dweller in the flat, open desert is called “**Badawî,**” or “**Badâwi,**” the plural being “**Badâwî-yûn.**” This name was introduced into European literature by the early French Arabists, who always spoke of “les Bedouins.”

The inhabitants of Cairo, Alexandria, and other large towns form a class of people quite distinct from the other inhabitants of Egypt; in Alexandria there is a very large Greek element, and in Cairo the number of Turks is very great. In the bazaars of Cairo one may see the offspring of marriages between members of nearly every European nation and Egyptian or Nubian women, the colour of their skins varying from a dark blue-black to nearly white. The shopkeepers are fully alive to their opportunities of making money, and would, beyond doubt, become rich but for their natural indolence and belief in fate. Whatever they appear or however much they may mask their belief in the Muḥammadan religion, it must never be forgotten that they have the greatest dislike to every religion but their own. The love of gain alone causes them to submit to the remarks made upon them by Europeans, and to suffer their entrance and sojourning among them.

The **Nubians** or **Barâbara**, as they are sometimes called, inhabit the tract of land which extends from Aswân or Syene to the fourth cataract. The word Nubia appears to be derived from *nub*, ‘gold,’ because Nubia was a gold-

\* See Almkvist, *Die Bischari-Sprache Tū-Beḡâwîe in Nordost Africa*, Upsala, 1881. Vol. II, Upsala, 1885.

producing country. The word Berber is considered to mean 'barbarian' by some, and to be also of Egyptian origin. They speak a language which is allied to some of the North African tongues, and rarely speak Arabic well. The Nubians found in Egypt are generally doorkeepers and domestic servants, who can usually be depended upon for their honesty and obedience.

The **Negroes** form a large part of the non-native population of Egypt, and are employed by natives to perform hard work, or are held by them as slaves. They are Muhammadans by religion, and come from the countries in the Southern Sûdân. Negro women make good and faithful servants.

The Syrian Christians who have settled down in Egypt are generally known by the name of **Levantine**s. They are shrewd business men, and the facility and rapidity with which they learn European languages place them in positions of trust and emolument.

The **Turks** form a comparatively small portion of the population of Egypt, but many civil and military appointments are, or were, in their hands. Many of them are the children of Circassian slaves. The merchants are famous for their civility to foreigners and their keen eye to business.

The **Armenians** and **Jews** form a small but important part of the inhabitants in the large towns of Egypt. The former are famous for their linguistic attainments and wealth; the latter have blue eyes, fair hair and skin, and busy themselves in mercantile pursuits and the business of bankers and money-changing.

The European population in Egypt consists of Greeks, 62,974; Italians, 34,926; English, 20,653; French, 14,891; Austrians, 7,705; Russians, 2,410; Germans, 1,847; Spaniards, 797; Swiss, 636; Belgians, 340; Dutch, 185. The greater part of the business of Alexandria is in the hands

of the Greek merchants, many of whom are famous for their wealth. It is said that the Greek community contributes most largely to the crime in the country, but if the size of that community be taken into account, it will be found that this statement is not true. The enterprise and good business habits of the Greeks in Alexandria have made it the great city that it is. The French, Austrian, German, and English nations are likewise represented there, and in Cairo, by several first-rate business houses. The destructive fanaticism peculiar to the Muḥammadan mind, so common in the far east parts of Mesopotamia, seems to be non-existent in Egypt; fanaticism exists no doubt, but it is kept in check by the presence of Europeans, and all the different peoples live side by side in a most peaceable manner. The great benefit derived by Egypt from the immigration of Europeans during the last few years is evident from the increased material prosperity of the country, and the administration of equitable laws which has obtained. The European element in Egypt now contributes to the revenue in taxation a considerable sum annually.



## SKETCH OF COPTIC HISTORY.

About A.D. 64 **St. Mark** made Ananius patriarch of Alexandria, and he also appointed to the church there twelve presbyters, from whom a successor to Ananius was to be elected; the patriarch was at that time called Bâbâ or Pâpâ. Ananius was succeeded by Minius or Philetius (A.D. 87), who was succeeded by Cerdo (A.D. 99), during whose rule a fierce persecution of the Christians took place by the order of Hadrian; his successor was Primus (A.D. 110), during whose rule the persecution of Hadrian was continued. This emperor caused the Christians to be massacred in large numbers, and well nigh exterminated them in Egypt; he destroyed also the Christian churches in Jerusalem. After Primus came Justus (A.D. 118), Eumenius (A.D. 133), Marcianus (A.D. 143), Claudianus (A.D. 153), Agrippinus (A.D. 167), Julianus (A.D. 179), Demetrius (A.D. 190), during whose rule Severianus slaughtered large numbers of the Christians in Egypt, and overthrew their churches. This persecution was continued in the time of Theoclas (A.D. 231), but was relaxed in that of Cæsar Philippus. During the rule of Dionysius (A.D. 244) the Christians in Egypt suffered much at the hands of Decius; about this time St. Anthony the Great retired to the desert and taught men to lead there an ascetic life. After Maximus (A.D. 266) Theonas became patriarch (A.D. 282); under his rule a church in honour of the Virgin Mary was built at Alexandria, and the Christians worshipped therein openly; his successor Peter (A.D. 289) was slain in Alexandria, and his disciple Achillas (A.D. 295), who was elected patriarch after him, only sat for six months. The persecution of the Christians by Diocletian was very severe,

and the Copts commemorate it by dating their documents according to the "Era of the Martyrs," which was made to begin with the day of the Emperor's accession to the throne, *i.e.*, August 29, 284. Under the patriarch Alexander (A.D. 295) the great Arian controversy took place.

**Arius** was born in the north of Libya about A.D. 256, and was ordained deacon and presbyter by the patriarchs Peter and Achillas respectively; with Achillas he was a candidate for the patriarchate. He taught that God is eternal, unchangeable, good, wise, and unbegotten; that He created the world not directly, but by means of the Logos, who was created for this express purpose; that the Son of God was created before all time, and before the world, and before all created things in it, and was in every respect the perfect image of the Father; and that He created the world and became in this sense God and the Logos. Christ, however, Arius declared to be a creature, and not eternal, and not unchangeable, and further declared that there was a time when He did not exist, and that He was not made of the essence of His Father, but out of nothing. Arius ascribed to Christ a human body with an animal soul, and not a rational soul. The controversy between Arius and the patriarch Alexander began in 318, and lasted between their followers for one hundred years. Arius was excommunicated in 321 by one hundred bishops, and again at the Œcumenical Council of Nicæa in 325, and was banished by Constantine. In 331 Constantine ordered that he be restored to the communion of the Church, but Athanasius refused to receive him. Five years later Constantine repeated his order, but Arius died on the Saturday preceding the Sunday on which it was arranged that he should be received into the communion of the Church. His death was attributed by some to poison, but, judging by the account given by Socrates and Sozomen, he seems to have perished by a violent attack of cholera.

Alexander was followed in the patriarchate by **Athanasius** (A.D. 326), who succeeded in making many thousands of Jews profess Christianity ; during his rule Julian began to persecute the Christians severely, but under Jovianus the banished bishops were restored to their sees. A little before his death Athanasius fell into great disfavour with the Alexandrians, and they tried to kill him ; the aged patriarch fled, and Lucius, an Arian, was made to occupy the patriarchal throne. A few months later Lucius was excommunicated, and Athanasius was brought back, and continued to be patriarch until his death. Athanasius was succeeded by Peter (A.D. 372), Timothy (A.D. 380), Theophilus (A.D. 385), and Cyril (A.D. 412) ; under the rule of Cyril the Nestorian heresy broke out. **Nestorius** was patriarch of Constantinople A.D. 428-431, and he held the view that Mary the Virgin should not be called "God-bearer," because she was but a woman, and it was impossible that God should be born of a woman. Nestorius was excommunicated and banished, and is said to have died at Akhmim in Upper Egypt. The next patriarch of Alexandria was **Dioscorus** (A.D. 444), who was appointed by Theodosius, and he taught that Christ was one substance out of two substances, one person out of two persons, one nature out of two natures, and one will out of two wills, but Marcianus held the view that the Messiah was two substances, two natures, and two wills in one person. To discuss this question a new Council was called together at Chalcedon on the 8th of October, 451 ; it was attended by 634 bishops, who advised Dioscorus to agree with the views of the king. As a result of this Council the Christians were divided into **Melkites**, *i.e.* Royalists, or those who accepted the views of Marcianus, and **Jacobites**, *i.e.*, those who held the opinion of Dioscorus and his party. Dioscorus was succeeded by Proterius (Melkite), Timothy (Jacobite), Severus, Peter (A.D. 477), Athanasius (A.D. 486), John



(A.D. 498), John (A.D. 505), Dioscorus (A.D. 526), Theodosius (A.D. 545), Peter (A.D. 548), Damianus (A.D. 555), Anastasius (A.D. 604), Andronicus (A.D. 609), and Benjamin (A.D. 615).

About this time, Makrizi declares, the land of Egypt was full of Christians, but they were divided both as regards race and religion. On the one side there were about 300,000 men who were attached to the service of the Government, their religious views being Melkite, and on the other were the rest of the inhabitants of Egypt, who were Jacobites. Each side hated the other, and the religious views of each prevented intermarriage, and often led to murders and massacres. This state of affairs facilitated the task of 'Amr ibn al-'Âṣi, who set out from Syria to conquer Egypt in 638; he captured Pelusium without difficulty and marched on Memphis, which he besieged for seven months. The famous Fortress of Babylon was bravely defended by the Greeks or royalist soldiers, and although their efforts were apparently well supported by the soldiers generally, there is no doubt that the Jacobites were tired of the Byzantine rule, and that they were anxious to make terms with 'Amr and his Muḥammadan troops. One of the chief officers of state at that time was Muḥawḥis, "the prince of the Copts," a Jacobite, whose sympathies had been alienated from his royalist masters. Mr. Butler has shown that he was no other than Cyrus, the Patriarch and Governor of Alexandria, who had been appointed to this important position by Heraclius, after the recovery of Egypt from the Persians. He had great influence in the country, and all the evidence goes to show that he used it against his employers; be this as it may, he used his position as governor of Babylon to negotiate terms of peace with 'Amr, and just as the city was on the point of being overrun by the Arabs, he bought off the disaster by agreeing to pay a tax of two dīnârs on every

male, and to submit to the other impositions which 'Amr had laid upon vanquished peoples. In return for the help of the Jacobites, the Arabs supported them against the Melkites or Royalists, and for nearly one hundred years a Jacobite sat on the patriarchal throne at Alexandria.

Benjamin, who was patriarch at the time of the conquest of Egypt by the Arabs, died A.D. 663, and he was succeeded by Agathon, Isaac (A.D. 680), Simon the Syrian (A.D. 693) and Alexander (A.D. 704). During the rule of this patriarch the Coptic Church suffered greatly at the hands of the Arab governors, for the patriarch himself was twice made to pay 6,000 dinârs, and a census of the monks having been taken, a tax of one dinâr was levied on each monk. The Copts were next stripped of their possessions, and every monk had his name branded on his hand, and the name of his convent and his number; any monk who had not this brand upon him had his hand cut off. In the monasteries those who were without the brand were either beaten to death or beheaded, and the crosses and pictures were destroyed, the images were broken and the churches pulled down. Every Christian and every animal possessed by him were branded with a number. The next patriarch was Cosmas (A.D. 722), and he was followed by Theodore (A.D. 727), and by Michael (A.D. 735), in whose days fighting went on continually between the Copts and Arabs; Mirwân burnt Old Cairo and the growing crops round about. During the patriarchate of Amba Mina (A.D. 766), the churches in Cairo were wrecked or burnt, and the Christians were obliged to eat the bodies of their dead. Amba Mina was followed by John (A.D. 775), Mark (A.D. 795), James (A.D. 826), Simon (A.D. 844), and Joseph (A.D. 849).

About this period it was ordered that the Christians should only ride mules and asses; that the men should wear a girdle, use saddles with wooden stirrups, and wear

patches of different colours on their garments; that the women should wear veils of yellow coloured stuff, and abstain from putting on girdles. Their graves were to be made level with the earth, they were to light no fire on the road on a journey, the cross was not to be exhibited in their public services, figures of devils were to be placed over the doors of their houses, etc. From the time of Joseph to that of Zacharias (A.D. 1002) the condition of the Christians became steadily worse, but in many cases they were themselves the cause of their misfortunes. The Muḥammadans employed them in official positions, sometimes of a very important character, and the Copts used every opportunity to harm their masters and to plot against them. The Muḥammadans retaliated, and not content with robbing and murdering the wretched Christians, they sacked, pillaged and burnt their churches and convents, and made such harassing regulations that life for the Copts became well-nigh unendurable. Each man had to wear, hanging from his neck, a wooden cross, weighing at least ten pounds; his head shawl and turban were to be black; his goods were to be sold at auction and the proceeds handed to the Arabs; and every man was obliged to wear a cross when he went to the bath.

After Zacharias the patriarchal throne was occupied by Sanutius (1029), who was followed by Christodoulos (1049), Cyril (1078), Michael (1093), Macarius (1103), Gabriel (1131), Michael (1146), John (1147), Mark (1163), John (1180), David (1235), and Athanasius (1251). In the days of this last the tax upon the Christians was doubled, and every man was ordered to make way for a Muḥammadan on horseback; besides this, owing to a quarrel which took place between a Christian official and a Muḥammadan, a fierce onslaught was made upon the Copts, large numbers of them were slain, and their houses were sacked and burnt. An order was issued that all the Copts should either embrace

Islâm or suffer death, and many of them did become Muḥammadans ; many Christian churches were either pulled down or turned into mosques at this time. Soon afterwards an order was promulgated that the Christians should wear blue and the Jews yellow turbans ; disobedience was to be followed by the confiscation of their property and death. A few years later, according to a prearranged plan, all the Christian churches were destroyed in one day, the excuse given being the arrogance and luxury of the Copts. The mob attacked the Copts in the streets, and beat them and robbed them, and lit fires to burn them in ; the house of any Christian which happened to stand a little higher than those of his neighbours was promptly pulled down. In Upper Egypt all the churches were destroyed, and in one town more than 450 Christians embraced Muḥammadanism in one day ; intermarriage between the Copts and Arabs became the order of the day, and though the persecutions became fewer and less violent, the Copts lost gradually whatever riches and power they once possessed. After Athanasius, Gabriel became patriarch (1260), and he was followed by John (1262), Theodosius (1294), and John (1300), during whose patriarchate another severe persecution of the Copts broke out, and two of their churches were closed for nearly two years. From about 1350 to the middle of the 19th century the position of the Coptic Church has been one of weakness and poverty, but this is not to be wondered at if the peculiar characteristics of Coptic ecclesiastical officials be taken into account. In recent years, however, thanks to the labours of the American Missionaries and the Government, their children have become educated, and now the parents are beginning to see that the foolish and obstinate policy of their clergy which was in vogue in olden times can no longer be persevered in with personal success or benefit to the community.

In **personal appearance** the Copts resemble the

ancient Egyptians as known to us by the monuments, but there are some remarkable differences in their features, which are due to intermarriage with Arabs and Ethiopians, and other tribes of the Eastern Sûdân. In Lower Egypt the Copts closely resemble the Arabs, to whom their best families are nearly related. The hair is black and often curly, the eyes are large, black, and elongated; the nose is straight, but flat at the end; the lips are often thick, and the complexion varies from a pale yellow colour to a dark brown. The women blacken their eyelids with stibium, and stain their nails with *henna*, and tattoo their faces with the cross and other devices. The Copts usually wear garments made of dark coloured stuffs, and their turbans, in the cities, are generally black or blue in colour; in this respect they seem to have adopted the colours for their **dress** which were prescribed by the sumptuary laws of their Arab conquerors in days of old. The Coptic women veil their faces in public and in the presence of men, but in recent years this custom has been considerably relaxed; unmarried women generally wear white veils, and married women black.

The head of the Coptic Church is the Patriarch of Alexandria, but he now lives in Cairo. He is usually chosen from the monks of the Monastery of Saint Anthony in the desert near the Red Sea; he must be unmarried, and he ought to live a life of great austerity. The bishops are twelve in number, and although they need not of necessity be monks, they must lead very strict lives. The priests are ordained either by the patriarch or by a bishop, and they must not be under thirty-three years of age at the time of ordination. A priest must either be unmarried, or a man who has married one wife, a virgin, and he must have married her before he was ordained; he may not marry a second time. The deacon is either an unmarried man, or one who has only once married, the woman being a virgin; a second marriage costs him his office. The

Copts baptize their children, believing that the Holy Ghost descends upon them during the ceremony, and they attach the greatest importance to **baptism**, for it is thought that unbaptized children will be blind in the world to come. Boys are baptized when forty days old, and girls at the age of eighty days, but in the event of serious illness or impending death, the ceremony of baptism may be performed at any time. At baptism the sign of the cross is made on the forehead of the child, who is immersed three times in consecrated water, into which three kinds of holy oil have been poured.

The Copts, like the ancient Egyptians, circumcise their children, but they do not seem to attach any special religious importance to the ceremony, which may be performed at any time between the ages of two and twenty; it is, no doubt, a survival of the blood offering which every male had to make to the tribal god, but to the Copts, as to many other peoples, it has lost its true significance. The Copts have always maintained **schools** for their boys, but until recent years very few girls or women could read. At the present time (July, 1909) 67,256 Coptic men, and 5,765 Coptic women can both read and write. The boys were taught the Psalms, Gospels, and Epistles in Arabic, and then the Gospels and Epistles in Coptic; but although prayers are said publicly and privately in Coptic, it is very doubtful if three per cent. of those who say them have any exact knowledge of their meaning. Coptic children are exceedingly intelligent, and the boys and young men make excellent clerks in Government offices, being especially quick and skilful at figures; indeed they have inherited many of the qualities of their ancestors, the scribes of the Pharaohs. At the present time they owe their ability to perform the duties of their appointments primarily to the American Missionaries, who have taught them English, and educated them on modern lines, and helped them to lead



lives based upon a high standard of public and private morality. All classes of Egyptian society are deeply anxious to have their children well educated, but no community in Egypt is so largely represented in the Government schools, in proportion to population, as the Copts. The proportion of Muhammadans in the entire population is 91·8 per cent., and of the Copts 6·25 per cent.; in 1897 the proportion of Coptic pupils in the Government schools was 17 per cent., and that of the Muhammadans 78 per cent.

Like Jews and Muslims, the Copts say **prayers** several times daily, *i.e.*, at daybreak, and at the third, sixth, ninth, eleventh, and twelfth hours, and at midnight; whilst praying they face the east, and many people wash before praying. The service in **church** usually begins at daybreak and lasts three hours; the clergy, choir, and prominent members of the congregation occupy the part of the church next to that containing the altar, the ordinary members of the congregation occupy a second compartment, and the women, who sit by themselves, a third; and each compartment is separated from the other by a screen with one or more doors. The churches contain no images, but pictures of the saints are common. The men remove their shoes from their feet at the door, and each uses a crutch to lean upon, as he stands during the greater part of the service. The Copts make use of **confession**, which is obligatory before the receiving of the Eucharist, and they observe the following **fasts**:—(1) The **Fast of Nineveh**, which is observed a week before Lent, three days and three nights. (2) The **Great Fast** (*i.e.*, Lent), fifty-five days. (3) The **Fast of the Nativity**, twenty-eight days. (4) The **Fast of the Apostles**, the length of which varies. (5) The **Fast of the Virgin**, fifteen days. The **festivals** are seven in number, and at the celebration of the Festival of the Baptism of Christ the boys and men dip themselves in a stream or in the river, and as each does this, one of his

friends says, "Plunge as thy father and grandfather plunged, and remove Al-Islâm from thy heart." The Copts may contract **marriages** with members of their own community only; he who would marry a woman belonging to another sect must either adopt her religion or marry her by a civil rite, which the Church does not acknowledge. The betrothal is brought about by an agent, or go-between, who arranges the details of the wedding contract in the presence of a priest; two-thirds of the dowry are paid at this time, and when the business part of the ceremony is concluded all present say the Lord's Prayer three times. As with the Muḥammadans, the bridegroom rarely sees his bride's face until marriage; the marriage rejoicings usually occupy about eight days, and nearly all Coptic marriages take place on a Saturday night.\* The service in the church is a lengthy one, and the priest, or Patriarch, administers the Eucharist to the bridegroom and bride. After marriage the bride does not leave her house until after the birth of her first child, but it is said that in recent years the observance of this, and of many another marriage custom, is not so strict as formerly. Divorce can be readily obtained for adultery on the part of the wife, but it is also granted for much less grave causes. In burying their dead the Copts follow, in many respects, the custom of the country, and women wail in the house of the dead for three days; the friends and relatives of the dead visit the graves three times a year, *i.e.*, on the festivals of the Nativity and Baptism and Resurrection of our Lord. After each visit the well-to-do give alms to the poor in the shape of food, and in this matter they seem to follow unconsciously the customs of their ancestors, the ancient Egyptians.

\* The marriage ceremonies are fully described in Lane, *Modern Egyptians*, vol. II., p. 291 *ff.*; to this work, and to many Coptic friends in Egypt, I am indebted for many of the facts given above.

## THE ARABS, MUḤAMMAD, AND MUḤAMMADANISM.

The home of the Arabs is the peninsula of Arabia, which is about 1,450 miles long and 700 wide ; the greater part of the country is desert and mountain, and only in the south-west portion of it are perennial streams found. The Arabs are Semites, and the modern descendants of them trace their origin to the Hebrews through Kâhtân, who is identified with Joktan, the son of Eber, and to Adnân, the direct descendant of Ishmael, the son of Abraham and Hagar. The kingdoms of Yaman and Hijâz were founded by Yârab and Yorhom, sons of Kâhtân. The provinces of Sâba and Hadhramaut were ruled by princes of the tribe of Himyar, whose kingdoms lasted two or three thousand years. In the third century before Christ a terrible calamity befell the Arabs, for the great dam which Sâba, the builder of Saba and Mareb, built to hold up the rain water and mountain springs, suddenly burst, and the widespread ruin brought by the flood which was thus let loose on the plains caused eight great Arab tribes to leave their country. The water is said to have been held up to a height of about 180 feet, and the people felt so sure of the security of the dam that they built their houses upon it.

In the second century after Christ the Arabs migrated northwards and established petty kingdoms at Palmyra\* and al-Hîra,† and came at times into conflict with the Roman authorities in Syria and with the Persian powers in Eastern Mesopotamia. The Arabs of Palmyra embraced Christianity in the time of Constantine, but those of al-Hîra did not accept it until after A.D. 550 ; the Arabs of the desert, however, continued to be for the

\* The Arabs of Palmyra were descended from the tribe of Azd.

† The Arabs of al-Hîra were descended from Kâhtân.

most part idolaters. The rule of the Himyar princes came to an end in the first half of the VIth century of our era, when the king of Ethiopia overthrew a base usurper called Dhu-Nuwâs, who inflicted tortures of the worst description on the Christians, and who is said to have destroyed 20,000 of them; the Ethiopian rule was of short duration, for before the end of the century the Persians were masters of the country. Strictly speaking, the Arabs, as a nation, have never been conquered, and no ruler has ever been able to make his authority effective in all parts of their dominions.

In pre-Muhammadan times, which the Arabs call "Jâhiliyah," *جَاهِلِيَّة*, *i.e.*, the "epoch of ignorance," their religion was the grossest idolatry, and the dominant phase of it was the religion of **Sabaism**. They believed in **One God**, but worshipped the stars, planets, and angels. They prayed three times a day, and fasted three times a year, they offered up sacrifices, they went on a pilgrimage to a place near Harran, and they held in great honour the temple at Mecca, and the Pyramids of Egypt, believing these last to be the tombs of Seth and of his sons Enoch and Sabi. Three great powers worshipped by the whole nation were Lât, Al-Uzza, and Manât; the *Qur'ân* (*Koran*) mentions five very ancient idols, *viz.*, Wadd, Sawâ'â, Yaghûth, Ya'ûk, and Nasra. The first of these had the form of a man, the second that of a woman, the third that of a lion, the fourth that of a horse, and the fifth that of an eagle. Sabaism taught that the souls of the wicked will be punished for 9,000 ages, but that after that period they will obtain mercy. Many Arabs, however, believed neither in the creation nor in the resurrection, and attributed all things to the operations of nature. Magianism, of Persian origin, found many followers in Arabia, but Judaism and Christianity exerted a profound influence upon the religion of the Arabs. The Arabs prided themselves upon their skill in oratory and in making poetry, and in the arts of

war, and they made a boast of their hospitality; but they always had the character of being fierce, cruel, and vindictive, generous to friends, but implacable to foes, and addicted to robbery and rapine.

**Muhammad**, commonly known as the "Prophet," was born at Mecca on August 20, A.D. 569; his mother was called *Âmina*, and his father 'Abd-Allah, and his ancestors were men of high rank in the city of Mecca, many of them holding offices in connection with the temple there. His parents were poor, and Muhammad's inheritance consisted of five camels, a flock of goats, and a slave girl. He was suckled by *Thuêba* and *Halima*, and reared by his grandfather 'Abd al-Muttalib, and was instructed in the trade of merchant by his uncle Abu Talib. At the age of six his mother took him to Madina, but on the way home she died; at the age of twelve (A.D. 582), Abû Talib took him to Syria. At the age of twenty he visited the Fair at Okas, three days to the east of Mecca, where he heard the great Arab poets declaim their compositions, and met numbers of Christians and Jews. In 595 he began to do business as a merchant on behalf of *Khadijah*, a wealthy lady of the *Korêsh* tribe, and his trafficking was successful; soon after his return from Syria, this lady, who was about forty years of age, determined to marry him, and the ceremony was performed by *Khadijah's* father, whom she had made drunk for the purpose. By this marriage he had two sons and four daughters.

In 605 the great **Ka'aba** was built, and the lot fell upon Muhammad to build the famous **Black Stone** into its eastern corner, where it may be kissed by all who visit it. When he arrived at the age of 40 he began to formulate a system for the reform of the religion of the Arabs, and he became convinced that he was destined by God to carry out that reform; at times, however, he was very despondent, and he often meditated suicide,

from which Khadijah dissuaded him. About this time he declared that Gabriel appeared to him and entrusted to him the divine mission of reforming the religion of the Arabs. When Muḥammad was 45 years old he had collected a sufficiently large number of influential converts about him to provoke great opposition and persecution in and about Mecca, and in 615 the **first Hijra**, or "flight," to Abyssinia took place. At this time Muḥammad relaxed his exertions somewhat, for he became doubtful about the value of his mission, and seemed to be willing to tolerate the worship of idols. In December, 619, his beloved wife Khadijah died, aged 65, and about a month later Abu Ṭālib, his uncle, also died, and in the midst of these afflictions Muḥammad had the vexation of seeing that his converts were not increasing in number. In 620 he set out to call Taif to repentance, but he was expelled from the city; a few weeks later he married a widow called Sawda, and betrothed himself to 'Aisha, the daughter of Abu Bakr, a child of six or seven years of age.

In the same year Muḥammad made converts at Madīna, a city which lies about 250 miles to the north of Mecca, and on **June 20, \* A.D. 622**, the year on which the Arabs base their chronology, the **Second Hijra**, or "Flight," to Madīna took place. He arrived in that city on June 28, and at once began to build a mosque on the spot where his camel Al-Kaswa had knelt down. At the age of 53 he married 'Aisha, aged 10, and it is said that the bride carried her toys to her husband's house, and that at times he joined in her games. In 623 he ceased to pray towards Jerusalem, and ordered his followers to pray towards the Ka'aba at Mecca; in this year the battle of Badr was fought, in which he vanquished his opponents in Mecca. In 624 his power and influence continued to grow, and he married Hāfisa, the daughter of 'Omar.

\* This is the true date as calculated by Caussin de Perceval, but modern Muḥammadans say the "Flight" took place on **July 16**.



In 625 was fought the battle of Uhud, in which Muḥammad was wounded, and a number of powerful Jews were expelled from Madīna. In January, 626, he married Zênab, the daughter of Khuzêma, and a month later Umm-Salma, the widow of Abu-Salma; in June he married Zênab bint-Jahsh, who was divorced by her husband Zêd, the adopted son of Muḥammad, and later in the year he married a seventh wife, called Juwêrya.

In 627 Madīna was besieged, and the Beni-Kurêba were massacred, and Muḥammad's power and influence continued to increase; the people of Mecca then began to come to terms with him. In 628 he despatched letters to Heraclius, and to the king of Persia, and to the governors of Yaman, Egypt, and Abyssinia, calling upon them to acknowledge the divine mission of Muḥammad. In the same year he betrothed himself to Umm-Ḥabûba, and conquered Khêbar, where he married Safia, the bride of Kinâna; and the Jews bribed a sorcerer to bewitch Muḥammad by tying knots of his hairs upon a palm branch, which was sunk in a well, and he is said to have begun to waste away. But the archangel Gabriel revealed the matter to him, and when the branch had been taken out of the well and the hairs untied he recovered his health.

Soon after this he went to Mecca and married Mêmûna, and his power increased in the city; in 630 he conquered the city and destroyed the idols, and was successful in many raids which he made upon the tribes who had not acknowledged his divine mission. At this time George the Muḥawḳis sent to him from Egypt two sisters called Shirin and Maryam (Mary); the latter Muḥammad married, and she bore him a son called Ibrahîm, who, however, died in June or July, 631. In this year many tribes sent envoys to Muḥammad tendering their submission, and among them were men who represented the Christian Arabs; the answer given to the latter proves

that Muḥammad only tolerated the Christian religion, and that he expected the children of Christians to be brought up in the faith of Al-Islâm. In 632 Muḥammad ordered an expedition against Syria, but he died early in the month of June, at Madina.

In **personal appearance** he was of medium height, and he had an upright carriage until his later years, when he began to stoop, and he walked fast. He laughed often and had a ready wit and a good memory ; his manners were pleasing, and he was exceedingly gracious to inferiors. Of learning he had none, and he could neither read nor write. He was slow and dignified of speech, and prudent in judgment. He was not ashamed to mend his own clothes and shoes, and his humility was so great that he would ride upon an ass. He ate with his thumb and the first and second fingers, and he greatly liked bread cooked with meat, dates dressed with milk and butter, pumpkins, cucumbers, and undried dates ; onions and garlic he abhorred. His garments were of different colours, but he loved white, although he was very fond of striped stuffs ; it is said that he once gave seventeen camels for a single garment. His hair was long, like his beard, but he clipped his moustache ; he painted his eyelids with antimony, and greatly loved musk, ambergris, and camphor burnt on sweet-smelling woods. His life was simple, but his disposition was sensual, and his polygamous inclinations sorely tried the convictions of his followers. He was a staunch friend to his friends, and a bitter foe to his enemies, whom he often treated with great cruelty ; he had the reputation for sincerity, but at times he behaved with cunning and meanness ; his urbanity hid a determination which few realized, and the sword was the real cause of the conversion of the nations to his views. The religion which he preached was, and is, intolerant and fanatical, and, although it has made millions of men believe in one God, and re-

nounce the worship of idols, and abhor wine and strong drink, it has set the seal of his approval upon the unbridled gratification of sensual appetites, and has given polygamy and divorce a religious status and wide-spread popularity.

**Al-Kur'ân\*** (the Koran, or Coran) is the name given to the revelations or instructions which Muḥammad declared had been sent to him from God by the archangel Gabriel. During the lifetime of Muḥammad these revelations were written upon skins, shoulder-bones of camels and goats, palm leaves, slices of stone, or anything which was convenient for writing upon, and then committed to memory by every true believer; they thus took the place of the poetical compositions which the Arabs had, from time immemorial, been accustomed to learn by heart. It is tolerably certain that copies of the revelations were multiplied as soon as they were uttered by the Prophet, and their number must have been considerable.

On the death of the Prophet, the Arabs of the south revolted, and Abu-Bakr was obliged to suppress the rebellion with a strong hand, but the false prophet Musailima had many adherents, and the fight was fierce and bloody, and many of those who best knew the *Kur'ân* were slain. At this time the various sections of the book were not arranged in any order, and 'Omar, fearing that certain sections might be lost, advised Abu-Bakr to have all the revelations gathered together into one book. This was A.D. 633. By Abu-Bakr's orders, a young man called **Zéd ibn-Thâbit**, who had been Muḥammad's secretary and had learned Syriac and Hebrew, was entrusted with the task, and he collected the sections from every conceivable source, and made a fair copy of them in the order in which they have come down

\* The word means "the reading," or "what ought to be read."

to us. This copy was given by 'Omar, the successor of Abu-Bakr, to his daughter Ḥafṣa, one of the widows of the Prophet. Before long, however, variations sprang up in the copies which were made from that of Ḥafṣa, and these variations became so numerous, and caused such serious disputes, that the Khalif 'Othmân ordered Zêd ibn-Thâbit and three men of the Korêsh tribe to prepare a new recension of the Qur'ân. At length the new recension was finished, and copies were sent to Kûfa, Baṣra, Damascus, Mecca and Madîna, and all the pre-existing versions were ruthlessly burnt. Ḥafṣa's copy was restored to her, but it was afterwards destroyed by Merwân, the governor of Madîna.

The Arabs regard the language of the Qur'ân as extremely pure, and incomparable for beauty and eloquence; it is also thought to be under God's special protection, and therefore to be incorruptible. To explain the existence of slight variations, it was declared that the book was revealed in seven distinct dialects. The Qur'ân contains 114 sections, each of which is called a *sûra*; some were revealed at Mecca, and others at Madîna, and others were revealed partly at Mecca and partly at Madîna. The number of verses in the whole book is given as 6,000, or 6,214, or 6,219, or 6,225, or 6,226, or 6,236, according to the authority followed; the number of words is said to be 77,639, or 99,464; and the number of letters 323,015, or 330,113, for, like the Jews,\* the Arabs counted the letters of their Scriptures. At the head of each section, after the title, come the words, "In the Name of God, the Merciful, the Compassionate," which formula, Sale thinks, was borrowed from the Magians.

That Muḥammad, assisted by his friends, composed

\* The number of times which each letter occurs in the Hebrew Bible will be found in the *Massoreth ha-Massoreth* of Elias Levita (ed. Ginsburg), p. 271 ff.

the *Ḳur'ân* is certain, yet his followers declare that the first transcript of it existed in heaven, written upon the "Preserved Table" or Tablet from all eternity, and that it subsists in the very essence of God. A copy on paper was sent down to the lowest heaven by Gabriel, who revealed it to the Prophet piecemeal, but showed him the whole book, bound in silk and set with the gold and precious stones of Paradise, once a year. Hence the *Ḳur'ân* is held in the greatest reverence by the Muḥammadans, who are said never to touch it unless they are ceremonially pure.

The Muḥammadans divide their religion, which they call "**Islâm**," into two parts, i.e., *Imân*, faith, or theory, and *Dîn*, religion, or practice; it is built on five fundamental points, one belonging to faith and four to practice. The confession of faith is, "There is no god but God," and "Muḥammad is the Apostle of God." Under this point the Arabs comprehend:—1. Belief in God; 2. In His Angels; 3. In His Scriptures; 4. In His Prophets; 5. In the Resurrection and Day of Judgment; 6. In God's absolute decree and predetermination both of good and evil. The four points of practice are:—1. Prayer and ablutions; 2. Alms; 3. Fasting; 4. Pilgrimage to Mecca.

1. The **belief in God** is thus expressed:—"Say, God is one God; the eternal God; he begetteth not, neither is he begotten; and there is not any one like unto him" (*Sura cxii*).

2. The **Angels** are beings of light who neither eat nor drink, and who are without sex; they are without sin, and perform God's behests in heaven and upon earth, and adore Him. There are four Archangels, Gabriel, Michael, Azraël, the angel of death, and Isrâfêl, the angel who will sound the trumpet at the end of the world. Every believer is attended by two angels, one writing down his good actions, and the other his evil actions; the guardian angels are

variously said to be five, sixty, or a hundred and sixty. The angels Munkar and Nakîr examine the dead, and torture the wicked in their graves. The **Jinn** were created before Adam, and are beings of fire, who eat and drink and marry; they include Jann, Satans, 'Afrits, and Mârids. The head of them is 'Azâzêl or Iblis, who was cast out of heaven because he refused to worship Adam.

3. The **Scriptures** are the uncreated word of God which He revealed to His Prophets; of these alone remain, but in a corrupt state, the Pentateuch of Moses, the Psalms of David, the Gospels of Christ, and the **Qur'ân**, which surpasses in excellence all other revelations. Ten books were given to Adam, fifty to Seth, thirty to Enoch, and ten to Abraham, but all these are lost.

4. The **Prophets** are in number 124,000 or 224,000, of whom 313 were Apostles; among the Apostles of special importance are Adam, Noah, Abraham, Moses, Jesus Christ, and Muḥammad, who is declared to be the last, and greatest, and most excellent of them all. It is admitted that Christ is the Word of God and the Messiah, but the Muḥammadans deny that He is the Son of God.

5. **Resurrection** and day of judgment. When the body is laid in the grave two angels, called **Munkar and Nakîr**, appear there, and make the dead man sit upright, and question him as to his faith; if the answers are satisfactory he is allowed to rest in peace, but if not the angels beat him on the temples with iron maces, and having heaped earth upon the body, it is gnawed by ninety-nine dragons, each having seven heads. All good Muḥammadans have their graves made hollow and two stones placed in a suitable position for the two angels to sit upon. The souls of the just when taken from their bodies by the angel of death may be borne to heaven, but various opinions exist on this point. Some think that the souls remain near the graves either for seven days or for a longer



period ; others think they exist with Adam in the lowest heaven ; others that they live in the trumpet which is to wake the dead ; and others that they dwell in the forms of white birds under the throne of God. The souls of the wicked having been rejected by heaven and by this earth are taken down to the seventh earth, and thrown into a dungeon under a green rock, or under the Devil's jaw, where they will be tortured until called upon to rejoin their bodies.

Muhammadans generally believe in the resurrection both of the body and of the soul. All parts of the bodies of the dead will decay except the cuckoo bone (coccyx), wherefrom the whole body shall be renewed, and this renewal shall take place through a rain of forty days, which shall cover the earth to a depth of twelve cubits, and cause the bodies to sprout like plants.

The time when the resurrection is to take place is known only to God. The first blast of the trumpet will shake heaven and earth ; the second will cause all living creatures to die, the last being the angel of death ; and the third, which is to take place forty years after the second, will raise the dead, Muhammad being the first to rise. The general resurrection will include animals. Some say the day of judgment will last 1,000 years, and others 50,000 ; the place of judgment will be the earth, and Muhammad is to be the intercessor with God on behalf of man. A book wherein is written an account of his actions will be given to each man, and all things will be weighed in a balance ; the judgment over, the souls of the good will turn to a road on the right, and those of the bad to a road on the left. All will, however, have to pass over the bridge Al-Sirât, which is laid over the midst of hell, and is finer than a hair, and sharper than the edge of a sword ; the good will have no difficulty in passing over this, but the wicked will fall from it and meet their doom in Gehenna, which is divided into seven stories, one below the other.

Between hell and Paradise is a partition or gulf, which is not, however, so wide that the blessed and the damned cannot discourse together. The blessed will drink out of a lake, the water of which comes from Paradise, and is whiter than milk, and sweeter in smell than musk. Paradise was created before the world, and is situated above the seven heavens, near the throne of God ; its earth is made of fine wheat flour, or musk, or saffron ; its stones are pearls ; its walls are inlaid with gold and silver ; and the trunks of all its trees are of gold. Therein is the *Ṭûba* tree, laden with every kind of fruit, and it will supply the true believer with everything he needs, *i.e.*, meat, drink, raiment, horses to ride, etc. The rivers flow with milk, wine, and honey, and the fountains are innumerable. The women of Paradise, the *Ḥûr al-'uyûn* (*Houris*), who will be given to the believers, are made of pure musk, and are free from all the defects of earthly women ; they live in hollow pearls, which are sixty miles long, and sixty miles wide. The beings in Paradise will never grow old, and they will always remain in the prime and vigour of a man thirty years of age ; when they enter Paradise, they will be of the same stature as Adam, *i.e.*, sixty cubits, or 110 feet high. Women who have lived good lives upon earth will live in Paradise in an abode specially set apart for them.

6. **Predestination.** God's decree, whether concerning evil or good, is absolute ; and whatever hath come or will come to pass hath been irrevocably fixed from all eternity. A man's fate cannot, either by wisdom or foresight, be avoided.

Concerning the four points of practice :—

1. **Prayer and ablutions.** Prayer is the prop of religion and the key of Paradise, and the pious *Muḥammadan* prays at least five times a day :—Between daybreak and sunrise ; 2. In the early afternoon ; 3. In the afternoon

before sunset ; 4. In the evening after sunset ; and 5. Before the first watch of the night. Notice is given from the mosques of the times of prayer daily ; because the day begins with sunset, the time of which changes daily, and every believer is expected to prepare for prayer as soon as he hears the voice of the crier from the mosque. The prayers recited are those ordained by God and those ordained by the Prophet ; some are said sitting, some standing upright, and some with the head bent. Before praying a man must wash his hands, mouth, nostrils, face and arms, each three times, and then the upper part of the head, the beard, ears, neck and feet, each once. Muḥammad is said to have declared that “the practice of religion is founded on cleanliness,” which is one half of the faith and the key of prayer, without which it will not be heard by God ; and also that “there could be no good in that religion wherein was no prayer.” When praying the Muḥammadans turn the face towards the temple at Mecca, and in mosques and public inns the direction of that city is always indicated by a niche which is called *Ḳibla* or *Miḥrâb*, and all prayer is held to be in vain unless it be said with a humble, penitent, and sincere heart. Muḥammadans never pray clad in fine clothes, nor do they pray in public with women.

The Muḥammadan, having turned his face towards Mecca, stands with his feet not quite close together, and, raising his open hands on each side of his face, he touches the lobes of his ears with the ends of his thumbs and says the **takbir**, *i.e.*, “Allahu Akbar,” “God is most Great.” He next proceeds to recite the appointed prayers. Standing he places his hands before him a little below the girdle, the left within the right, and, keeping his eyes fixed on the ground where his head will touch it when he kneels, he recites the opening chapter of the *Ḳur’ân*, and after it three or more verses, or some short chapter. He next says,

“God is most Great,” and makes at the same time an inclination of his head and body, placing his hands upon his knees, and separating his fingers a little. In this position he says, “[I extol] the perfection of my Lord the Great,” three times, and adds, “May God hear him who praiseth Him! Our Lord, praise be unto Thee.” He then raises his head and repeats, “God is most Great.” Dropping upon his hands, he says, “God is most Great,” and, placing his hands upon the ground, a little before his knees, he puts his nose and forehead also to the ground, between his two hands. During his prostration he says, “[I extol] the perfection of my Lord the Most High,” three times. He then raises his head and body, sinks backwards upon his heels, and places his hands upon his thighs, saying, at the same time, “God is most Great,” which words he repeats as he bends his head a second time to the ground. During the second prostration he repeats the same words as in the first, and in raising his head again, he utters the *takbîr* as before. Thus the prayers of one “bowing” are ended.

He who prays must take care not to move the toes of his right foot from the spot where he first placed them, and the left foot must be moved as little as possible. For the next “bowing” he rises on his feet, still keeping the toes of his right foot on the same spot, and repeats the same words, but after the opening chapter of the *Qur'ân* he must recite a different chapter. After every second “bowing,” and after the last, still kneeling, he bends his left foot under him and sits upon it, and places his hands upon his thighs, with the fingers a little apart. He then says, “Praises are to God, and prayers, and good works. Peace be on thee, O Prophet, and the mercy of God, and His blessings. Peace be on us, and on [all] the righteous worshippers of God.” Then raising the first finger of the right hand he adds, “I testify that there is no god but God, and I testify that Muḥammad is His servant and Apostle.” After the last “bowing” the

worshipper, looking upon his right shoulder, says, "Peace be on you, and the mercy of God," and looking upon the left he says the same words. Before these salutations the worshipper may offer up any short petition, and as he does so he looks at the palms of his two hands, which he holds like an open book before him, and then draws over his face, from the forehead downwards. He who would acquire special merit remains seated, and repeats the following beautiful section of the second chapter (verse 256) of the *Ḳur'ân*:—"God! There is no god but HE, the Living One, the Self-existing One. Neither slumber nor sleep seizeth Him. To Him belongeth whatsoever is in heaven and upon earth. Who is he that can intercede with Him, except through His good pleasure? He knoweth that which hath been, and that which is to come unto them, and they shall not comprehend anything of His knowledge, except in so far as He pleaseth. His throne is extended over the heavens and the earth, and the preservation of both is no burden unto him. He is the High, the Mighty." After this he says, "O High, O Mighty, Thy perfection [I extol]." He then repeats the words, "the perfection of God," 33 times, and says, "The perfection of God the Great, with His praise for ever," once; he then repeats "Praise be to God," 33 times, and says, "Extolled be His dignity; there is no god but HE," once; he then repeats "God is most Great," 33 times, and says, "God is most Great in greatness, and praise be to God in abundance," once. The worshipper counts the repetitions by means of a string of beads, 99 in number.

The prayer which is said on the night preceding the fifteenth day of *Sha'bân*, the eighth month, is one of considerable interest, and the occasion for it is one of great importance to all Muhammadans, and is observed with solemnity. The Muslims believe that in one portion of Paradise there grows a tree which bears as many leaves as

there are people in the world, and that on each leaf is the name of a human being. On the eve of the 15th of Sha'bân this tree is shaken by some means just after sunset, and the leaves whereon are the names of those who are to die in the ensuing year fall to the ground. The prayer, usually recited after the XXXVIth Chapter of the *Qur'ân*, which treats of the Resurrection, in Mr. Lane's translation is as follows :—

“O God, O Thou Gracious One, Who art not an object of grace, O Thou Lord of Dignity and Honour, and of Beneficence and Favour, there is no deity but Thou, the Support of those who seek to Thee for refuge, and the Helper of those who have recourse to Thee for help, and the Trust of those who fear. O God, if Thou have recorded me in Thy abode, upon the Mother of the Book,\* miserable or unfortunate, or scantied in my sustenance, cancel, O God, of Thy goodness, my misery, and misfortune, and scanty allowance of sustenance, and confirm me in Thy abode, upon the Mother of the Book, as happy, and provided for, and directed to good : for Thou hast said (and Thy saying is true) in Thy Book revealed by the tongue of Thy commissioned Prophet, ‘God will cancel what He pleaseth, and confirm ; and with Him is the Mother of the Book.’ O my God, by the very great revelation [which is made] on the night of the middle of the month of Shaabân the honoured, in which every determined decree is dispensed and confirmed, remove from me whatever affliction I know, and what I know not, and what Thou best knowest ; for Thou art the most Mighty, the most Bountiful. And bless, O God, our lord Moḥammad, the Illiterate Prophet, and his Family and Companions, and save them.”

The worshippers who go to say their midday prayers in the mosque on Friday arrange themselves in rows parallel to that side of the mosque in which is the niche, and face that side. Each man washes himself before he enters the mosque, and before he goes in he takes off his shoes and

\* *I.e.*, the Preserved Tablet in Heaven, on which are recorded all God's decrees, the destinies of all men, and the original copy of the *Qur'ân* ; but some think that the “Mother of the Book” means the knowledge of God. The idea of the existence of a “Tablet of Destiny” is much older than the time of Muḥammad.



carries them in his left hand, sole to sole, and puts his right foot first over the threshold. Having taken his place he performs two "bowings," and remains sitting. The reader recites the XVIIIth Chapter of the *Ḳu'rân* until the call to prayer is heard, when he stops; after the call to prayer is ended the men stand up and perform two "bowings." A servant of the mosque, the *Muraqqî*, then opens the folding doors at the foot of the pulpit stairs, and taking out a straight wooden sword, stands a little to the right of the doorway, with his right side towards the *qibla*, and, holding the sword with his right hand with its point on the ground, says, "Verily God and His angels bless the Prophet. O ye who believe, bless him, and greet him with a salutation." Then one or more persons who stand on the platform opposite the niche say words similar to the following :—" O God, bless and save and beatify the most noble of the Arabs and Persians, the *Imâm* of Mecca and *Al-Medîna* and the Temple, to whom the spider showed favour, and wove its web in the cave; and whom the lizard saluted, and before whom the moon was cloven in twain, our lord *Moḥammad*, and his Family and Companions." The *Muraqqî* then recites the call to prayer, followed by those on the platform, and before this is ended the *Imâm*, or the preacher, comes to the foot of the pulpit, takes the wooden sword from the *Muraqqî*'s hand, ascends the pulpit, and sits on the top step of the platform. The *Muraqqî* then recites some traditional words of the Prophet, and having said to the congregation, "Be ye silent: ye shall be rewarded: God shall recompense you," sits down. The preacher (*Khaṭîb*) now rises, and holding the wooden sword (this is only done in countries which the Arabs have conquered by the sword), delivers his sermon, at the end of which he says, "Pray ye to God," and then sits down, when he and the whole congregation engage in private prayer. After this the men on the platform say, "Amen,

Amen, O Lord of the beings of the whole world." When this is done the preacher preaches a second sermon, wherein, if necessary, petitions are offered up for an abundant inundation of the Nile, for rain, for success in battle, for a speedy and safe journey to Mecca when the pilgrimage is at hand, etc. In these days it is perhaps hardly necessary to point out that the Muḥammadans never pray to Muḥammad the Prophet, but to God, and God only.

2. **Almsgiving.** Alms are of two kinds, obligatory and voluntary, and they are regarded as of great assistance in causing God to hear prayer; it has been said by one of the Khâlifs that "prayer carries us half-way to God, fasting brings us to the door of his palace, and alms procure us admission." Alms are to be given of cattle, money, corn, fruits, and merchandise sold, and one-fortieth part must be given either in money or kind or everything received.

3. **Fasting.** The three degrees of fasting are :—1. The restraining of the lusts of the body; 2. The restraining of the members of the body from sin; and 3. The fasting of the heart from worldly cares, and compelling the mind to dwell upon God. The Muḥammadan must abstain from eating and drinking, and any physical indulgence, every day during the month of Ramaḍân from dawn until sunset, unless physically incapacitated; it is said that this month was chosen as the month for fasting because in it the K̄ur'ân was sent down from heaven. Strict Muḥammadans suffer nothing to enter their mouths during the day, and regard the fast as broken if a man smell perfumes, or bathe, or swallow his spittle, or kiss or touch a woman, or smoke; on and after sunset they eat and drink as they please.

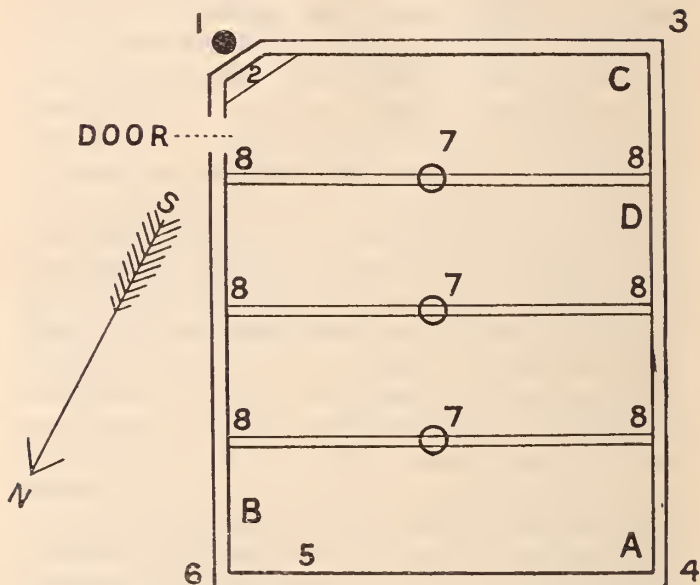
4. **The Pilgrimage to Mecca.** Every Muḥammadan must undertake a pilgrimage to Mecca at least once in his life, for Muḥammad is said to have declared that he who

does not do so may as well die a Jew or a Christian. The object of the pilgrimage is to visit the **Ka'aba** and perform certain ceremonies there. The **Ka'aba** stands in an oblong square, which, according to Burckhardt, is 250 paces long, and 200 paces broad; according to Burton the measurement is 257 paces by 210. Ali Bey made it 536 feet 9 inches by 356 feet. The **Ka'aba** is enclosed by a great wall, none of the sides of which run in a straight line. The square has on the east side a colonnade, with four rows of pillars, each 20 feet high and from 18 to 21 inches in diameter; on the three other sides the pillars are in three rows, and are united by pointed arches, every four of which support a small dome plastered and whitened on the outside. The domes are 152 in number, and the pillars are said to number 589 or 555; Burton counted 554 pillars. Some of the walls and arches are gaudily painted in stripes of yellow, red, and blue, as are all the minarets; the floor is paved with stones badly cemented together. The **Ka'aba** is 115 paces from the north colonnade, and 88 from the south. It is an oblong massive structure, 18 paces long, 14 broad, and is from 35 to 40 feet high; Burton made it 55 feet long, and 45 broad, and thought its height was greater than its length. It is built of gray granite, the stones being tolerably well fitted together, and held by excellent mortar like Roman cement. The building which now stands was erected in 1627. The **Ka'aba** stands on a base 2 feet high, and has a nearly flat roof; from a distance it has the appearance of a perfect cube. The door is on the east side, seven feet from the ground; it is plated with silver.

The famous **Black Stone**,\* *Hajar al-Aswad*, is built into the south-east corner of the **Ka'aba**, near the door, and forms a part of the sharp angle of the building; it is four or five feet

\* A view of this stone is given in Sir William Muir's *Life of Mahomet*, p. 27.

## BURTON'S PLAN OF THE KA'ABA.



1. The Black Stone.

2. Cupboard of aloë wood, in which the key<sup>1</sup> of the Ka'aba is kept.  
The padlock is of silver gilt.

3. The South (or Yaman) Corner.

4. The Damascus Corner.

5. Door to staircase leading to roof.

6. The Mesopotamian Corner.

7. Three wooden pillars, 20 inches in diameter.

8. Three cross beams, which rest on the east and west walls.

A, B, C, D, the four stations for prayer.

The upper part of the walls and the ceiling are covered with gold-flowered damask, which is looped up about six feet from the ground. The pavement is of slabs of white and coloured marbles, arranged chequer-wise.

<sup>1</sup> The cover of the key is of red, black and green silk, embroidered with inscriptions in gold; it is made, like the Kiswah, in the manufactory of Al-Khurunfish in Cairo, by the family of Bêt as-Sadi.

above the ground. It is an irregular oval, about seven inches in diameter, with an undulating surface, composed of about a dozen smaller stones of different sizes and shapes, well joined together with a small quantity of cement, and perfectly well smoothed; it looks as if the whole had been broken into many pieces by a violent blow and then united again. It is very difficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it has received. Its colour is now a deep reddish brown, approaching to black. It has a border of a brownish colour, which is made, apparently, of pitch and gravel, and is two or three inches broad; both the border and the stone itself are encircled by a silver band. It is said to have fallen from Paradise to earth with Adam, and to have been miraculously preserved during the deluge, and given to Abraham by Gabriel when he built the Ka'aba.

When a pilgrim has arrived near Mecca, he removes his ordinary clothes and puts on a woollen tunic about his loins, and a woollen shawl about his shoulders, and very loose slippers. He then goes round the Ka'aba seven times, and each time he passes he must either kiss the Black Stone or touch it; he must next pass seven times between the low hills Şafâ and Merwâ, partly running and partly walking, in memory of Hagar's hurried steps as she wandered up and down seeking water for Ishmael; he must next go to Mount 'Arafât,\* near Mecca, and pray

\* Or the "Holy Hill," or the "Hill of recognition." The legend about it runs thus:—When our first parents forfeited heaven by eating of wheat, which deprived them of their primeval purity, they were cast down upon earth. The serpent descended at Ispahân, the peacock at Kâbûl, Satan at Bilbês, Eve upon 'Arafât, and Adam in Ceylon. Adam wandered about for many years seeking for a wife, and when he arrived at 'Arafât, Eve, who was continually crying out for him by name, recognized him, and their "recognition" gave the place the name of 'Arafât.

there and listen to a discourse until sunset; and the day following he must go to the valley of Mûna and cast seven stones at each of certain marks. This last act is the "stoning of the Devil,"\* and is done in imitation of Abraham, who cast stones at the great Enemy because he tempted or disturbed him in his prayer when preparing to offer up his son Isaac. When the stoning is done the pilgrims slay animals in the valley of Mûna, and make a great feast, and give gifts to the poor, and when they have shaved their heads and pared their nails the pilgrimage is considered to have been performed. The various ceremonies of the pilgrimage described above are extremely ancient, and are admitted by the Muḥammadans to be the product of the "time of ignorance"; at one epoch each had a special signification, which may or may not have been understood by the Prophet. He, though wishing to do so, had no power to abolish them, but he certainly succeeded in depriving them of meaning, and now these rites have no signification whatever.

The Ḳur'ân prohibits the drinking of **wine** and all intoxicating liquors in these words:—"O true believers, surely wine, and lots, and images, and divining arrows are an abomination of the work of Satan; therefore avoid ye them, that ye may prosper"; and again, "They will ask thee concerning wine and lots: Answer, in both there is great sin, and also some things of use unto men; but their sinfulness is greater than their use." Strict Muḥammadans abjure the use of **opium** and **hashish**, or Indian hemp (*cannabis Indica*), which when taken in excess practically makes a man mad,† and they are bidden to avoid all gaming

\* The Shêtân al-Kabîr is a block of rude masonry measuring about 8 feet high by 2 feet broad; the seven pebbles thrown must first be washed in seven waters.

† In 1898 over ten *tons* were seized by the coast-guard at or near Alexandria, and in 1899 about 900 persons were fined for selling the drug, and the dens kept by 310 persons were closed. In 1903 about



and gambling, and divination and magic. Tobacco is used freely everywhere, and of course coffee, but many learned Muḥammadans have doubted the legality of the use of either of these. When not corrupted by intercourse with Western peoples, the Muḥammadans are probably the most abstemious people in the East. The duties of a man to his neighbour are laid down at length by Muḥammadan teachers, and in great detail, and we may see from the *Ḳur'ân* that the observance of most of the virtues beloved by Western nations is also strictly inculcated by them.

In the matter of **Polygamy** and **Divorce**, however, their morality is exceedingly lax, and there is no doubt that the domestic habits of the Arab nations have seriously hampered their progress among the peoples of the earth. Muḥammad said, "If ye fear that ye shall not act with equity towards orphans [of the female sex], take in marriage of such [other] women as please you, two, or three, or four," (*Sûra IV*); but the example which he himself set was an unfortunate one, and has been the cause of much misery to the Arabs. Among poor folk want of means is the great deterrent to polygamy, and many men, therefore, marry only one wife; but the laws relating to divorce are so loose, that a man with money can generally find or buy an excuse for getting rid of his wife and for taking a new one. The children of concubines or slaves are held to be legitimate, and the Prophet did a good deed when he put a stop to the inhuman custom among the pagan Arabs of burying their daughters alive. It is said that the girl who was intended to die was allowed to live until she was six years old, when she was perfumed and dressed in fine raiment, and taken to a pit dug for that purpose; the father then

18,000 kilos were seized by the Authorities, in 1904 about 21,369 kilos, in 1906 15,380 kilos, and in 1907 16,290 kilos. The price of the drug at the present time varies from 60 to 100 francs per kilo. The chief effect of the campaign against the use of the drug is to raise its price!

stood behind her, and pushed her in, and had the pit filled up at once.

The punishment for **Murder** is death, but it may, if all parties concerned agree, be compounded by the payment of money, and by the freeing of a Muḥammadan from captivity; **Manslaughter** may be compounded by a fine and by the freeing of a Muḥammadan from captivity. **Theft**, if the object stolen be worth more than £2, is punished by the loss of a member :—for the first offence, the right hand; for the second, the left foot; for the third, the left hand; for the fourth, the right foot. In recent years beating and hard labour have taken the place of the punishment of mutilation. **Adultery** is punished by death by stoning if the charge against the woman be established by four eye-witnesses; the extreme penalty of the law is, naturally, carried out but rarely. **Drunkenness** is punished by flogging. **Blasphemy** of God, or Christ, or Muḥammad, is ordered to be punished by death; the same punishment has been inflicted upon women for **Apostasy**.

The **Festivals** of the Muḥammadans are thus classified by Mr. Lane (*op. cit.*, vol. II, p. 145, ff.) :—

**I. Lélat 'Ashûra.** To the first ten days of the month Muḥarram, which is the first month of the Muḥammadan year, special importance is attached, and great rejoicing takes place in them; but of all days the **tenth** is the most honoured. Water which has been blessed is sold freely as a charm against the evil eye, and the Jinn are supposed to visit men and women by night during this period of ten days. On the tenth day of Muḥarram the meeting between Adam and Eve took place after they had been cast out of Paradise; on this day Noah left the ark, and the Prophet's grandson, Al-Ḥusên, was slain at the battle of Kerbela. The pagan Arabs fasted on this day, and many Muḥammadans follow their example, and it is unlucky to make a marriage contract in this month.

2. About the end of the second month (Şafar), the return of the **Mecca Caravan** (the "Maḥmâl") is celebrated. When the main body of the Caravan is yet some days' journey distant, two Arabs, mounted on swift dromedaries, hurry on to the Citadel at Cairo to announce the day of its arrival. Many pious people go as much as a three days' journey to meet the Caravan, and carry with them gifts of raiment and food for the pilgrims, and donkeys on which certain of them may ride. When the Caravan arrives it is greeted with shouts of joy and music in honour of those who have returned, and weeping and wailing for those who have left their bones on the way. It is considered a most meritorious thing for a man or woman to die when making the "Hagg"\* or Pilgrimage to Mecca, and many sick folk make arrangements to set out on the road to Mecca, full well knowing that they will die on the road. Some years ago, when the Indian Pilgrims, who sailed from Bombay, were not so well looked after as they are now, the number of those who died on the ships and were buried at sea was considerable. The pilgrims bring back, as gifts for their friends, holy water from the Sacred Well of Zamzam, from which Hagar gave Ishmael water to drink, pieces of the covering of the Ka'ba, which is renewed yearly, cakes of dust from the Prophet's tomb, frankincense, palm fibres for washing the body, combs and rosaries of the wood of aloes, tooth sticks and eye paint. A prominent object in the Caravan is the Maḥmil, to which great reverence is paid. It is a square framework of wood with a pyramidal top; on the top, and at each corner, is a silver-gilt ball with a crescent. The framework is covered with black brocade, richly marked in gold, and ornamented with tassels; there is nothing inside the Maḥmil, but two copies of the Ḳur'ân, one on a scroll and one in book form, are attached to the outside of it. When the Maḥmil reaches the Citadel it is saluted with twelve guns.

\* Thus pronounced in Egypt.

3. At the beginning of Rabi' al-awwal (the third month), the **Mûlid an-Nebi**, or **Birthday of the Prophet**, is commemorated. The rejoicings begin on the **third** day of the month, and for nine days and nine nights the people indulge in singing and dancing and festivities of every kind, the streets are illuminated by night, and processions of Dervishes go about through the streets by day and by night. Mr. Lane once heard the sweetmeat sellers crying out when this festival was being celebrated, "A grain of salt in the eye of him who doth not bless the Prophet," probably a warning to Jews and Christians to keep away. He was also fortunate enough to see the Shêkh of the Sa'dîyeh Dervishes ride over the bodies of a large number of them. Some sixty of these lay down upon the ground side by side as closely as possible, their backs being upwards, their legs extended, and their arms placed beneath their foreheads. None of the men were hurt, a fact which they attributed to the prayers which they had said the day before. This ceremony is called **Dôsah**, and during its performance those trodden upon continued to utter the name "Allah," or God.

4. In the fourth month, Rabi' at-tâni, **fifteen days and fourteen nights** are spent in celebrating the festival of the **Mûlid al-Ḥasanên**, in which is celebrated the birthday of Al-Ḥusên, whose head is buried in the Mosque of the Ḥasanên.

5. On the **fifth** day of the seventh month, Ragab, the **Mûlid Ar-Rifâ'î**, or **Birthday of Ar-Rifâ'î**, the founder of the Rifâ'îya Dervishes, who died A.D. 1165, is celebrated. In the middle of the seventh month, the **Birthday of Zênab**, the granddaughter of the Prophet, is celebrated; and on the **27th** of the month the festival of the **Lêlat al-Miarâg**, or **Ascension of the Prophet**, is celebrated. He is said to have been carried from Mecca to Jerusalem, and from Jerusalem to heaven, and having

held converse with God, to have returned to Mecca in one night!

6. On the first or second Wednesday of the eighth month, Sha'abân, **Mûlid Al-Imâm Ash-Shâfî'i**, or **Birthday of Imâm Shafêi**, is celebrated, and the cemetery called the Karâfah becomes the scene of great festivities. Above the dome of the mosque of the Imâm a metal boat is placed, and it is said to turn about even in the absence of wind, and according to the direction in which it turns, good or evil is foretold. The eve of the **fifteenth day** of this month, **Lêlat al-Nusf min Sha'abân**, is held in great reverence, because the fate of every man during the year ensuing is decided. The **Sidr**, or **lote tree of Paradise**, contains as many leaves as there are human beings in the world, and on each leaf is written the name of a man or woman; shortly after sunset this tree is shaken, when numbers of its leaves fall, and those whose names are written on the fallen leaves will die in the ensuing year. Pious Muḥammadans pass this night in solemn prayer.

The ninth month, **Ramaḍân**, is observed as a month of fasting; when this month falls in the summer time the Muḥammadans suffer greatly from both hunger and thirst. Mr. Lane calculates that the time during which the daily fast is kept varies from 12 h. 5 m. to 16 h. 14 m. The effect of the fast upon the country is, practically, to turn night into day, for nearly all the shops are kept open at night, and the streets are thronged, and the stranger sometimes finds it difficult to believe that the fasting is as rigorous as it undoubtedly is. The **27th** night of the month is called the **Lêlet al-Kadr**, or "**Night of Power**," and is held to be "better than a thousand months," for in it the **Qur'ân** is said to have been sent down to Muḥammad. On this night the angels bring blessings to the faithful, and as the gates of heaven are then open, it is believed that prayer will certainly find admission. Salt water is said to become

sweet during that night, and some people keep a vessel of salt water before them and taste it evening after evening, that when it becomes sweet they may be certain that they are observing the Night of Power.

On the first three days of the tenth month, Shawwâl, the **Lesser Festival**, or **Ramadân Bairam**, is kept with great rejoicing ; it marks the end of the fast of Ramadân. When friends meet in the street they embrace and kiss each other, and the women visit the graves of their relatives and lay broken palm branches and sweet basil upon them ; during this festival many put on new clothes, and presents of every kind are given and received by members of all classes.

A few days later the **Kiswah**, or Covering of the Ka'aba, followed by the Maḥmil, is conveyed from the manufactory of Al-Khurunfish in Cairo, where it is made at the Sulṭân's expense, to the Mosque of the Ḥasanên, and the occasion is looked upon by everyone as a festival. The Kiswah is of black brocade covered with inscriptions, and having a broad band at the edge of each side ornamented with inscriptions worked in gold ; the covering and its band are each woven in four pieces, which are afterwards sewn together. The Veil which covers the door of the Ka'aba is made of richly worked black brocade and is lined with green silk, while the Kiswah is only lined with cotton. A Covering and a Veil are taken to the Ka'aba yearly by the great Mecca Caravan, and the old ones, which have become spoiled by rain and dust, are cut up in pieces and sold to the pilgrims. On the 23rd of the month Shawwâl the procession of the officers and the escort of the Mecca Caravan pass from the Citadel through the streets of the metropolis to a plain to the north of the city called Ḥaşwa (*i.e.*, pebbly) ; on the 25th it proceeds to the Birket al-Ḥagg, or Pilgrim Lake, about eleven miles from the city, and on the 27th the caravan starts for Mecca. The journey to Mecca



occupies usually about 37 days, but those who like to travel leisurely take longer ; this city is about 45 miles, and is almost due east, from Jiddah on the Red Sea.

On the **tenth** of the month **Dhul-ḥiġġah**, *i.e.*, the month of the Pilgrimage and the last of the Muḥammadan year, the **Great Festival** begins ; it is observed in much the same way as the Little Festival, and lasts three or four days.

**Muḥammadan sects.** The Muḥammadans of Egypt, and of many other parts of the Turkish Empire may be described as **orthodox**, for they base their public and private life upon the teaching of Muḥammad, and upon the traditions handed down by his early disciples, and upon the decisions which they promulgated. Among these, however, there are four chief sects, the Ḥanafites, the Shâfê'ites, the Malekites, and the Ḥambalites, which, though agreeing as regards fundamentals of faith, differ in matters of detail. Speaking generally, the Ḥanafites may be said to follow their own opinions in many matters of faith instead of those of the Prophet, while the other three sects follow the traditions of Muḥammad. The founders of the sects were Abu Ḥanîfa, born at Kûfa, A.H. 80 ; Shâfê'i, born at Gaza or Askelon, A.H. 150 ; Malek, born at Madîna about A.H. 94 ; and Ḥambal, born either at Merv or Baghdad. The **heterodox** among the Arabs are called Shî'ites,\* and are regarded with detestation by the Sunnites or traditionalists, who declare that they may just as well not be Muḥammadans at all, because they are doomed to eternal punishment. Among the heterodox some rejected all eternal attributes of God ; others disputed about the essence of God ; others declared that God could not have made unbelievers ; others held that there were two Gods, the one, the most high God, being eternal, and the other, Christ, being non-eternal ; others denied everlasting punishment ; others said that God could be a liar ; others denied

\* Most Persians are Shî'ites.

the absoluteness of predestination, and endowed men with free-will ; others distinguished the attributes of God from His essence ; others taught anthropomorphism pure and simple, and ascribed to God a material body ; and within a comparatively short time after the death of the Prophet, **Şûfism**, or the doctrine of Divine love, with which were mingled mysticism and asceticism, attained great influence over the minds of the Persian Muḥammadans, and its followers became a very large sect.

The **Mahdi**. From what has been said above it will be evident to the reader that the Arabs were always divided into sects which disputed among themselves about questions of religion, especially about those which savoured of mysticism and dogma. When the Arabs embraced the doctrines of Muḥammad the Prophet, they carried into their new religion many ideas, and beliefs, and customs, which even that masterful man was unable to set aside. Muḥammad the "illiterate," as his followers love to call him, permitted them to believe whatever did not interfere with the supremacy of his own views, and he himself borrowed most of his doctrines and mythology from the Jews and Christians and Persians. In Judaism and Zoroastrianism there was a common idea that the world had fallen into an evil condition, that religion had been corrupted, that all men were exceedingly wicked, and that only a supernatural being, who was to come at the end of time, could put all things right ; this being the Jews called the Messiah, and the Persians Sooshyant ; the Jews said he was to be the son of David, and the Persians said he was to be the son of Zoroaster. Muḥammad the Prophet admitted that Jesus Christ was a prophet, and declared him to be the greatest of the prophets of the old dispensation ; but he regarded Him as inferior to the line of prophets of which he himself was the first, and said He would only be the servant,

or vicar, of the supernatural personage who was to come in the last days, and who was to right all things, namely, the **Mahdí**. The word Mahdí means he who is directed (or led) [by God]. According to Muḥammad, the Mahdí was to destroy Antichrist and convert Christians to the religion of Islâm! The Mahdí was to be a descendant of the Prophet through 'Alí, the cousin of Muḥammad, who had given him his daughter Fâṭma to wife.

When the Persians were conquered by the Muḥammadans, they accepted the religion and doctrines of the Prophet, but they adopted the view that his legitimate successor (Khalífa) was his son-in-law 'Alí, and that the first three khalifas, Abu-Bakr, 'Omar, and 'Othman were impostors, who had seized the Khalifate by intrigue. Thus the Muḥammadan world was split up into two parties, the **Sunnites**, or "traditionalists," who acknowledge the first three Khalifs, and the **Shí'ites**, or **Imâmians**, who reject them. 'Alí was declared to be divine by his adherents even during his lifetime, and after he and his sons Ḥasan and Ḥusên had been murdered by the 'Omayyad usurpers, his life and deeds appealed in a remarkable manner to the imagination of the Persians, and, remembering that the Prophet had declared that the Mahdí should spring from his own family, they accepted and promulgated the view that he was to be among the descendants of 'Alí. There have been many who assumed the title "Mahdí," but the first of these was "Muḥammad, the son of the Ḥanafite," *i.e.*, the son of 'Alí by another wife, and he was practically made to adopt it by a cunning man called Mukhtâr. Mahdí after Mahdí appeared in the Muḥammadan world, but when the eleventh Imâm had come to an end, that is to say, had been murdered—the true Mahdí was to be the twelfth—and left no successor, men began to fall into despair.

At the end of the IXth century a schism among the Shí'ites took place, and a large, wealthy body of

men, who called themselves Ismaelites (from Ismâ'il, the son of Ja'fâr), left them; the leader of the new sect was a Persian dentist called 'Obêdallâh, who sent messengers to Arabia and the north of Africa to announce the advent of the Mahdî, *i.e.*, himself. 'Obêdallâh, moreover, declared himself to be a descendant of 'Alî, and with this prestige in 908 he succeeded in founding a dynasty in North Africa, having overthrown the reigning Aghlabite king there. He also founded the city of Mahdîya. In 925 'Obêdallâh attempted to overrun Egypt, but he was defeated, and it was not until 969 that the Fâtîmids succeeded in conquering Egypt, which they did under Jôhar, the general of Mu'izz, the great grandson of 'Obêdallâh, who founded the city of Cairo and assumed the title of Khâlifa. Thus a Mahdî made himself master of nearly all North Africa and of Egypt, and his dynasty ruled the last named country for well nigh 200 years.\* The next great Mahdî was Muḥammad ibn-Tûmurt, of the tribe of Masmûda, and a native of Morocco, whose followers, known by the name of "Almohades," conquered Spain and ruled it during the XIIth century. The idea of the Mahdî still lives in Northern Africa, and without taking into account the Mahdî of the Senûsi (see Wingate, *Mahdiism*, † p. 2 ff.), who always calls himself "Muḥammad al-Mahdî," it is said that at the present time another Mahdî is waiting at Massa in Morocco to declare himself to the world. In 1666 a Mahdî called Sabbatai Zevi made his appearance in Turkey, but he disgraced himself by submitting to become a servant of the Sulṭân Muḥammad IV. Another appeared at Adrianople in 1694, but he was eventually exiled to Lemnos. In 1799 a Mahdî from Tripoli appeared in Egypt, but he was killed in a fight with the French at Damanhûr.

\* A. D. 972-1172.

† On Mahdiism generally, see Querry, *Recueil des lois Chyites*, vol. I.; Gobineau, *Religions*, p. 340 ff.; De Slane, *Ibn-Khaldun*, vol. III., p. 496; Darmesteter, *The Mahdi*, London, 1885.

**Muḥammad Aḥmad**, the Mahdî who in recent years set the Sûdân in a blaze, was born on the Island of Lebâb, which is also called "Gazîrat al-Ashrâf," or "Island of the Nobles," near Ḳaṣr Wâd Nimiri, about 290 miles from Wâdî Ḥalfa, either in 1843 or 1848; his father's name was 'Abd-allâhi, and that of his mother Âmina. Thus Aḥmad's parents bore the same names as those of the Prophet. His family went to Abâ, or Abba, Island, on the White Nile, and he worked at the trade of boat building, after he had left school at Omdurmân. When twelve years of age he knew the Kur'ân by heart, and when twenty-two years old he settled down in the Island of Abba in the White Nile, and meditated there for fifteen years. He lived in a hole in the ground, and fasted and prayed, and his reputation for sanctity spread over the whole country; his followers and disciples increased so fast and in such numbers that at length he declared himself to be the Mahdi. Like his predecessors, he sent forth envoys to all parts to declare his divine mission. In 1881 he and his dervishes cut to pieces 200 soldiers who had been sent to seize him; and a few months later, at the head of 50,000 rebels, he defeated and slew at Gebel Ḳadîr nearly 7,000 Egyptian troops.

These victories gave him a reputation for invincibility, and thousands of men in all parts of the Sûdân could not help believing in his pretensions when they saw city after city fall into his hands. Few now doubted that he was the twelfth and last Imâm, and his adoption of the Shî'ite views, and his calling his followers by the Persian name "Darwish,"\* made men to assume the heavenly character of his work. He professed the religion of the greatest of the Persian mystics, and his astute policy in this respect contributed greatly to his success. On November 5, 1883, he annihilated Hicks Pâshâ's army, which had been led into an ambush in the

\* دَرَوِش, a mendicant monk.

Forest of Shekan by treacherous guides, and Al-'Obèd and the neighbouring country fell into the Mahdî's hands. On December 16 Slatin Pâshâ surrendered to him, and the name of 'Abd al-Kâder having been given to him by the Mahdîists he was sent to Omdurmân. On January 15, 1884, the valuable province of Darfûr became a part of the rebel's kingdom. In February General Gordon arrived in Kharţûm on his fatal mission, having on his way thither, unfortunately, told the Mudîr of Berber and the Ėmir of Matammah that he was going to remove the Egyptian garrisons; this became noised abroad, and many people, when they learned that the Egyptian Government was going to abandon the Sûdân, joined the Mahdî. Thus fate played into the Mahdî's hands. The next city to fall was Berber, Gordon's troops having been defeated on March 16.

On October 23 the Mahdî arrived in Omdurmân, being well aware of Gordon's desperate condition through the correspondence which had been captured in the steamer *Abbas*. This unfortunate steamer was wrecked on the Fourth Cataract, and Colonel Stewart was betrayed and murdered there; all letters and papers found in the baggage were sent to the Mahdî. On Sunday night, January 25, the Mahdî attacked Kharţûm and entered the town, and a little before sunrise on the Monday General Gordon was murdered; and in a few days 50,000 Dervishes looted the town and destroyed 10,000 men, women, and children. As a proof of the admiration for General Gordon felt by even his bitterest foes, it is sufficient to quote a common saying in the Sûdân, "Had Gordon been one of us, he would have been a perfect man." After the capture of Kharţûm, no one doubted the divine mission of the Mahdî, and his word and power became absolute.

He now gave himself up to a life of ease and luxury. He who had professed himself satisfied with *one* coarse garment, and had lived in a hole in the ground, and slept upon a straw



mat, and fasted and well-nigh starved himself, now dressed himself in shirts and trousers of silk and in the daintiest fabrics of the East, and lived in a large, fine house, and slept upon the best bed that Khartûm could produce, and ate dainties and drank immoderately. Father Ohrwalder tells us that he had his clothes perfumed before he put them on, and that his wives anointed his body with the expensive unguent called "Sandalia,"\* musk, and the oil of roses. He had four lawful wives, and an unlimited number of concubines, among whom were representatives from almost every tribe in the Sûdân; with these were a number of little Turkish girls of eight years of age, for the Mahdi's sensuality spared no one. He would recline in his house on a splendid carpet, with his head on a pillow of gold brocade, with as many as thirty women in attendance upon him; some would fan him with great ostrich feathers, others would rub his hands and feet as he slept, and 'Aisha, his chief wife, would cover his head and neck with loving embraces. His blessing was sought for by tens of thousands of men and women, and the earth touched by his foot was held to be holy. His life of ease, however, was his undoing, and a few months after the fall of Khartûm he became ill, and his disease progressed with such rapidity that he died on June 22, 1885, some say of heart disease, others of poison. When the Mahdi died his sway was absolute over about 2,000,000 square miles of north-east Africa, and his dominions reached from the Baħr al-Ghazāl to Wâdi Ĥalfa, and from Darfûr to the Red Sea.

The Mahdi was a tall, broad-shouldered man, strongly built, and of a light brown colour; his head was large, and he wore a black beard. His eyes were black and sparkling, his nose and mouth were well shaped, and he had a V-shaped aperture called the *falga*, between his two front

\* Its chief ingredient is sandal-wood oil, to the odour of which many potent qualities are attributed.

teeth which is always regarded as a sign of good luck in the Sûdân ; on each cheek were the three slits seen on faces everywhere in the Sûdân.

The Mahdî's successor was Sayyid 'Abd-Allahi, the son of Muḥammad at-Taki, a member of the Taaisha section of the Baḳḳâra tribe, and he was a native of the south-western part of Darfûr ; he is better known, however, as the **Khalifa**, which he was specially appointed to be by the Mahdî. As brief notices of the defeats of his generals and of his own defeat and death are given elsewhere (see p. 94 ff.), they need not appear here. He is described by Slatin Pâshâ as having been a powerfully built man of a suspicious, resolute, cruel, tyrannical, vain disposition, hasty in temper, and unscrupulous in action. His belief in his own powers was unbounded, and he took the credit for everything that succeeded. He had four legal wives and a large number of concubines, who were kept under the charge of a free woman ; at intervals he held a sort of review of all his ladies, and dismissed numbers of them as presents to his friends. His chief wife was called Sahra, with whom he quarrelled on the subject of food ; she wished him to keep to the kind of food which he ate in his early days, and he wished to indulge in Egyptian and Turkish dishes. Twice he gave her letters of separation, and twice he revoked them. A detailed sketch of his life is given by Slatin Pâshâ in his *Fire and Sword*, p. 514 ff. ; and the horrors of his rule are graphically described by Father Ohrwalder in *Ten Years' Captivity* (14th edition), p. 455 ff.

**Birth, Marriage, and Death** among the Muḥamadans. When a child is born, the call to prayer must be pronounced in his right ear by a male as soon as possible, for only by this can the child be preserved from the influence of the evil spirits. The father names the boy, and the mother the girl, and no ceremony takes place at

the naming of children. A surname is often added indicating relationship, or a title of honour, or the origin, family, birthplace, sect, or trade; a surname of any kind usually follows the proper name. When about two years old a boy's head is shaved, but two tufts of hair are left, one on the crown and another on the forehead; girls' heads are rarely shaved. Young children of well-to-do people are often dressed like those of beggars, and their faces are rarely washed, because the parents fear lest the **Evil Eye** be cast upon them.

Boys\* are circumcised at the age of five or six years, and the ceremony is usually made an occasion of joyful display. The boy is dressed as a girl and wears a red turban, and he rides a horse and frequently covers part of his face, with the idea of warding off the glance of the Evil Eye. The barber's servant, who carries his master's sign (*i.e.*, the *haml*, which is a wooden case, with four short legs, ornamented with pieces of looking glass, and embossed brass), and a few musicians walk in front of the house. In purely Muhammadan schools the education of boys is very simple; they learn to declare the unity of God and their belief in Muhammad as His Prophet, to hate Christians, to read parts or the whole of the *Qur'ân*, the ninety-nine Beautiful Names of God, and sometimes they learn writing and arithmetic. In learning the *Qur'ân*, the beautiful introductory chapter (*Fâtihah*) is first committed to memory, then the last chapter, then the last but one, and so on backwards until the second is reached; the reason of this being that the chapters successively decrease in length from the second to the last. Girls used to learn to read and write but rarely, and very few even learnt to say their prayers. Certain fanatical Muhammadans will hardly allow girls or women to touch the *Qur'ân*, and on the borders of

\* Strabo remarks, τὰ γεννώμενα παιδιά καὶ τὸ περιτέμνειν καὶ τὰ θήλια ἐκτέμνειν; Bk. xvii., 2, § 4, Didot's edition, p. 699.

Persia the writer has bought manuscripts of the book from widows who had wrapped them in cloth and buried them under their houses, because they regarded them as too sacred for them to handle.

**Marriage.** Among the Muḥammadans it is thought to be the duty of every man possessing sufficient means to marry. Girls are betrothed at the age of seven or eight years, a few are married at ten, but many not until twelve or thirteen ; few remain unmarried after the age of sixteen. Marriages are arranged by a go-between, the deputy of the bride, and by the relatives of the parties, and as long as the girl is quite a child, her parents may betroth her to whom they please. The amount of the dowry varies from £10 to £50, according to the position of the parties, and the dowry of a widow, or divorced woman, is less than that of a maiden. Two-thirds of the dowry are paid immediately before the marriage contract is made, and the remaining third is held in reserve by the bridegroom to be paid to the wife in the event of his divorcing her against her consent, or of his own death. The marriage takes place in the evening about eight or ten days after the contract has been made, and the day usually chosen is Thursday or Sunday. On the Wednesday or Saturday the bride is conducted to the bath, and is accompanied by her friends and relatives, and musicians ; she walks under a canopy of silk, which is open in front, but she herself is covered with a Kashmīr shawl of some bright colour. After the bath she returns to her house, and that evening the nails of her hands and feet are stained yellow with henna.

The same evening the bridegroom entertains his friends lavishly, and the next day the bride goes in state to his house, and partakes of a meal. At sunset the bridegroom goes to the bath, and a few hours later to the mosque, after which he is escorted to his house by friends and relatives, bearing lamps, and by musicians.

Marriage ceremonies may be elaborate or simple, according to the taste or position of the bride or bridegroom, and if a woman merely says to a man who wishes to marry her, "I give myself to thee," even without the presence of witnesses, she becomes his legal wife. Usually a man in Egypt prefers to marry a girl who has neither mother nor any female relative. A part of the house is specially reserved (*ḥarīm*) for women, *i.e.*, wife or wives, daughters, and female slaves, so that these may not be seen by the male servants and strange men unless properly veiled. A Muḥammadan may possess four wives and a number of female slaves, and he may rid himself of a wife by merely saying, "Thou art divorced." He may divorce a wife twice, and each time receive her back without further ceremony, but he cannot legally take her back again after a third divorce until she has been married to and divorced by another man; a triple divorce may be conveyed in a single sentence.

Mr. Lane (*Modern Egyptians*, vol. I., p. 231), commenting on the depraving effects of divorce upon the sexes, says that many men, in a period of ten years, have married twenty or thirty wives, and that women not far advanced in age have been known to be wives to a dozen or more men successively. The abuse of divorce among the lower classes in Egypt is perhaps the greatest curse of the country, and its mental, moral, and physical effects are terrible.

**Death.** As soon as a man dies, the women begin to lament loudly, and often professional wailing women are sent for to beat their tambourines and utter cries of grief; the relatives join them in their cries, and with dishevelled hair beat their faces and rend their garments. If a man dies in the morning he is buried before night, but if he dies in the afternoon or later he is not buried until the next day. The body is carefully washed and sprinkled with rose water, etc., the eyes are closed, the jaw is bound up, the ankles are tied together, the hands are placed on the breast, and

the ears and nostrils are stopped with cotton. The style and quality of the cere-cloths vary with the position and means of the deceased ; when dressed, the body is laid upon a bier and covered with a Kashmir shawl. The funeral procession is composed of six poor men, mostly blind, who walk slowly and chant, "There is no god but God, and Muḥammad is the Apostle of God. God bless and save him !" Next come the male friends and relatives of the deceased ; then two or more dervishes, with the flags of the sect to which they belong ; then three or four school-boys, one of whom carries upon a palm-stick desk a copy of the *Ḳur'ân* covered with a cloth, singing a poem on the events of the Last Day, the Judgment, etc. Next comes the bier, borne head-foremost, and then the female mourners ; the bier is carried by friends in relays of four into a mosque, and is set down in the place of prayer, with the right side towards Mecca ; both men and women from the procession enter the mosque, and prayers are then said ascribing majesty to God, and beseeching mercy for the dead.

In the longest prayer the leader of prayer says :—

"O God, verily this is thy servant, and the son of thy servant : he hath departed from the repose of the world, and from its amplitude, and from whatever he loved, and from those by whom he was loved in it, to the darkness of the grave, and to what he experienceth. He did testify that there is no deity but Thou alone ; that Thou hast no companion ; and that Muḥammad is Thy servant and Thine Apostle ; and that Thou art all-knowing respecting him. O God, he hath gone to abide with Thee, and Thou art the best with whom to abide. He hath become in need of Thy mercy, and Thou hast no need of his punishment. We have come to Thee supplicating that we may intercede for him. O God, if he were a doer of good, over-reckon his good deeds ; and if he were an evil-doer, pass over his evil-doings ; and of Thy mercy grant that he may experience Thine acceptance ; and spare him the trial of the grave and its torment ; and make his grave wide to him ; and keep back the earth from his sides ; and of Thy mercy grant that he may experience security from Thy torment, until Thou send him safely to Thy Paradise, O Thou most merciful of those who show mercy." (Lane's Translation.)



After the other prayers have been said, the leader in prayer, addressing those present, says, "Give your testimony respecting him," and they reply, "He was of the virtuous." The bier is then taken up, and the procession re-forms in the same order as before, and the body is taken to the grave. In the case of well-to-do people the grave is an oblong brick vault, which is sufficiently high to allow the deceased to sit upright when being examined by the two angels Munkar and Nakîr; over the vault a low, oblong monument is built, having an upright stone at the head and foot. On the stone at the head are inscribed the name of the deceased, the date of death, and a verse from the *Qur'ân*. The body is taken from the bier, its bandages are untied, and it is then laid in the vault on its right side with the face towards Mecca; a little earth is gently laid upon the body, and the vault is closed.

Now the pious Muhammadans have imagined it to be possible for the deceased to forget what he ought to say when the angels Munkar and Nakîr come to examine him, therefore, in many cases, an instructor of the dead takes his seat near the tomb after the body has been laid therein, and tells the deceased what questions he will be asked and what answers he is to make. After the burial, food and drink are distributed among the poor, who come in large numbers to the burial of a man of means and position. The soul is thought to remain with the body on the night of burial, and afterwards to depart to its appointed place to await the day of doom. Men do not wear mourning in any case, but women dye their garments blue with indigo as a sign of grief for everyone except an old man; they also leave their hair unplaited, and omit to put on certain of their ornaments.

The **Fâtiḥah**.—As mention has been made above of the *Fâtiḥah*, the opening chapter of the *Qur'ân*, a version of it is here given:—"In the Name of God, the Merciful, the

Gracious. Praise be unto God, the Lord of the worlds, the Merciful, the Gracious, the Ruler of the day of judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious, upon whom there is no wrath, and who have not erred." It is to the Muḥammadans what the Lord's Prayer is to Christians.

The **Call to Prayer**, which is usually sung from the gallery of the minaret (Arab. *manârah*) by the mueḏḏîn of the mosque, is as follows:—"God is great. God is great. God is great. God is great. I bear witness that there is no god but God. I bear witness that there is no god but God. I bear witness that Muḥammad is the Apostle of God. I bear witness that Muḥammad is the Apostle of God. Come to prayer. Come to prayer. Come to service. Come to service. God is great. God is great. There is no god but God." At certain large mosques two other calls to prayer are cried during the night, the first a little after midnight, and the second about an hour before daybreak.

Mr. Lane's renderings of these "calls" are as follows:—

I. "There is no deity but God, there is no deity but God, there is no deity but God alone. He hath no companion; to Him belongeth the dominion; and to Him belongeth praise. He giveth life, and causeth death; and He is living, and shall never die. In His hand is blessing [*or*, good]; and He is almighty. There is no deity but God, there is no deity but God, there is no deity but God, and we will not worship any beside Him, serving Him with sincerity of religion, though the infidels be averse [thereto]. There is no deity but God. Moḥammad is the most noble of the creation in the sight of God. Moḥammad is the best prophet that hath been sent, and a lord by whom his companions became lords; comely; liberal of gifts; perfect; pleasant to the taste; sweet; soft to the throat [*or*, to be drunk]. Pardon, O Lord, Thy servant and Thy poor dependant, the endower of this place, and him who watcheth it with goodness and beneficence, and its neighbours, and those who frequent it at the times of prayers and good acts, O Thou Bountiful:—O Lord, O Lord, O Lord. Thou art He Who ceaseth not to be distinguished by mercy; Thou art liberal of Thy clemency towards the rebellious; and protectest

him ; and concealest what is foul ; and makest manifest every virtuous action ; and Thou bestowest Thy beneficence upon thy servant, and comfortest him, O Thou Bountiful :—O Lord, O Lord, O Lord. My sins, when I think upon them, [I see to be] many ; but the mercy of my Lord is more abundant than are my sins ; I am not solicitous on account of good that I have done ; but for the mercy of God I am most solicitous. Extolled be the Everlasting. He hath no companion in His great dominion. His perfection [I extol] : exalted be His name : [I extol] the perfection of God.”

II. “[I extol] the perfection of God, the Existing for ever and ever. [I extol] the perfection of God, the Existing for ever and ever. [I extol] the perfection of God, the Existing for ever and ever, the perfection of God, the Desired, the Existing, the Single, the Supreme : the perfection of God, the One, the Sole : the perfection of Him Who taketh to Himself, in His great dominion, neither female companion, nor male partner, nor any like unto Him, nor any that is disobedient, nor any deputy, nor any equal, nor any offspring. His perfection [be extolled] : and exalted be His name. He is a Deity Who knew what hath been before it was, and called into existence what hath been ; and He is now existing as He was [at the first]. His perfection [be extolled] : and exalted be His name. He is a Deity unto Whom there is none like existing. There is none like unto God, the Bountiful, existing. There is none like unto God, the Clement, existing. There is none like unto God, the Great, existing. There is none like unto God, the Great, existing. And there is no deity but Thou, O our Lord, to be worshipped, and to be praised, and to be desired, and to be glorified. [I extol] the perfection of Him Who created all creatures, and numbered them, and distributed their sustenance, and decreed the terms of the lives of His servants ; and our Lord, the Bountiful, the Clement, the Great, forgetteth not one of them. [I extol] the perfection of Him, Who, of His power and greatness, caused the pure water to flow from the solid stone, the mass of rock : the perfection of Him Who spake with our Lord Moosa [*or*, Moses] upon the mountain ; whereupon the mountain was reduced to dust, through dread of God, Whose name be exalted, the One, the Solc. There is no deity but God. He is a just Judge. [I extol] the perfection of the First. Blessing and peace be on thee, O comely of countenance : O Apostle of God. Blessing and peace be on thee, O first of the creatures of God, and seal of the apostles of God. Blessing and peace be on thee, O thou Prophet ; on thee and on thy Family, and all thy Companions. God is most Great, God is most Great,

God is most Great, God is most Great. I testify that there is no deity but God. I testify that there is no deity but God. I testify that Moḥammad is God's Apostle. I testify that Moḥammad is God's Apostle. Come to prayer. Come to prayer. Come to security. Come to security. God is most Great. God is most Great. There is no deity but God. O God, bless and save and still beatify the beatified Prophet, our lord Moḥammad. And may God, Whose name be blessed and exalted, be well pleased with thee, O our lord El-Ḥasan, and with thee, O our lord El-Ḥoseyn, and with thee, O Aboo Farrag, O Sheykh of the Arabs, and with all the favourites of God. Amen."

**Muḥammadan Calendar.**—The Muḥammadans reckon their era from the 16th of July, \* 622, *i.e.*, the day of the Flight (*al-Hijra*) of the Prophet from Mecca to Madīna. Their year is lunar, and always consists of twelve lunar months, beginning with the approximate new moon, without any intercalation to keep them in the same season with respect to the sun, so that they retrograde through all the seasons in about  $32\frac{1}{2}$  years. Their years are divided into cycles of 30 years, 19 of which contain 354 days, and the other 11 are intercalary years, having an extra day added to the last month. The mean length of the year is 354 days 8 hours 48 minutes; a mean lunation = 29 days 12 hours 44 minutes; the difference between a mean lunation and an astronomical lunation will amount to a day in about 2,400 years. For the names of the months see p. 244.

### Muḥammadan Weights and Measures:—

Pik or Dirâ' (of the country) = 24 kırrâṭ (plur. ḳarârîṭ)  
= 22·83 inch = ·585 metre.†

Pik (Turkish and Indian) = 25·88 inches = 65·82 centimetres, and 2 feet 2 inches or ·66 metre respectively.

\* The true date, according to Caussin de Perceval, is June 20, A.D. 622.

† The Sūdān Dirâ' =  $22\frac{1}{2}$  in. or 57 centimetres.

Pik (used in building), 29·53 inches = ·75 metre.

Kadam = 1 foot.

Bûsa = 1 inch.

Çaşabah = 11 feet 8 inches = 3·55 metre.

Square Pik (used in building) = 6·43 square feet =  
562 square metres.

Cubic Pik (used in building) = 14·90 cubic feet = ·42  
cubic metre.

Square çaşabah = 13·04 square yards = 12·60 square  
metres.

Sâ'a (*literally*, hour), like malağa, a march, any distance  
between  $2\frac{1}{2}$  and  $4\frac{1}{2}$  miles. Very old measures of  
length are :—*Fitr*, the space between the thumb and  
first finger when extended ; *Shibr*, the space between  
the thumb and little finger when extended, *i.e.*, a  
span ; the *Çabdah*, the measure of a man's fist with  
the thumb erect.

Çamğah, grain of wheat =  $\frac{3}{4}$  grain.

Ĥabbah, grain of barley = 1 grain.

Çirrât, *i.e.*, carat = 3 grains (Troy).

Dirham = 16 çirrât = 48·15 grains (Troy) = ·11 ounce  
= 3·12 grammes. 9 dirhams = 1 ounce nearly.

Mithkâl =  $1\frac{1}{2}$  dirhams = 24 çirrât = 72·22 grains  
(Troy) = 4·68 grammes

Uķiya = 12 dirhams = 1·32 ounces = ·066 pint =  
= 37·44 grammes.

Roļ = 12 uķiya = 144 dirhams = ·99 pound = 450  
grammes = ·79 pint.

Uķğa = 400 dirhams = 2·77 roļs = 2·19 pints = 2·75  
pounds = 1·25 kilogrammes.

ÇanĤâr = 100 roļs = 36 oķğa = 99·05 pounds =  
44·93 kilogrammes.

Ardeb = 3  $\text{\textasciixchar"0060}$ antars = 43'95 gallons = 5'49 bushels =  
 198 litres = 300 pounds = 108 o $\mathring{q}$ ka. The ardeb  
 = 6 wêba = 12 kila = 24 rub'a = 48 malva = 96  
 kada.

1 ardeb of wheat = 150 kilos, 333'3 rotl.

1 „ dhurra = 135 „ 300 „

1 „ barley = 120 „ 266'6 „

1 „ beans = 155 „ 344'5 „

1 „ lentils = 132 „ 293'3 „

1 „ hemp = 270 „

1 „ sesame = 270 „





## LOWER EGYPT.

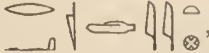
### ALEXANDRIA.

The **population** of the municipality of Alexandria increased by 50,243 persons, or 15·7 per cent., between 1897 and 1907; in 1897 it was 319,766. The receipts of the municipality in 1907 amounted to £E.252,919, and the surplus was £E.41,838. In 1908 the receipts were £E.257,652, and the surplus £E.4,733. At the present time (1909) important works in connection with the east harbour and the drainage of the town are being carried out. The **Imports** into Alexandria from Great Britain and British Possessions amounted to :

In 1905	...	...	...	£E.7,205,865
In 1906	...	...	...	£E.8,082,010
In 1907	...	...	...	£E.8,680,113

And the **Exports** from Alexandria amounted to :

In 1905	...	...	...	£E.10,514,254
In 1906	...	...	...	£E.13,292,603
In 1907	...	...	...	£E.15,157,494

Alexandria was founded B.C. 332 by Alexander the Great, who began to build his city on the little town of Rakoti, in Egyptian Râqetî , just opposite to the island of Pharos. King Ptolemy I. Soter made this city his capital: and having founded the famous library and museum, he tried to induce the most learned men of his day to live there. His son and successor Ptolemy II. Philadelphus continued the wise policy of his father, and Alexandria became famous as a seat of learning. The keeper of the museum during the reign of Ptolemy III. Euergetes I. was Aristophanes of Byzantium. During the siege of

the city by the Romans in the time of Cæsar, B.C. 48, the library of the museum was burnt; but Antony afterwards gave Cleopatra a large collection of manuscripts which formed the nucleus of a second library.\* In the early centuries of our era the people of Alexandria quarrelled perpetually among themselves,† the subjects of dispute being matters connected with Jews and religious questions. St. Mark is said to have preached the Gospel here. Meanwhile the prosperity of the town declined and the treasury became empty.

Alexandria was captured by Chosroes (A.D. 619), and by 'Amr ibn el-Âṣi, a general of 'Omar, A.D. 641. The decline of Alexandria went on steadily, until it became in the Middle Ages little more, comparatively, than a moderate sized sea-port town, with a population of some thousands of people. In the last century a little of its prosperity was restored by Muḥammad 'Ali, who in 1819 built the Maḥmûdiyah canal to bring fresh water to the town from the Rosetta arm of the Nile. Its population to-day is about 370,000, and includes large and wealthy colonies of Jews and Greeks.

\* This collection numbered 200,000 MSS., and formed the famous Pergamenian library founded by Eumenes II., king of Pergamus, B.C. 197.

† “. . . . the Alexandrian rabble took on the slightest pretext to stones and to cudgels. In street uproar, says an authority, himself Alexandrian, the Egyptians are before all others; the smallest spark suffices here to kindle a tumult. On account of neglected visits, on account of the confiscation of spoiled provisions, on account of exclusion from a bathing establishment, on account of a dispute between the slave of an Alexandrian of rank and a Roman foot-soldier as to the value or non-value of their respective slippers, the legions were under the necessity of charging among the citizens of Alexandria . . . . In these riots the Greeks acted as instigators . . . . but in the further course of the matter the spite and savageness of the Egyptian proper came into the conflict. The Syrians were cowardly, and as soldiers the Egyptians were so too; but in a street tumult they were able to develop a courage worthy of a better cause.” Mommsen. *Provinces of the Roman Empire*, Vol. II., p. 265.

The Christians were persecuted at Alexandria with great severity by Decius (A.D. 250), by Valerianus (A.D. 257), and by Diocletian (A.D. 304). For a large number of years the city was disturbed by the fierce discussions on religious dogmas between Arius and Athanasius, George of Cappadocia and Athanasius, the Anthropomorphists and their opponents, and Cyril and Nestorius. The Christian sects supported their views by violence, and the ordinary heathen population of the town rebelled whenever they could find a favourable opportunity.

The **Lighthouse** or **Pharos**, one of the seven wonders of the world, was built by Sostratus of Cnidus for Ptolemy Philadelphus, and is said to have been about 600 feet high. All traces of this wonderful building have now disappeared. The embankment or causeway called the **Heptastadium\*** (from its length of seven stades) was made either by Ptolemy Philadelphus or his father Ptolemy Soter; it divided the harbour into two parts. The eastern port is only used by native craft, on account of its sandy shoals; the western port is the Eunostos Harbour, which at present is protected by a breakwater about one mile and three-quarters long. The **Museum** and **Library of Alexandria** were founded by Ptolemy I., and greatly enlarged by his son Ptolemy Philadelphus. When this latter king died the library was said to contain 100,000 manuscripts. These were classified, arranged, and labelled by Callimachus; when it was burnt down in the time of Julius Cæsar, it is thought that more than 750,000 works were lost. Copies of works of importance were made at the expense of the State, and it is stated that every book which came into the city was seized and kept, and that a copy only of it was returned to the owner. Antony handed over to Cleopatra about 200,000 manuscripts (the Pergamenian Library), and these were made the

\* The Heptastadium joined the ancient town and the Island of Pharos; a large part of the modern town is built upon it.

foundation of a second library. Among the famous men who lived and studied in this library were Eratosthenes, Strabo, Hipparchus, Archimedes, and Euclid. The **Serapeum** was built by Ptolemy Soter, and was intended to hold the statue of a god from Sinope, which was called by the Egyptians 'Āsar Ḥāpi,' or Serapis. It stood close by Rakoti to the east of Alexandria near 'Pompey's Pillar,' and is said to have been one of the most beautiful buildings in the world; it was filled with remarkable statues and other works of art. It was destroyed by the Christian fanatic Theophilus,\* Patriarch of Alexandria, during the reign of Theodosius II. The **Library** of the Serapeum is said to have contained about 300,000 manuscripts, and to have been burnt by 'Amr ibn el-Āṣi at the command of the Khalif 'Omar, A.D. 641; these were declared to be sufficiently numerous to heat the public baths of Alexandria for six months.† There is little doubt however, that this Library was

\* ". . . the perpetual enemy of peace and virtue; a bold, bad man, whose hands were alternately polluted with gold and with blood." Gibbon, *Decline*, Chap. xxvii.)

† "The spirit of Amrou ('Amr ibn el-Āṣi) was more curious and liberal than that of his brethren, and in his leisure hours the Arabian chief was pleased with the conversation of John, the last disciple of Ammonius, who derived the surname of *Philoponus* from his laborious studies of grammar and philosophy. Emboldened by this familiar intercourse, Philoponus presumed to solicit a gift, inestimable in his opinion, contemptible in that of the Barbarians: the royal library, which alone, among the spoils of Alexandria, had not been appropriated by the visit and the seal of the conqueror. Amrou 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 well-known answer of Omar was 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.' The sentence was executed with blind obedience: the volumes of paper or parchment were distributed to the 4,000 baths of the city; and such was their incredible multitude that six months were barely sufficient for the consumption of this precious fuel." (Gibbon, *Decline and Fall*,

destroyed when the Christians battered the image of Serapis to pieces. The **Sôma** formed a part of the Cæsareum, and contained the bodies of Alexander the Great and the Ptolemies, his successors. The **Theatre**, which faced the island of Antirhodus, the Sôma, and the Museum and Library, all stood in the royal buildings in the Bruchium quarter of the town, between Lochias and the Heptastadium. The stone sarcophagus (now in the British Museum, No. 10), which was thought to have belonged to Alexander the Great, was made for Nectanebus I., the first king of the XXXth dynasty, B.C. 378. The **Paneum**, or temple of Pan, is probably represented by the modern Kôm al-Dikḳ. The **Jews' Quarter** lay between the sea and the street, to the east of Lochias. The **Necropolis** was situated at the west of the city. The **Gymnasium** stood a little to the east of the **Paneum**, on the south side of the street which ends, on the east, in the Canopic Gate.

**Pompey's Pillar** was erected by Pompey, a Roman prefect, in honour of Diocletian, about the year 302.\* It is made of granite brought from Aswân; the shaft is about 70 feet, and the whole monument, including its pedestal, is rather less than 100 feet high. The fragments

chap. li.) The chief authority for this statement is Bar-Hebraeus (born A.D. 1226, died at Marâghah in Âdhôrâbâljân, July 30th, 1286), and it has been repeated by several Arabic writers; it must, however, have been current in an unwritten form for centuries. Both Gibbon and Renaudot thought the story incredible, and their opinion is shared by some modern scholars. Gibbon appears to have thought, and rightly, that the *second* Alexandrian library was pillaged or destroyed when Theophilus, Patriarch of Alexandria, destroyed the image of Serapis. On the other hand, it seems difficult to believe that there is not some foundation for the tradition of the burning of the Serapeum Library as reported by Bar-Hebraeus. See the additional notes in Gibbon, ed. Smith, Vol. III., p. 419, and Vol. VI., p. 338.

\* The Greek inscription recording this fact is published in Boeckh, *Corpus Inscriptionum Græcarum*, t. iii., p. 329, where it is also thus restored: Ἐὐσεβίου τοῦ ἁγίου πατρὸς Ἀλεξανδρείας, ἡγουμένου τοῦ ἁγίου πνεύματος, ἡμετέρας ἀποστολῆς, ἐπιφανῶς ἐκείνου τοῦ ἀνομήτου βασιλέως, ἡμετέρας ἀποστολῆς, ἐπιφανῶς ἐκείνου τοῦ ἀνομήτου βασιλέως, ἡμετέρας ἀποστολῆς, ἐπιφανῶς ἐκείνου τοῦ ἀνομήτου βασιλέως. . . . .

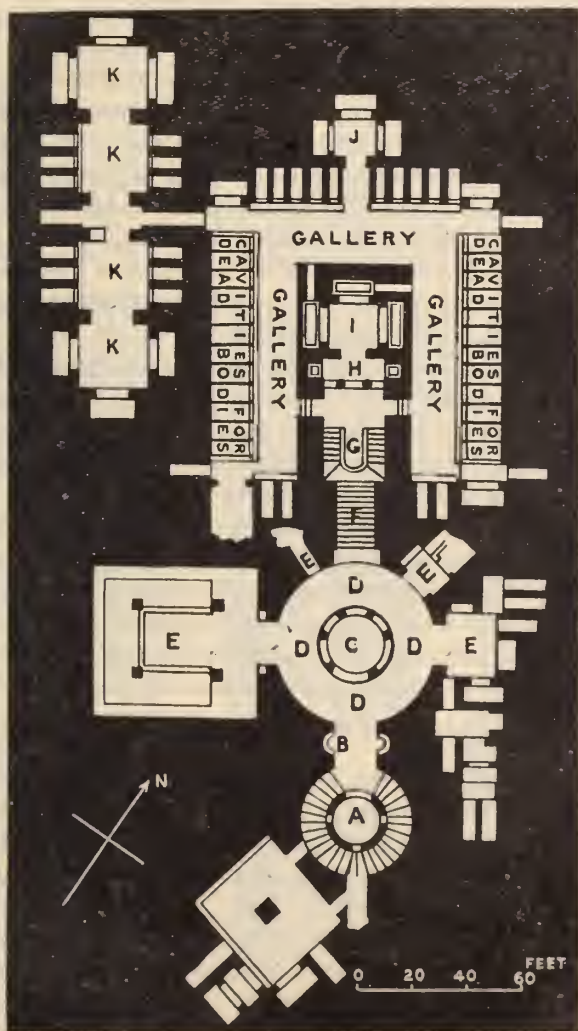
of the columns which lie around the base of this pillar are thought to have belonged to the Serapeum.

Some years ago there were to be seen in Alexandria the two famous granite obelisks called **Cleopatra's Needles**. They were brought from Heliopolis during the reign of the Roman Emperor Augustus, and set up before the Temple of Cæsar. Until quite lately one of them remained upright; the other had fallen. They are both made of Aswân granite; one measures 67 feet in height, the other  $68\frac{1}{2}$  feet; the diameter of each is about  $7\frac{1}{2}$  feet. The larger obelisk was given by Muḥammad 'Ali to the English early in the last century, but it was not removed until 1877, when it was transported to England at the expense of Sir Erasmus Wilson, and it now stands on the Thames Embankment. The smaller obelisk was taken to New York a few years later. The inscriptions show that both were made during the reign of Thothmes III., about B.C. 1550, and that Rameses II., who lived about 250 years later, added lines of inscriptions recording his titles of honour and greatness.


The **Catacombs**, which were built early in the fourth century of our era, are on the coast near the harbour and on the coast near the new port.

In the year 1900 a magnificent tomb of the Roman period was discovered at **Kôm ash-Shuḳâfa**, near Pompey's Pillar, in the quarry at this place, by some workmen, and thanks to the exertions of Dr. Botti, the Director of the Museum at Alexandria, this extremely interesting monument has been preserved in the state in which it was found. The tomb is divided into three stages, which descend into the living rock. It is entered by means of a circular staircase (A), which has been more or less restored, and when the visitor has passed through a narrow way with a semi-circular recess (B) on each side, he arrives at a large rotunda (C) with a circular gallery (DDDD), out of which open a series of chambers (EEEE) which appear to have been dedicated







A Circular staircase (entrance). B Corridor with semi-circular recesses. C Rotunda. D Circular gallery. F Staircase to second stage. G Entrance to third stage. H Ante-chamber. I Funeral chamber. J Sarcophagus chamber. K Funeral chambers with cavities for dead bodies.

to the worship of the dead. On the right the two chambers contain niches and sarcophagi; on the left is a large rectangular chamber, the roof of which is supported by four pillars, and it contains three tables hewn out of the solid rock, which were used for festival purposes by the relatives and friends of the dead who assembled there at certain times during the year. From the circular gallery a staircase leads to the second stage of the tomb, which contains the chief sarcophagus chamber; but a little way down it forks, and passes round the entrance (G) to the third or lowest stage of the tomb. The ante-chamber (H) of the tomb, or pronaos, contains two Egyptian columns which support a cornice ornamented with the winged solar disk, hawks, etc., in relief. In each of the side walls of the chamber is a niche, in the form of an Egyptian pylon; that on the right contains the statue of a man, that on the left the statue of a woman. It has been thought that these niches are ancient openings in the walls which were closed up for the purpose of receiving the statues. The door of the actual funeral chamber (I) is ornamented with the winged solar disk, and a cornice of uræi; on each side of the door, on a pylon-shaped pedestal, is a large serpent wearing the double crown , and with each are the caduceus of Hermes, and the thyrsus of Dionysos. These serpents are probably intended to represent the goddesses Uatchet and Nekhebet. Above each serpent is a circular shield with a Gorgon's head. The roof of the funeral chamber is vaulted, and the stone is of the colour of old gold; at each corner is a pilaster with a composite capital. In each of the three sides is a niche containing a sarcophagus, which is hewn out of the solid rock; the fronts of the three sarcophagi are ornamented with festoons of vine leaves and bunches of grapes, the heads of bulls, heads of Medusa, etc. Curiously enough, no one seems to have been laid in them. In



THE PRONAOS AND ENTRANCE TO THE FUNERAL CHAMBER.

the principal relief of the right niche we see the figure of a king, or prince, wearing the crowns of the South and North, making an offering of a deep collar or breastplate to the Apis Bull, which stands on a pylon-shaped pedestal, and has a disk between its horns; behind Apis stands Isis with a solar disk encircled by a uræus upon her head, and holding in her right hand the feather of Maât. The walls of the niches are ornamented with figures of Egyptian gods, and in the central niche is a scene in which the mummy of the deceased is represented lying upon its bier. The bier has the usual form , but above the lion's head is the Atef crown of Osiris, and at the feet is the feather of Maât. By the side of the bier stands Anubis, with the solar disk and uræi  on his head; at the head of the bier stands Thoth, and at the feet is Horus, and under the bier are vases containing the intestines of the deceased dedicated to Qebhsennuf (hawk-headed), Kesthâ (human-headed), and Hâpi (ape-headed). To the right and left of the door are figures of:—1. Anubis, standing upright, in human form, jackal-headed, with a solar disk on his head; his right hand rests upon the edge of a shield which stands on the ground by his side, and in his left he clasps a spear. Round his neck and shoulder hangs a belt from which is suspended a short sword. 2. Set (?), in the form of a human body with arms and hands of a man, and the head and tail of a crocodile; in his right hand he clasps a spear, and in the left the end of a cloak.

Round the funeral chamber in which these reliefs occur, on three sides, is a comparatively spacious gallery, in the walls of which are hollowed-out cavities, each large enough to hold three dead bodies; there are traces of names of those who were buried in them. At the north-west corner of this gallery is a corridor which leads into four other chambers, two of which have in them niches for sarcophagi, and two are

provided with cavities wherein bodies might be laid on stone slabs at intervals, one above the other. We have already mentioned a third stage of the tomb, which was approached by an entrance situated just below the place where the staircase leading from the first to the second stage forked; this is now filled with water, and cannot be investigated. The tomb is the most interesting of all the tombs of the Roman period which have been found in Alexandria, and is very instructive. It is, unfortunately, impossible to assign an exact date to it, but it was probably built in the first century B.C. or the first century A.D. The name of the man for whom it was built is unknown, but it is clear that he was of high rank, and there is no doubt that his religion was *au fond* Egyptian. The artistic treatment of the figures of the gods, and of the walls, pillars, etc., exhibits strong Roman influence, and the mixture of the two styles of funereal art is better illustrated in this tomb than in any other of the period to which it belongs. It is hard to explain why the sarcophagi in the niches of the main funeral chamber have not been occupied by the people for whom they were intended, and it is difficult to understand why others were made in other chambers of the tomb whilst these remained empty. It would appear that the tomb was made for the head of a large and powerful family, the members of which respected the places that had been left for certain members of it, and judging from the amount of space for burial which was actually occupied, we are justified in thinking that the tomb was used as a private mausoleum for about 150 or 200 years.

The **Walls** of the city were built by Muḥammad 'Ali, and appear to have been laid upon the foundation of ancient walls.

On the south side of Alexandria lies **Lake Mareotis**, which in ancient days was fed by canals running from the Nile. During the Middle Ages the lake nearly dried up, and the land which became available for building purposes in



consequence was speedily covered with villages. In the year 1801, the English dug a canal across the neck of land between the lake and the sea, and flooded the whole district thus occupied. During the last few years an attempt has been made to pump the water out, and now the lake is nearly dry.

Among archæologists of all nationalities for some years past the conviction has been growing that systematic excavations should be undertaken at Alexandria: it was felt that but little of a serious nature had been done, and that unless work were begun soon the few sites available for excavation would be built over, and that the chance of the discovery either of new information or "finds" would be lost for ever. As it is, building operations have advanced with extraordinary rapidity, and what the builder leaves the sea claims. There seems little chance of discovering any portions of the great libraries which flourished at Alexandria in its palmy days, and there is equally little chance that any of its famous buildings remain to be discovered; the utmost that may be hoped for is the recovery of monuments and inscriptions of the late Græco-Roman period. The cuttings of the Alexandria-Ramleh railway, and private diggings made for laying foundations of houses and drains, have yielded a number of interesting objects, but they have added comparatively little to our knowledge. To preserve these remains in a systematic manner, the Egyptian Government founded a **Museum of Græco-Roman Antiquities** at a cost of £E.10,000; it is maintained by the Municipality by an annual grant of £E.1,200. The direction of it has been placed under the able care of M. Botti; here is exhibited a most interesting series of monuments typical of Egypto-Græco art during the period of the rule of the Ptolemies and during the early centuries of the Christian era. The collection has been added to steadily, and learned bodies in Europe have enriched it by gifts of casts of important



objects preserved in their museums and by donations of books with the view of founding a suitable library.


A few years ago Mr. D. G. Hogarth, under the auspices of the Egypt Exploration Fund, assisted by Messrs. E. F. Benson and E. R. Bevan of the British School of Archæology at Athens, during two months' work at Alexandria made a series of experimental borings about the central quarter of the ancient city, including the region of Fort Kôm-al-Dikk, the reputed site of the Sôma, and in the eastern cemeteries. Mr. Hogarth's conclusions are, he says, definite, though negative. The results of his work show that an uninteresting deposit, from 15 to 20 feet thick, of the Arab period, lies over all the central part of the Roman town; that the remains of the Roman town are in bad condition, and that their appearance indicates that they have been ruined systematically; that immediately below, and even above the Roman level, water is tapped, and that the stratum earlier than the Roman must be submerged, the soil having subsided. Such definite facts do away, once and for all, with any hope of the discovery of papyri.

About forty miles to the east of Alexandria lies the town of Rosetta, not far from the ancient Bolbitine. It was founded towards the end of the ninth century, and was once a flourishing seaport; it has become famous in modern times on account of the trilingual inscription, called the '**Rosetta Stone**,' which was found here in 1799 by a French officer called Boussard. This inscription is inscribed on a block of basalt, and contains a decree by the Egyptian priests in honour of Ptolemy V., Epiphanes, dated in the ninth year of his reign (B.C. 196). The hieroglyphic, demotic, and Greek texts enabled Young and Champollion to work out the phonetic values of a number of the hieroglyphic characters employed to write the names of the Greek rulers. The stone is preserved in the British Museum (No. 32).

## ALEXANDRIA TO CAIRO BY THE RAILWAY.

Between Alexandria and Cairo are the following important towns :—

I. **Kafr Ad-Dawâr**, 17 miles from Alexandria.

II. **Damanhûr**\* (Eg.,  Temâien-Ĥeru 'Town of Horus'), the capital of the Province of Baĥêrah. This was the Hermopolis Parva of the Romans. West of the line, about 50 miles from Alexandria, is the site of the ancient Greek settlement of **Naucratis**.

III. **Teh al-Barûd**, in the neighbourhood of which are several mounds which mark sites of Ptolemaïc or Roman towns.

IV. **Kafr az-Zayyât**, on the east side of the river, situated among beautiful and fertile fields. At no great distance from this place are the ruins of **Şâ al-Ĥagar**, which mark the site of the city of **Sais**, whose goddess was **Neith**.

V. **Ṭanṭâ**, the capital of the province of Gharbîyah, situated between the Rosetta and Damietta arms of the Nile. This town is celebrated for three *Fairs*, which are held here in January, April, and August, in honour of the Muĥammadan saint Sayyid Aĥmad al-Badawî, who lived and died at Ṭanṭâ. Each fair lasts eight days, and the greatest day in each fair is the Friday ; the most important fair is that held in August.

The following facts about the life of Aĥmad al-Badawî, or "Aĥmad the veiled," I owe to the kindness of Mr. Elias G. Aggane and Dr. Murâd of Ṭanṭâ :—

The Master, Abû Al-'Abbâs **Aĥmad** ibn 'Alî **Al-Badawî**, the saint, the abstemious one, whose fame hath spread over all the world, who is renowned for his miracles and for his moral and religious teachings, was descended

It is called **Ṭanṭawp** by the Copts.

from the Prophet both through his father and his mother. He was born at **Fez** in Morocco, to which place his parents departed at the time when Al-Ḥaggâg was persecuting and slaying the noble families (*Ashráf*) in Mecca, towards the close of the XIIth century. He and his brothers were taken back to Mecca by their father in the year of the Hijra 603 (**A.D. 1206**), and the family was well received by the people, and lived there happily, until their father died in the year of the Hijra 627 (**A.D. 1229**). Aḥmad, the future saint, was his father's youngest son, and because he was of a bold and impetuous disposition, he frequently withdrew himself from intercourse with men, and led the life of a dweller in the desert: he also veiled himself, and for this reason he was called "**Al-Badawi.**" He studied the *Ḳur'ân* at school with diligence and fervour, but his natural boldness asserted itself to such a degree that he was called the "Destroyer." Soon afterwards he determined to adopt a life of asceticism, and he changed his mode of life, avoided intercourse with men, withheld himself from speech and talked by signs. In the year of the Hijra 633 (**A.D. 1235**), he saw a vision during his sleep wherein a being appeared to him three times, and said on each occasion, "Young man, arise, and follow the sunrise, and having reached it follow the sunset, and thou shalt go to Ṭanṭâ and dwell there." Having told his relations about the vision and the commands of the being who appeared to him, he set out on a pilgrimage and visited the shrines of all the Muḥammadan saints, where he was well received by all the shékh's. He then departed to Umm Ubêḍa where there dwelt a certain courtesan called Fâṭma bint Barrí, who was renowned for her great beauty, and her skill in subjecting men to her will and then extorting money from them. Aḥmad visited her, and exhorted her to lead a better life, whereupon she repented, and the saints rejoiced. He next made his way to Ṭanṭâ,

and there he took up his abode in the house of a shêkh called Ibn Shaḥêṭ; he lived on the roof and spent his whole time in gazing into the sky. He did this so long that the colour of his eyes changed from black to a fiery red. According to Ash-Shaaranî he would abstain from meat, drink, and sleep for forty days at a time. After a time he went to the village of Fishâ,\* where many of the inhabitants became followers of his; among these was one ‘Abd al-Âal, who afterwards became his disciple. It is said that Aḥmad wore two veils. On one occasion a man wished to see his face, but the saint replied, “Each glance hath cost a man his life.” The man said, “I will see thy face, even though it cost me my life”; and having seen it, he sickened and died. The saint had thick legs, long arms, a large face, with three smallpox marks on it, and an aquiline nose; he was tall of stature and of a brown complexion. He wore his turban and clothes until they fell off him, and never removed them when washing. His austere life gained him a great reputation, and men flocked from all parts of the Muḥammadan world, even from India, to do him honour on his birthday. The trust which men placed in his power was marvellous. He died in the year of the Hijra 675 (A.D. 1276), and was succeeded by his disciple ‘Abd al-Âal.

**The American Mission Hospital.**—Within spacious grounds, in a fine situation to the north of the city, are the new and commodious buildings of the Ṭanṭâ Hospital. The hospital wards are located in two roomy buildings, along the entire length of which extend wide verandahs shaded from the hot sun by tiled roofs. In another building near these are the kitchens, etc., and the nurses’ quarters. At the front is the administration building, which also contains the residence of the physicians; and on the ground floor are the rooms where a clinic is daily held, when hundreds receive treatment, a great many of them

\* *i.e.*, Fishâ Saltm فيشا سليم, one hour’s journey from Ṭanṭâ.

coming especially for eye diseases. Here also the patients receive religious instruction while waiting for treatment. This institution was opened in 1904, and is unique among the hospitals of Egypt in that it is intended solely for the **treatment of women and children.** Some hundreds are received annually as in-patients, and thousands are treated at the daily clinics. The physicians are women, assisted by a corps of American and English-trained nurses, the first Director being **Dr. Lawrence,** an American lady. The hospital was built with money contributed entirely by women and children in the United States, and from these it receives its support. In addition to the medical and surgical treatment given, an effort is made to instruct the wives and mothers in the principles of cleanliness and hygiene, and in the care and feeding of children.

VI. **Benha el-'Asal,** 'Benha of the Honey,' the capital of the province of *Ḳalyûbiyah.* It obtained this name because a Copt surnamed the *Muḳawḳis* \* sent, among other gifts, a jar of honey to Muḥammad the Prophet. The Arabic geographers state that the best honey in Egypt came from Benha. Quite close to this town are the ruins of the ancient city of Athribis.

\* The *Muḳawḳis* was 'Prince of the Copts,' and "Governor of Alexandria and Egypt"; he was a Jacobite, and a strong hater of the Melkites or 'Royalists.' He was invited to become a follower of Muḥammad the Prophet, but he declined. When Egypt was captured by 'Amr ibn el-'Āṣi he betrayed the Copts, but by means of paying tribute he secured to himself the liberty of professing the Christian religion, and he asked that, after his death, his body might be buried in the church of St. John at Alexandria. He sent, as gifts to the Prophet, two Coptic young women, sisters, called Maryam and Shirin; two girls, one eunuch, a horse, a mule, an ass, a jar of honey, an alabaster jar, a jar of oil, an ingot of gold, and some Egyptian linen. (Gagnier, *La vie de Mahomet*, pp. 38, 73.) *Maḳawḳas*, مشوقس, appears to be the Arabic transcription of the Greek *μεγαυχης* 'famous,' a title which was bestowed upon Cyrus, the Patriarch and Governor of Alexandria.

## PORT SA'ID AND THE SUEZ CANAL.

**Port Sa'id**, which in 1907 had a population of 49,884, is a town of recent growth, and it owes its present important position to the Suez Canal. The Port is formed by two breakwaters, the western being 2,726 yards long, and the eastern 1,962 yards; the area enclosed is 550 acres. The average depth of water in the harbour is about 30 feet. Port Sa'id is now connected with Cairo by railway, which runs along the west bank of the Canal to **Isma'iliyah**, where it joins the Suez-Cairo line. On the western mole is a fine statue of **Ferdinand de Lesseps** (born at Versailles, November 19th, 1805, died near Paris, December 7th, 1894), the creator of the Suez Canal. In recent years Port Sa'id has been greatly improved, and it no longer merits the evil reputation which it once bore.

The town of **Suez** practically sprang into existence during the building of the Suez Canal, which was opened on November 16th, 1869; before that time it was an insignificant village with about 4,000 inhabitants. Ancient history is almost silent about it, even if it be identified with Clysma\* Praesidium. It is situated at the north end of the Gulf of Suez, and is now important from its position at the south end of the Suez Canal. A fresh-water canal from Cairo to Suez was built in 1863. Before the cutting of this canal the inhabitants obtained their water either from the Wells of Moses (about eight miles from Suez)

\* Clysma, in Arabic **Ḳulzum**, is said by the Arab geographers to have been situated on the coast of the sea of Yaman, on the Egyptian side, at the far end, three days from Cairo and four days from Pelusium. (Juyneboll, *Lex. Geog. Arab.*, t. ii., p. 131.)



or from Cairo. It was at one time considered to be near the spot where the Israelites crossed the 'Sea of Sedge'; there is little doubt, however, that the passage was made much nearer the Mediterranean.

The neck of land which joins Asia to Africa, or the Isthmus of Suez, is nearly one hundred miles wide; on the south side is the Gulf of Suez, on the north the Mediterranean. The Red Sea and the Mediterranean appear to have been united in ancient days, and so far back as the time of Rameses II. or earlier a canal was cut between Pelusium and Lake Timsah; it is almost certain that it was well fortified. The Asiatics who wished to invade Egypt were compelled to cross the Isthmus of Suez, and a canal would not only serve as a water barrier against them, but be useful as a means of transport for troops from one point to another. The name of the place *Ḳanṭara*, 'a bridge,' 30 miles to the north of *Isma'iliya*, seems to point to the fact of a ford existing here from very early times. **Nekau** (B.C. 610) began to make a canal at *Bubastis*, between the Nile and the Red Sea, but never finished it; it was continued in later times by **Darius**, and *Ptolemy Philadelphus* made a lock for it; still later we know that the Nile and the Red Sea were joined by a canal. The emperor **Trajan** cleared out the canal from Cairo to the Red Sea, which, having become impassable, was re-opened by 'Omar's general, 'Amr ibn el-*Âṣi*, after his conquest of Egypt.

In the Middle Ages various attempts were made in a half-hearted manner to cut a new canal across the Isthmus, but although several royal personages in and out of Egypt were anxious to see the proposed work begun, nothing was seriously attempted until 1798, when *Napoleon Bonaparte* directed *M. Lepère* to survey the route of a canal across the Isthmus. *M. Lepère* reported that the difference between the levels of the Red Sea and Mediterranean was thirty feet,

and, that, therefore, the canal was impossible.\* Although several scientific men doubted the accuracy of M. Lepère's conclusion, the fact that the level of the two seas is practically the same was not proved until M. Linant Bey, Stephenson, and others examined the matter in 1846. It was then at once evident that a canal *was* possible. M. de Lesseps laid the plans for a canal before Sa'îd Pâshâ in 1854; two years afterwards they were sanctioned, and two years later the works began. The original plan proposed to make a canal from Suez to Pelusium, but it was afterwards modified, and by bringing the northern end into the Mediterranean at Port Sa'îd, it was found possible to do away with the lock at each end, which would have been necessary had it embouched at Pelusium. The **fresh-water canal** from Bûlâk to Suez, with an aqueduct to Port Sa'îd, included in the original plan, was completed in 1863. It was made by de Lesseps, and was purchased by the Egyptian Government for £400,000. The filling of the Bitter Lakes with sea-water from the Mediterranean was begun on the 18th March, 1869, and the whole canal was opened for traffic on November 16th of the same year. The cost of the canal was about £19,000,000.

The buoyed channel which leads into the canal at the **Suez end** is 300 yards across in the widest part. The average width of the dredged channel is about 90 feet, and the average depth about 28 feet. At Shalûf at-Terrâbah the excavation was very difficult, for the ground rises about twenty feet above the sea-level, and the elevation is five or six miles long. A thick layer of hard rock 'cropped' up in

\* This was the opinion of some classical writers: compare Aristotle, *Meteorologica*, i. 14, 27; Diodorus, i. 23; and Strabo, xvii. 1, 25. The Arab writer Mas'ûdî relates that a certain king tried to cut a canal across this isthmus, but that on finding that the waters of the Red Sea stood at a higher level than those of the Mediterranean, he abandoned his project. (*Les Prairies d'Or*, t. iv, p. 97.)

the line of the canal, and the work of removing it was of no slight nature. On a mound not quite half-way between Suez and Shalûf are some granite blocks bearing traces of cuneiform and hieroglyphic inscriptions recording the name of Darius. They appear to be the remains of one of a series of buildings erected along the line of the old canal which was restored and probably completed by Darius. At Shalûf the width of the canal is about 90 feet, and shortly after leaving this place the canal enters the **Small Bitter Lake**, which is about seven miles long. Before reaching the end of it is, on the left, another mound on which were found the ruins of a building which was excavated by M. de Lesseps. Granite slabs were found there inscribed with the name of Darius in Persian cuneiform characters and in hieroglyphics. The canal next passes through the **Great Bitter Lake** (about fifteen miles long), and a few kilomètres farther along it passes by the rock, upon which was built by Darius another monument to tell passers-by that he it was who made the canal. The track of the canal through the Bitter Lakes is marked by a double row of buoys; the distance between each buoy is 330 yards, and the space between the two rows is about thirty yards. At a little distance to the north of the Bitter Lake is **Tusûn**, which may be easily identified by means of the tomb of the Muḥammadan saint Ennedek. Shortly after **Lake Timsah**, or the 'Crocodile Lake,' is reached, on the north side of which is the town of Isma'îliya, formerly the head-quarters of the staff in charge of the various works connected with the construction of the canal. The canal channel through the lake is marked by buoys as in the Bitter Lakes. Soon after re-entering the canal the plain of **El-Gizr**, or the 'bridge,' is entered; it is about fifty-five feet above the level of the sea. Through this a channel about eighty feet deep had to be cut. Passing through **Lake Balâh**, Al-Ḳanṭara, 'the bridge,' a place

situated on a height between the Balâḥ and Menzâlah Lakes, is reached. It is by this natural bridge that every invading army must have entered Egypt, and its appellation, the 'Bridge of Nations,' is most appropriate. On the east side of the canal, not far from **Al-Ḳanṭara**, are some ruins of a building which appears to have been built by Rameses II., and a little beyond Ḳanṭara begins **Lake Menzâlah**. About twenty miles to the east are the ruins of Pelusium. The canal is carried through Lake Menzâlah in a perfectly straight line until it reaches **Port Sa'îd**. Stern-wheel steamers, with double promenade decks, now run on Lake Menzâlah from Port Sa'îd to Karputi in about  $3\frac{1}{2}$  hours; the fishing trade of the Lake has also been considerably developed.

The town of Port Sa'îd stands on the island which forms part of the narrow tract of land which separates Lake Menzâlah from the Mediterranean. The first body of workmen landed at the spot which afterwards became Port Sa'îd in 1859, and for many years the place was nothing but a factory and a living-place for workmen. The harbour and the two breakwaters which protect it are remarkable pieces of work; the breakwater on the west is lengthened yearly to protect the harbour from the mud-carrying current which always flows from the west, and which would block up the canal but for the breakwater. Near the western breakwater is the **lighthouse**, about 165 feet high; the electric light is used in it, and can be seen for a distance of twenty miles. The port is called Sa'îd in honour of Sa'îd Pâshâ. The fresh water used is brought to the town by the canal from Isma'îliya. The choice fell upon this spot for the Mediterranean end of the canal because water sufficiently deep for ocean-going ships was found within two miles of the shore. The total **length of the canal**, including the buoyed channel at the Suez end, is about **one hundred miles**.

Of the vessels which passed through the canal in 1908 some 2,233 were British, 584 German, 242 French, 246 Dutch, 107 Austrian-Hungarian, 69 Japanese, 83 Italian, 81 Russian, 30 Turkish, 22 Norwegian, 27 Spanish, 34 Danish, 16 Swedish, 8 Greek, 8 American, 3 Portuguese, 2 Egyptian, 1 Brazilian, 1 Siamese. The **percentage of British vessels** was 58·8, the percentage of Gross Tonnage 60·4, and the percentage of Net Tonnage 60·9. The **number of passengers** was in **1908**, 218,785: 116,898 being outward bound, and 101,887 homeward bound; and in **1907**, 243,580: 117,566 being outward bound, and 126,074 homeward bound. The following figures illustrate the increase in the number of passengers since 1870:—

Year.	Passengers.	Year.	Passengers.
1870	26,758	1890	161,352
1871	48,422	1891	194,473
1872	67,640	1892	189,820
1873	68,030	1893	186,498
1874	73,597	1894	166,003
1875	84,446	1895	216,940
1876	59,614	1896	308,241
1877	72,821	1897	191,224
1878	96,363	1898	219,729
1879	82,144	1899	221,348
1880	98,900	1900	282,203
1881	86,806	1901	270,221
1882	121,872	1902	223,775
1883	119,176	1903	195,232
1884	151,916	1904	210,849
1885	205,949	1905	252,694
1886	171,410	1906	359,616
1887	182,996	1907	243,580
1888	183,895	1908	219,024
1889	180,592		

The **mean duration** of the **passage** of vessels navigating by night and by day was **17 hours 5 minutes**, and of those which navigated by day only **27 hours 49 minutes**; the **total mean duration** for all vessels was **17 hours 24 minutes**.

The following figures will illustrate the development of traffic on the Suez Canal:—

Year.	No. of Vessels.	Gross Tonnage.	Receipts. Francs.
1869	10	10,557	54,460
1870	486	654,915	5,159,327
1871	765	1,142,200	8,993,732
1872	1,082	1,744,481	16,407,591
1873	1,173	2,085,072	22,897,319
1874	1,264	2,423,672	24,859,383
1875	1,494	2,940,708	28,886,302
1876	1,457	3,072,107	29,974,998
1877	1,663	3,418,949	32,774,344
1878	1,593	3,291,535	31,098,229
1879	1,477	3,236,942	29,686,060
1880	2,026	4,344,519	39,840,487
1881	2,727	5,794,491	51,274,352
1882	3,198	7,122,125	60,545,882
1883	3,307	8,051,307	65,847,812
1884	3,284	8,319,967	62,378,115
1885	3,624	8,985,411	62,207,439
1886	3,100	8,183,313	56,527,390
1887	3,137	8,430,043	57,862,370
1888	3,440	9,437,957	64,832,273
1889	3,425	9,605,745	66,167,579
1890	3,389	9,749,129	66,984,000
1891	4,207	12,217,986	83,422,101
1892	3,559	10,866,401	74,452,436
1893	3,341	10,753,798	70,667,361
1894	3,352	11,283,854	73,776,827
1895	3,434	11,833,637	78,103,717
1896	3,409	12,039,858	79,569,994
1897	2,986	11,123,403	72,830,545
1898	3,503	12,962,631	85,294,769
1899	3,607	13,815,991	91,318,772
1900	5,441	13,699,237	90,623,608
1901	3,699	15,163,233	100,386,397
1902	3,708	15,694,359	103,720,020
1903	3,761	16,615,309	103,620,268
1904	4,237	18,661,092	115,818,479
1905	4,116	18,310,442	113,866,796
1906	3,975	18,810,713	108,161,896
1907	4,267	20,551,982	116,000,096
1908	3,795	19,110,831	108,452,235



The state of the capital account was as follows, on December 31, 1898:—

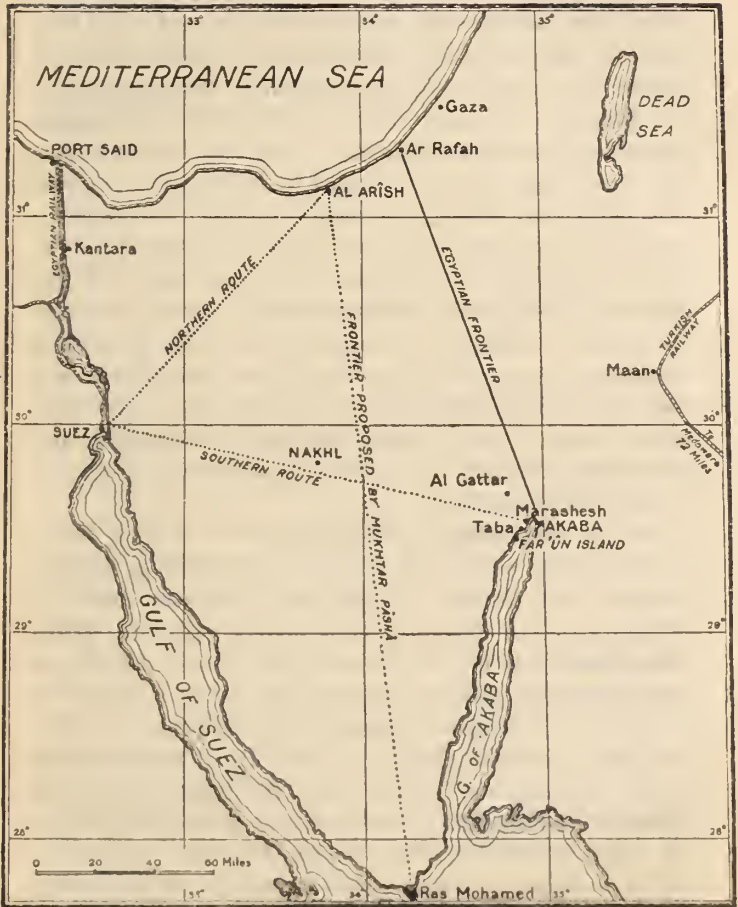
	Francs.
Capital 400,000, at 500 francs ...	200,000,000
Consolidation of unpaid coupons ...	34,000,000
Loan 1867-68 ... ..	99,999,900
Loan 1871 ... ..	12,000,000
Loan 1880 ... ..	26,999,962
Loan 1887 ... ..	91,100,965
	<hr/>
	464,100,827
Revenue applied to improvement of canal ... ..	151,174,307
	<hr/>
	<u>615,275,134</u>

There were, in addition, 100,000 founders' shares, with the right to participate in the surplus profits under certain conditions. In 1898 the net profits amounted to 48,789,818 francs, and the total amount distributed among the shareholders was 46,618,028 francs. In 1875 Ismâ'il Pâshâ sold 176,602 Suez Canal Shares to the British Government for £3,976,582 sterling; these shares are now worth £25,000,000 sterling. The profit on the year's working in 1907 was 71,377,464.78 francs, the dividend being 126.695 francs per share. The Suez Canal Company's **Steam Tramway**, which ran from Port Sa'id to Isma'iliya, was 80 kilomètres long; stations were passed at Râs al-'Êsh (رأس العس, kilomètre 15), at kilomètre 24, at kilomètre 34, at Al-Kanṭarah (القنطرة, kilomètre 45, with 579 inhabitants), at kilomètre 55, and at Al-Ferdân (الفردان, kilomètre 65). This steam tramway has been converted into a railway.

## THE PENINSULA OF SINAI.

The Peninsula of Sinai is "a desert of rock, gravel, and boulder, of gaunt peaks, dreary ridges, and arid valleys and plateaux, the whole forming a scene of stern desolation which fully merits its description as the 'great and terrible desert.'" The Peninsula is bounded on the east by the Gulf of Akabah, on the west by the Gulf of Suez, and on the north by the desert which extends to the Mediterranean Sea. It is a triangular tableland; from its apex, Râs Muḥammad, in the south to the Mediterranean Sea is a distance of 260 miles, and from Suez to Akabah is a distance of 150 miles. The Gulf of Akabah is the continuation of the great depression in which lie the Jordan and the Dead Sea. The head of the Gulf forms a circular bay, with lofty mountains on each side of it. The village of Akabah stands on the eastern shore at the head of the Gulf. Ships can anchor in 11 fathoms close in shore and only two cables from the Turkish fort, with good protection in northerly winds. The whole Peninsula is mountainous. The valleys fall away to the east and west towards the coasts from a range of mountains which practically divides the main portion of the Peninsula into two parts; the **highest points** are **Gebel Sinai** and **Gebel Katarina**, which are 7,450 feet and 8,550 feet above the sea respectively. The **area** of the Peninsula is about 11,500 square miles.

**Population.**—The inhabitants of Tor, Nakhl and Shat number 1,068, 307, and 135 respectively. The number of the nomads is unknown. The greater number of the people are Arabs descended from families who settled at Tor (Tûr), hence their name "**Tâwwarah**"; the remainder are the "**Gabaliya**" or "Mountaineers," who are said to be the descendants of the soldiers who were employed by Justinian in the VIth century to protect



Map of Sinai showing the Egyptian Frontier.

the Church of Saint Mary, which he built on Gebel Mûsa. **Trade** in the ordinary sense of the word they have none, but they formerly made charcoal for sale, and they take to the sea-coast a certain kind of gum-arabic which exudes from the *tarfah* or tamarisk tree. The native name for this gum is "munn," and this is undoubtedly the **manna** mentioned in the Old Testament. The Sinaites are a fine, tall, hardy race, and they are ruled by shêkhs who administer old tribal laws with considerable success. Vengeance is taken upon a murderer, or a member of his family to the fifth generation, but atonement may be made by the payment of Al-Madda, or **blood money**, which is fixed at 41 camels. Adultery may be atoned for by the payment of money or camels. The Sinai Arabs pray twice daily, and believe in a general resurrection, and they offer up sacrifices at the tombs of their Saints, especially to Nebi Şâlîh and Nebi Mûsa (Moses). Accused persons are tried by fire, by water, and by dreams.

Of the early **history of Sinai** little is known, but it seems that the predynastic Egyptians had dealings with the Sinaites, and obtained copper and turquoises from the Peninsula. The oldest site worked for copper was **Wâdi Maghâra**, and in the Dynastic Period the oldest names found there are those of Smerkhâ and Tcheser. Later we find those of Sencferu, Khufu (Cheops), Saḥu-Râ, Menkau-Ḥeru, Teṭ-ka-Râ, Pepi I and Pepi II, all before the end of the VIth dynasty. Under the XIIth dynasty the site of **Şarâbit al-Khâdim** was worked, and we find monuments of Âmen-em-ḥât III, Âmen-em-ḥât IV, etc. Under the XVIIIth dynasty the mines were reopened, and the names of several of its kings are found on the rocks. No inscriptions later than the time of the XXth Dynasty are found there. In the early centuries of the Christian era monks and anchorites settled near **Mount Sinai**, and the natives drove a good trade in supplying their wants. Most

of the Christian settlers grouped themselves round the mountain from which God was believed to have given the Law to Moses; some think this mountain was **Gebel Serbâl**, and others **Gebel Mûsa**. The oldest tradition identified Gebel Serbâl with Mount Sinai, and round it all the oldest monasteries were built. Gebel Mûsa was not declared to be a holy place until Justinian (A.D. 527-565) built a church on it in honour of Mary the Virgin. Close to the church he built a fort which he garrisoned with soldiers, whose duty it was to protect the church and pilgrims. The monks of Gebel Serbâl were persecuted by the Saracens, or "nomad thieves" in the IVth century, and when Justinian built his fort they deserted Serbâl and went and settled on Gebel Mûsa. Mount Sinai has also been identified with the peak called **Horeb** in Christian times, and with **Râs aş-Şafşâf**. Gebel Serbâl is about 6,700 feet high, Gebel Şafşâf, 6,600 feet, and Gebel Katarina 8,550. The **Monastery of Saint Catherine** encloses the spot where Moses saw the **Burning Bush**, and a building which some say was built by the Empress Helena. The **Monastery** was founded by Justinian and the **Church** dates from his reign. The Church of the Transfiguration contains a fine mosaic. From the **Library** of the Monastery came the **Evangeliarium Theodosianum**, and the **Codex Sinaiticus**. Among the holy places in the neighbourhood are: The Well of Jethro. The Chapel of the Virgin. The Chapel of Elijah. The Cave of Moses. The Clift in the Rock. The Chapel of the Virgin's Belt. The Rock of Horeb, and the Hill of the Golden Calf. The golden calf was undoubtedly a figure of the cow-goddess Hathor, who was worshipped at the Egyptian mining settlements of Wâdî Maghâra and Şarâbît al-Khâdim.

In the Wâdî Mukattab are large numbers of rudely-cut texts which are commonly known as the **Sinaitic Inscriptions**, and which were supposed at one time to have been

cut by the Israelites during their wanderings in the desert. The first to describe them was Kircher in 1636, who wrote great nonsense about them. Later, copies of them were made by Nyenburg (1721), Pococke (1738), Niebuhr (1766), Montagu (1766), Coutelle and Rozière (1799), Seetzen (1807), Burckhardt (1812), Rüppell (1817), Grey (1820), Henniker (1820), Laborde (1828), Lord Prudhoe and Major Felix (1835), Laval (1850), Frazer (1855), Palmer (1866), etc. The best work done on the subject is that of G. Bénédite, who in 1898 and 1899 copied more than 2,000 inscriptions. This splendid material is published in *Corpus Inscr. Semit.*, Part ii., vol. 1, fascicule III, Paris, 1902. It is sufficient to say that the inscriptions are **funereal** in character, that they are written in Nabatean, and that they were made in the 2nd or 3rd century of our era; they have nothing whatsoever to do with Moses or the Israelites. For information about the Peninsula of Sinai the reader is referred to the volumes of the *Survey*, published by the Palestine Exploration Fund; the *Letters* of Lepsius; Ebers, *Durch Gosen zum Sinai* (Leipzig, 1881); Hull, *Mount Seir, Sinai*, etc. (London, 1885); E. H. Palmer, *Desert of the Exodus* (1871); Stanley's *Sinai and Palestine; Ancient History from the Monuments, Sinai* (London, 1892), and every traveller to Sinai will, of course, have with him his copy of the Bible. Those who are interested in Sinai from an Egyptological point of view may consult Raymond Weill's *Recueil des Inscriptions Égyptiennes du Sinai*, Paris, 1904, 4to. Here will be found all the texts, with translations, commentaries, etc., and all that the general reader will need to know about the subject. In the year 1905, Mr. Currelly removed from Wâdî Maghâra for the Egyptian Government a number of monuments which were in danger of disappearing to the Egyptian Museum at Cairo, and a narrative of his labour, in four chapters, is printed at the end of a volume by Prof. Petrie, who describes the examination



of some Sinaitic sites which he made in conjunction with Mr. Currelly in 1905.

In the winter of 1904-5 the Arabs of the Peninsula seemed disposed to give the Egyptian authorities a good deal of trouble, and several raids took place. Disputes between individuals and tribes assumed an acute stage, and the people seemed inclined to take the law into their own hands. In May 1905 two brothers were brutally murdered. At this juncture the Egyptian Government sent Mr. Jennings Bramley to report on the affairs of the country, and to settle the disputes, and in a short time he disposed of 30 or 40 cases. Order was restored, and the murderers of the two brothers were hanged at Nakhl on May 28th. The Government then appointed Mr. Bramley Commandant and Inspector, and set aside a sum of £E.5,000 for him to use in making improvements. These included the equipment of a Camel Corps, the purchase of trees, the building of water wheels, the making of a water supply for Tor, the building of a small dam across the Khôr Al-'Arîsh, and the construction of a rest-house, mosque, barracks, and police station at Nakhl. In fact, the Egyptian Government intended to make their rule effective in a country which had belonged to Egypt for nearly 7,000 years. There are two main caravan roads from the Turkish frontier to Egypt: 1. The road from Rafah, which is about half-way between Gaza and Al-'Arîsh to Kaṅṅara on the Suez Canal, distance 143 miles. 2. The road from Akabah viâ Nakhl to Suez, distance 150 miles. The stations on the **Rafah-Kaṅṅara Road** are: 1. Shêkh al-Zawiya, 22 miles from Al-'Arîsh. 2. Bîr al-Maza (with a well 35 feet deep, and 6 feet of water), 32 miles from Arîsh. 3. Bîr al-'Abd (many small wells), 3 miles from Bîr al-Maza. 4. Katiya (large well), 17 miles from Bîr al-'Abd. 5. Kaṅṅara, 33 miles from Katiya. The worst part of this road is that between Al-'Arîsh and Bîr al-'Abd, 63 miles, with a single

well half-way. On the **Akabah-Suez Road**, which is now little used, there are said to be wells with water in them at Bir Ath-themed and Nakhl, 35 and 75 miles from Akabah respectively, and at Mêbalûk, 14 miles from Suez. About half-way<sup>3</sup> between Kaṅṅara and Al-'Arîsh is Râs Kasrûn, a sand-hill nearly 300 feet high. For 25 miles on each side of it a strip of sand separates **Lake Sirbonis** from the sea. This lake and the shallows of the Bay of Pelusium would partially cover the flank of an enemy traversing the desert, and a naval force could only produce a serious effect near Al-'Arîsh and the Suez Canal. Thus on both routes, each of which consists of 150 miles of desert, sea-power can effect little except at the starting points. If Turkey ever succeeds in securing Al-'Arîsh and Akabah, and in making them so strong that they cannot be dealt with by a naval force, the completion of the Syrian railways to these points would practically place Egypt at her mercy. In ancient days the Egyptian kings made Gaza or Sharḥān, which are both further up the Syrian coast, their frontier city, and Egyptian territory extended due east of these for a considerable distance. Only in this way was Egypt able to ensure her authority over the Peninsula of Sinai, and keep that country secure from the attacks of the northern Syrian tribes. Under the XVIIIth and XIXth dynasties the motive power of the attacks on Sinai was stationed at and near Damascus; in modern times it is centred at Constantinople and perhaps further still to the north.

In connection with the above the following facts are of interest: On January 12th, 1906, H.M. the Sultân complained that an Egyptian officer called Bramley Bey had pitched his camp at a place close to Akabah on the Gaza Road, and had expressed his intention of erecting a guard-house there as well as at other points within Turkish territory, and His Majesty requested that the officer and

his force might be withdrawn from Turkish territory. The Sultân had been misinformed as to facts, for Bramley Bey was only sent to occupy positions on the Egyptian side of the Akabah-Ar-Rafah frontier, and to discuss the exact positions of certain places on the boundary with the local authorities in a friendly manner. His Majesty was asked to appoint a Turkish Commissioner to discuss the proper delimitation of the Frontier, but he declined to do so. Soon afterwards an Egyptian gun-boat arrived at Tâbah in the Gulf of Akabah with tents for the soldiers in the neighbourhood, whereupon the Sultân sent messages "peremptory and even minatory" in tone, demanding that the ship and her soldiers should be withdrawn. He also asserted that the neighbourhood of Akabah was Turkish territory, and was not included in the "privileged" Egyptian territory. At the same time the Turkish troops at Akabah prevented the Egyptian coastguard cruiser from landing men at Tâbah, and threatened to fire on them. Shortly afterwards Turkish soldiers occupied Tâbah, which was in Egyptian territory, and the Turkish Minister of Foreign Affairs declared that the British Officer Commanding the Egyptian troops had admitted the right of the Turkish troops to occupy Tâbah. This was untrue. The withdrawal of Egyptian soldiers from Far'ûn Island was also demanded by the Turks, but after the arrival of H.M.S. "Diana" in the Gulf of Akabah nothing more was said about this. On the 17th of February the Sultân admitted that he might be mistaken in thinking that Tâbah and other neighbouring places were in Turkish territory, and promised to appoint a Frontier Commission. To this the British Ambassador agreed, provided that the Turkish troops were withdrawn from places under the Egyptian Administration.

It will be remembered that in the Imperial Firman\* by which the present Khedive rules over Egypt, a passage

\* Dated 27th Sha'abân, A.H. 1309!

respecting the limits of Egypt occurs which was not in the Firman issued to the late Khedive Tawfik Pâshâ.\* In the Firman to Tawfik Pâshâ the Sultân intrusted to the Khedive "le Khédivat d'Égypte tel qu'il se trouve formé par ses anciennes limites et en comprenant les territoires qui y ont été annexés." The Firman to 'Abbâs Pâshâ states that "le Khédivat d'Égypte, avec les anciennes limites indiquées dans le Firman Impérial en date du 2 Rabi-el-Akhir, 1257, A.H., ainsi que sur la Carte annexée au dit Firman, et les territoires annexés en conformité du Firman Impérial en date du 15 Zilhidjé, 1281, A.H.," has been committed to him. On 11th April, 1892, Sir Evelyn Baring called the attention of Tigrane Pâshâ to the additional passage in the new Firman, and asked if any communication in explanation of it had been made to the Egyptian Government by the Porte. To this Tigrane Pâshâ replied on the 13th that the Sultân had sent by telegraph an Iradé intrusting to the Khedive the administration of the Peninsula of Mount Sinai. To this Sir Evelyn Baring made answer saying that Her Britannic Majesty's Government consented to the definition of boundaries contained in the present Firman, "as supplemented, amended, and explained by the telegram of the 8th instant from H.H. the Grand Vizier, which they consider as annexed to and as forming part of the Firman, and that they entertain no objection to the official promulgation of the Firman, with the addition of the above-mentioned explanatory telegram. I am to add that Her Majesty's Government cannot admit that any existing territorial rights or claims are in any degree affected by changes which have been introduced into the language of the Firman, or by their acceptance thereof." (Egypt No. 2 (1906), pp. 5 and 6).

On 20th February, 1906, two Staff Officers left Constantinople for Alexandria, and on their arrival in Cairo

\* Dated 19th Sha'abân, A.H. 1296.

they lodged in the house of the Ottoman Delegate Mukhtar Pâshâ, and held no communication with any member of the Egyptian Government, or with H.M.'s Agent and Consul-General. On March 4th they suddenly left for Beyrût, whence they were to proceed to Akabah. Meanwhile Turkish troops occupied Tâbah, Al Gattar, and Marashesh, and additional troops were dispatched from Damascus and other Syrian towns to the Frontier. It became evident that the "Ottoman Government were abusing the patience of H.M.'s Government and trifling with the question at issue." The boundary between Turkey and Egypt at Rafah was marked by a tree, on each side of which was a marble pillar; about this time the pillars were pulled down and removed in the Turkish interest. The Report of the Officers who had gone to Akabah was received on April 2nd, and was found to be "eminently unsatisfactory." The Porte then referred the matter to Mûkhtar Pâshâ, who boldly stated that "the Peninsula of Sinai consisted only of the territory lying south of a line drawn directly from Akabah to Suez, and the boundaries between Egypt and Turkey were lines drawn from Rafah to Suez, and from Suez to Akabah. A compromise was hinted at by Mûkhtar Pâshâ, by whose orders it is not clear, of a frontier from Râs Muḥammad to Al-'Arîsh." According to Mûkhtar Pâshâ's contention, the Turks would have had the right to construct a strategic railway to Suez, and the effect of his compromise would have been to advance the Turkish frontier to Nakhl, and to turn the Gulf of Akabah into a *mare clausum* in the possession of Turkey, and into a standing menace to the security of the trade route to the East. On April 30th, the British Ambassador received instructions to inform the Ottoman Government that ten days would be given them to comply with the British demands, failing which the situation would become grave. A fortnight later the Sultân gave orders

for the evacuation of Tâbah by Turkish troops, and accepted the demands of H.M.'s Government. (*See Map on p. 393.*)

### SUEZ TO CAIRO.

The town of **Suez** (Arabic As-Suwês السويس) contained 18,347 inhabitants in 1907, but it is probable that the number is now fewer. It stands near the site of the ancient city of Clysma, which was of considerable importance as the largest Egyptian port on the Red Sea. There is nothing of special interest in the modern town. On an artificial island is a statue of **Thomas Waghorn**, the pioneer of the Overland Route, which was set up by M. de Lesseps. Waghorn was born in 1800. He proved that the Overland Route was no figment of the imagination by bringing the Bombay mail of October 1st, 1845, to London two days quicker than the ordinary express mail, and he prepared plans for bringing letters from Bombay to London in twenty-one days. He died in want and misery in London in January, 1850. The **Well of Moses** may be visited by travellers who have a day to spare; it lies on the eastern side of the Gulf of Suez, seven or eight miles from Suez. Early tradition connects the neighbourhood with some of the miracles wrought by Moses the Lawgiver, and Antoninus Martyr declared that near Suez, when the tide was out, it was possible to see the remains of the wheels of Pharaoh's chariots which had, however, been turned into marble.

On the line between Suez and Cairo the following places are passed:—

**Ganaffah**, جنته, a small station twenty-two miles from Suez, which takes its name from a neighbouring mountain.

**Fâ'id**, فايد, a small station thirty-five miles from Suez.

**Nefishah**, نفيشه, fifty-five miles from Suez and three miles from Isma'iliya. It is important only as a station



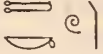

belonging to the triangle by which trains to and from Cairo, and trains to and from Suez arrive at and depart from Isma'īliya. At this point the Fresh Water Canal divides, one branch running into Isma'īliya, and the other into Suez.

Isma'īliya was founded by Isma'il Pâshâ in 1862, and in 1907 contained 11,448 inhabitants. It is a pretty little town, with numerous villas and gardens, and the roads, which are planted with the shady *lebbek* tree, are extremely well kept. The little town owes its existence to the Suez Canal, and is important as a pilot station; passengers by steamer to Europe and India formerly disembarked and embarked here, and hotels, etc., sprang into being to meet their wants. Between 1887 and 1902 many of the inhabitants suffered from fever, but thanks to Major Ross's system of dealing with the *anopheles* mosquito, the cases of fever dropped from 2,209 in 1902 to 213 in 1903.

On leaving Nefisha the traveller enters the **Wâdi Tûmilât**, which is thirty miles long; its western end opens into the tract of country now commonly identified with the Goshen of the Bible.


The first station is **Abu Şûwêr**, أبو صوير, about seven miles from Nefisha, and the next is **Al Maḥsamah**, المحسمه, about eighteen miles from Nefisha. Between these two places are the ruins known as **Tell al-Maskhûta**, *i.e.*, the 'Hill of the Statue,' which marks the site of the 'store-city' of Pithom, built by the Israelites for Rameses II.

The place was thus called by the Arabs because of a monolithic group in red granite, representing a king sitting between two gods. The inscriptions on the back of the group showed that the king was Rameses II., and Dr. Lepsius, without any hesitation, identified Tell al-Maskhûta with the city of "Raamses" built by the Israelites during the oppression. This identification was generally accepted,

and the place was henceforth called "Raamses" by Europeans until 1883, when the excavations which Professor Naville\* made on the site proved that the Egyptian town which stood here was not Raamses at all, but **Pithom**, and an inscription gave the information that the district was called THUKU , by the Egyptians, and **Succhoth** by the Hebrews. These discoveries were of great importance, for they showed beyond a doubt that Pithom was a town in Succoth, and that Succoth was in the neighbourhood of Goshen. Joseph said to Jacob, "And thou shalt dwell in the land of Goshen, and thou shalt be near unto me . . . and there will I nourish thee" (Genesis xlv, 10); and it was to Goshen that Jacob came from Canaan (Genesis xlvi, 28), and "Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly" (Genesis xlvii, 27). We see that the Hebrews called Thuku "Succoth," which means "tents," not because the Egyptian name meant "tents," but because they pronounced Thuku as Suku, and this done, popular etymology supplied a Hebrew meaning. In much the same way the word MESU † which means "child," was turned into the proper name "Moses" (Mosheh), and this done, the Hebrew philologists connected it with a root in their own language, which means "to draw out," as Professor Naville has already remarked. In Exodus i, 11, ff, we read, "Therefore did they (*i.e.*, the Egyptians) set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses . . . And the Egyptians made the children of Israel to serve with

\* See *The Store City of Pithom*, London, 2nd edition, 1903.

† The name MESU  has actually been found in hieroglyphics. (See Ostrakon in the British Museum, No. 5631.)


rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." The name of the Egyptian town excavated by Professor Naville was Pa-Temu , whence is derived the Hebrew form Pithom with which all are familiar. In the course of the excavations a large number of chambers were found, the walls of which were built of crude bricks, and were from six to nine feet thick, the chambers were rectangular in shape, and were not connected by doors or any other opening. There is little doubt that these chambers were the store-places for grain, which was shot into them through holes in the roofs, and it is evident that a very large reserve of grain could be kept in them. The object of such "treasure cities," or rather store cities, was to supply the troops that were stationed on the frontier to "ward the marches" between Egypt and Syria. The town of Raamses was not far from Pithom, and there is every reason to assume that it was in the construction of the crude brick buildings which belonged to them that the Israelites worked. In respect of the bricks of Pithom, Mr. Villiers Stuart remarked (*Egypt after the War*, p. 81), "I carefully examined the chamber walls, and I noticed that some of the corners of the brickwork throughout were built of bricks without straw. I do not remember to have met anywhere in Egypt bricks so made. In a dry climate like Egypt it is not necessary to burn the bricks; they are made of Nile mud, and dried in the sun. Straw is mixed with them to give them coherence." This evidence is not so conclusive as it seems, for often straw (*i.e.*, *tehen*) is only used in mud bricks when it can be spared for this purpose, and everywhere in Egypt, especially in poor districts where all the straw is required for food for the cattle, mud bricks in which there is no straw "binding" will be found.

At **Al-Kaṣṣâsin**, **القصاصين**, twenty-four miles from Isma'îliya the British defeated Arabi Pâshâ's troops on August 28th, 1882. Here was made the famous charge of the Household Cavalry, which is commonly known as the 'Moonlight Charge.'

**At-Tell al-Kabir**, or At-Tall al-Kabîr, *i.e.*, the 'Great Hill,' thirty-four miles from Isma'îliya, is the chief strategic point of defence in the Eastern Delta. Here the British defeated Arabi Pâshâ's force on September 13th, 1882. The British cemetery is to the south of the railway line and a little distance from the station.

The next two stations are **Abû Hammâd**, **أبو حماد**, where the Arabian desert begins, and **Abû al-Akhdar**, **أبو الأخضر**, and about forty-eight miles from Isma'îliya, **Zakâziq** or **Az-Zakâziq**, **الزقازيق**, is reached. **Zakâziq**, the capital of the Sherkiyah province, is a town of about 40,000 inhabitants; the population in 1907 was 34,999 inhabitants. The railway station stands about one mile from the mounds which mark the site of the famous old city of Bubastis,\* or **Tell Basṭa**. The chief article of commerce here is cotton. Not far from Zakâziq flows the Fresh-water Canal from Cairo to Suez, which in many places exactly follows the route of the old canal which was dug during the XIXth dynasty.

Bubastis, Bubastus, or Tell Basṭa (the Pibeseth = 'House of Bast' of Ezekiel xxx. 17), was the capital of the Bubastites nome in the Delta, and was situated on the eastern side of the Pelusiac arm of the Nile. The city was dedicated to the goddess Bast, the animal sacred to whom was the cat, and was famous for having given a dynasty of kings (the XXIIInd)




\* From the hieroglyphic  *Per-Bast*, Coptic **ΠΟΥΒΑΣΤ**; it was the metropolis of the 18th nome of Lower Egypt, "where the soul of Isis lived in [the form of] Bast."

to Egypt. To the south of the city were the lands which Psammetichus I. gave to his Ionian and Carian mercenaries, and on the north side was the canal which Nekau (Necho) dug between the Nile and the Red Sea. The city was captured by the Persians B.C. 352, and the walls, the entire circuit of which was three miles, were dismantled. Recent excavations, by M. Naville, have shown beyond doubt that the place was inhabited during the earliest dynasties, and that many great kings of Egypt delighted to build temples there. The following description by Herodotus of the town and the festival celebrated there will be found of interest:—

“Although other cities in Egypt were carried to a great height, in my opinion, the greatest mounds were thrown up about the city of Bubastis, in which is a temple of Bubastis well worthy of mention; for though other temples may be larger and more costly, yet none is more pleasing to look at than this. Bubastis, in the Grecian language, answers to Diana. Her sacred precinct is thus situated: all except the entrance is an island; for two canals from the Nile extend to it, not mingling with each other, but each reaches as far as the entrance of the precinct, one flowing round it on one side, the other on the other. Each is a hundred feet broad, and shaded with trees. The portico is sixty feet in height, and is adorned with figures six cubits high, that are deserving of notice. This precinct, being in the middle of the city, is visible on every side to a person going round it: for as the city has been mounded up to a considerable height, but the temple has not been moved, it is conspicuous as it was originally built. A wall sculptured with figures runs round it; and within is a grove of lofty trees, planted round a large temple in which the image is placed. The width and length of the precinct is each way a stade [600 feet]. Along the entrance is a road paved with stone, about three stades in length [1800 feet], leading through the square eastward; and in width it is about four plethra [400 feet]: on each side of the road grow trees of enormous height: it leads to the temple of Mercury.”\*

The goddess Bast who was worshipped there is represented as having the head of a cat. She wore a disk, with an

\* Herodotus, ii. 137, 138 (Cary's translation).

uræus, and carried the sceptre  or . She was, at times, identified with Sekhet, female counterpart of Ptaḥ, a member of the triad of Memphis. Sekhet  is called 'Lady of Heaven,' and 'The great lady, beloved of Ptaḥ.'\* The nature of the ceremony on the way to Bubastis, says Herodotus,† is this:—

"Now, when they are being conveyed to the city Bubastis, they act as follows: for men and women embark together, and great numbers of both sexes in every barge: some of the women have castanets on which they play, and the men play on the flute during the whole voyage; the rest of the women and men sing and clap their hands together at the same time. When in the course of their passage they come to any town, they lay their barge near to land, and do as follows: some of the women do as I have described; others shout and scoff at the women of the place; some dance, and others stand up and behave in an unseemly manner; this they do at every town by the river-side. When they arrive at Bubastis, they celebrate the feast, offering up great sacrifices; and more wine is consumed at this festival than in all the rest of the year. What with men and women, besides children, they congregate, as the inhabitants say, to the number of seven hundred thousand."



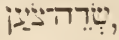


The fertile country round about Zaḳâzîḳ is probably a part of the Goshen of the Bible.


To the north of the line between Zaḳâzîḳ and Isma'îliya, and at no great distance from the sea, are numbers of mounds and ruins, which mark the sites of ancient Egyptian cities. Among these may be mentioned those of **Khata'ana**, which prove that a flourishing city existed there in the XIIIth dynasty. About thirty miles north of Tell Fâḳûs are the ruins called **Şân al-Ḥagar**, **صان الحجر**, *i.e.*, the famous city of Tanis. The town which the Greeks

\* She was a form of Hathor, and as wife of Ptaḥ was the mother of Nefer-Ātmu and I-em-ḥetep. She was the personification of the power of light and of the burning heat of the sun; it was her duty to destroy the demons of night, mist and cloud, who fought against the sun.

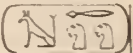
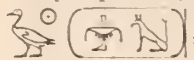
† Book II., 60.



called *Tanis*, and the Copts ΤΑΝΕΩC or ΧΑΝΗ, was named by the ancient Egyptians  *Sekhet Tchā*, or  *Sekhet Tchānt* (which is accurately translated 'Field of Zoan,'\* , in Psalm lxxviii. 12, 43) and  *Tchart*; it was the capital of the fourteenth nome of Lower Egypt, 

Khent-ābt. The two determinatives  indicate that the place was situated in a swampy district, and that foreigners dwelt there. The Arabs have adopted the shorter name of the town, and call it Şân. Dr. H. Brugsch endeavoured to show that Tanis represented the town of Rameses, which was built by the Israelites, but his theory has not been generally accepted, although there is no doubt whatever that Tchar and Tanis are one and the same town. The other names of Tanis given by Dr. Brugsch in his great *Dictionnaire Géographique* are "Mesen, Mesen of the North, Teb of the North, and Behuţet of the North." Tanis was situated on the right or east bank of the Tanitic branch of the Nile, about thirty miles nearly due west of the ancient Pelusium; and as it was near the north-east frontier of Egypt, it was always one of the towns which formed the object of the first attack of the so-called Hyksos, Syrians, Assyrians, Greeks, Arabs, and Turks. The excavations which have been made in the ruins round about Şân by Mariette and others prove that Tanis must have been one of the largest and most important cities in the Delta. The earliest monuments found here date from

\* Zoan must have been considered a place of great importance by the Hebrews, for they date the founding of Hebron by it (Numbers, xiii. 22), and Isaiah, describing the future calamities of Egypt, says, "Surely the princes of Zoan are fools." (Isaiah xix. 11.)

the time of Pepi I., VIth dynasty, about B.C. 3233: the next oldest are the black granite statues of Usertsen I. and Āmenemhāt II., a sandstone statue of Usertsen II., an inscribed granite fragment of Usertsen III., and two statues of Sebek-hetep III. Following these come the most interesting black granite sphinxes, which are usually said to be the work of the so-called Hyksos, but which are, in the writer's opinion, older than the period when these people ruled over Lower Egypt. The cartouches inscribed upon them only prove that many kings were anxious to have their names added to these monuments. The greatest builder at Tanis was Rameses II., who erected a temple with pylons, colossal statues, obelisks and sphinxes. Pasebkhānu, Shashanq I. and Shashanq III. repaired and added to the buildings in Tanis, and they took the opportunity of usurping sphinxes, obelisks, etc., which had been set up by earlier kings. The famous red granite 'Tablet of four hundred years' was found at Şân. The inscription upon it, which is of the time of Rameses II., is dated in the four hundredth year of a Hyksos king named 'Āa-peh-peh-Set, son of the Sun, Nub-Set'  , which appears to prove that this king reigned 400 years before the time of Rameses II.

The last native king of Egypt whose name is mentioned at Tanis is Nectanebus II., and after him come the Ptolemies. The stele, commonly called the '**Decree of Canopus**,' which was set up in the ninth year of Ptolemy III., Euergetes I. (B.C. 238), was found here. The trilingual inscription in hieroglyphics, Greek, and Demotic, mentions at some length the great benefits which this king had conferred upon Egypt, and states what festivals are to be celebrated in his honour and in that of Berenice. The priests assembled at Canopus from all parts of Egypt resolved that these things should be duly inscribed upon

stelæ, of which one should be placed in every large temple in Egypt to commemorate their resolution.

Under the Roman Empire Tanis still held a high position among the towns of the Delta, and the Egyptians considered it of sufficient importance to make it an episcopal see. In the list of the bishops who were present at the Council of Chalcedon (A.D. 451), the name of Apollonius, Bishop of Tanis, is found. Tanis must not be confounded with Tennis, the sea-port town which grew and increased in importance as Tanis declined; and it is difficult to understand why Tanis should have dwindled away, considering that Arab writers have described its climate as being most salubrious, and its winter like summer. Water was said to flow there at all times, and the inhabitants could water their gardens at their will; no place in all Egypt, save the Fayyûm, could be compared with it for fertility, and for the beauty of its gardens and vines. In the sixth century of our era the sea invaded a large portion of the territory of Tanis, and it went on encroaching each year little by little, until all its villages were submerged. The inhabitants removed their dead to Tennis, and established themselves there; Tennis was evacuated by its inhabitants A.D. 1192, and the town itself was destroyed A.D. 1226.

From Zaḳâzîḳ the traveller formerly proceeded to Cairo *viâ* Balbês, when the following places were passed:—

**Burdên**, بردين, with 4,027 inhabitants.

**Balbês**, بلبيس, with 13,485 inhabitants.

**Anshâṣ ar-Raml**, انشاص الرمل, with 5,199 inhabitants.

**Mashtûl as-Sûk**, مستول السوق, with 9,645 inhabitants.

**Shabin al-Ḳanâtir**, سبين التناطير, the stopping place for those who wish to visit **Tell al-Yahûdiyah**, *i.e.*, 'The Hill of the Jewess' where Onias, the high priest of the Jews, is thought by some to have built a temple

by the permission of Ptolemy Philometor, in which the Egyptian Jews might worship. The site of the town was occupied in very early times by a temple and other buildings which were set up by Rameses II. and Rameses III. ; a large number of the tiles which formed parts of the walls of these splendid works are preserved in the British Museum. The attention of Egyptologists was first called to this site by Emil Brugsch Pâshâ, who visited it in 1870, and found large numbers of glazed tiles, etc., of the XIXth dynasty in the hands of the natives ; these had been found in the ruins on the hill. Excavations on the site were made by Brugsch and Mariette in the autumn of that year, and a plan of it was printed by Prof. Hayter Lewis in the *Transactions* of the Society of Biblical Archæology in 1872. The statues discovered among the ruins on the hill, which was from 25 to 30 feet high, were described in the *Aeg. Zeitschrift* for 1871, and Brugsch described his excavations in Maspero's *Recueil* in 1886 (tom. VIII, p. 1 ff., *On et Onion*). Some years later Prof. Naville dug through the site, and it was again examined in 1906 by Prof. Petrie. The building excavated by Brugsch was the work of Rameses III., and this probably stood on the site, or even the remains, of an older edifice. Of the temple which Onias is thought to have built here no authentic remains have been discovered, and the identification of the site with Avaris, the Hyksos stronghold, is purely theoretical.

**Nawa**, نوى, with 4,592 inhabitants.

**Kalyüb**, قلايوب, the capital of the Province of Kalyübîyah, with 16,798 inhabitants.



## CAIRO.

**Cairo** (from the Arabic *Ḳâhira*, 'the Victorious,' because the planet *Ḳâhir* or Mars was visible on the night of the foundation of the city) is situated on the right or eastern bank of the Nile, about fourteen miles south of the division of the Nile into the Rosetta and Damietta branches. It stands at a distance of three or four miles from the site of the old fortress of **Babylon** of Egypt, whereon, subsequently, **Al-Fuṣṭâṭ** was built. It is called in Arabic **Maṣr**\*: it is the largest city in Africa, and its population was in 1907 654,476 souls. Josephus says that the fortress of the Babylon of Egypt, which stood on the spot occupied at a later date by old Cairo or Fuṣṭâṭ, was founded by the Babylonian mercenary soldiers of Cambyzes, B.C. 525; Diodorus says that it was founded by Assyrian captives in the time of Rameses II., and Ctesias is inclined to think that it was built in the time of Semiramis. The opinions of the two last mentioned writers are valuable in one respect, for they show that it was believed in their time that Babylon of Egypt was of very ancient foundation. During the reign of Augustus it was the headquarters of one of the legions that garrisoned Egypt, and remains of the town and fortress which these legionaries occupied are still to be seen a little to the north of **Al-Fuṣṭâṭ**. The word Fuṣṭâṭ † means a 'tent,' and the place obtained its name from the tent of 'Amr ibn al-Âṣi, which was pitched there when he invaded Egypt, A.D. 640,

\* Maṣr is a form of the old name *Miṣrî* (Hebrew *Miṣrayim*), by which it is called in the cuneiform tablets, B.C. 1450.

† Arab. *فُصْطَات*, another form of *فُصَّاط*, = Byzantine Greek *Φοσδάτον*. The meanings given to this word by Dozy are:—campe, campement, pavillon.


and to which he returned after his capture of Alexandria. Around his tent lived a large number of his followers, and these being joined by new comers, the city of **Al-Fuṣṭāṭ** at length arose. It was enlarged by Aḥmed ibn Ṭulūn, who built the suburb Al-Katâ'i, and a mosque; by Khamarūyeh, who built a palace there; but when the Fâṭimite Khalif Mu'izz conquered Egypt (A.D. 969), he removed the seat of his government from that place, and founded, on August 5th, **Maṣr el-Kāhira**, 'Maṣr the Victorious,' a few miles to the north. The work was carried out by **Gawhar**, the commander-in-chief of this Khalifa. Fuṣṭāṭ, which was also known by the name of Maṣr, was henceforth called **Maṣr el-'Atika**. During the reign of Ṣalāḥ-ad-dīn the walls of the new city were thoroughly repaired and the **Citadel** was built. Sulṭān after Sulṭān added handsome buildings to the town, and though it suffered from plagues and fires, it gained the reputation of being one of the most beautiful capitals in the Muḥammadan empire. In 1517 it was captured by Selim I., and Egypt became a pashalik of the Turkish empire, and remained so until its conquest by Napoleon Bonaparte in 1798. Cairo was occupied by Muḥammad 'Alī in 1805, and the massacre of the Mamlūks took place March 1, 1811; the city was surrendered to the British on September 14, 1882.

### Coptic Churches in Cairo.\*

The **Church of Mār Minâ** lies between Fuṣṭāṭ and Cairo; it was built in honour of **St. Menas**, an early martyr, who is said to have been born at Mareotis, and martyred during the persecution of Galerius Maximinus at Alexandria. The name Minâ, or Menâ, probably represents

\* The authorities for the facts relating to Coptic Churches are Butler's *Coptic Churches of Egypt*, 2 vols., 1884; and Curzon, *Visits to Monasteries in the Levant*,



the Coptic form of Menâ, , the name of the first historical king of Egypt. The church was probably founded during the fourth century, and it seems to have been restored in the eighth century; the first church built to Mâr Minâ was near Alexandria. The church measures 60 feet × 50 feet; it contains some interesting pictures, and a very ancient bronze candelabrum in the shape of two winged dragons, with seventeen sockets for lighted tapers. On the roof of the church is a small bell in a cupola.

About half-a-mile beyond the Dêr\* containing the church of St. Menas, lies the **Dêr of Abû's Sêfên**, in which are situated the churches of al-'Aḏhra (the Virgin), Anba Shenûti, and Abû's Sêfên. The last-named church was built in the tenth century, and is dedicated to St. Mercurius, who is called 'Father of two swords,' or Abû's Sêfên. The church measures 90 feet × 50 feet, and is built chiefly of brick; there are no pillars in it. It contains a fine ebony partition dating from A.D. 927, some interesting pictures, an altar casket dating from A.D. 1280, and a marble pulpit. In this church are chapels dedicated to Saints Gabriel, John the Baptist, James, Mâr Buḡtor, Antony, Abbâ Nûb, Michael, and George. Within the Dêr of Abû's Sêfên is the 'Convent of the Maidens'; the account of Mr. Butler's discovery of this place is told by him in his *Coptic Churches of Egypt*, Vol. I., p. 128. The church of the Virgin was founded probably in the eighth century.

The church of **Abû Sargah**, or Abû Sergius, stands well towards the middle of the Roman fortress of Babylon in Egypt. Though nothing is known of the saint after whom it was named, it is certain that in A.D. 859 Shenûti was elected patriarch of Abû Sargah; the church was most probably built much earlier, and some go so far as to state that the crypt (20 feet × 15 feet) was occupied by the

\* Arabic ديار 'convent, monastery.'

Virgin and her Son when they fled to Egypt to avoid the wrath of Herod.

“The general shape of the church is, or was, a nearly regular oblong, and its general structure is basilican. It consists of narthex, nave, north and south aisle, choir, and three altars eastward each in its own chapel: of these the central and southern chapels are apsidal, the northern is square ended . . . . . Over the aisles and narthex runs a continuous gallery or triforium, which originally served as the place for women at the service. On the north side it stops short at the choir, forming a kind of transept, which, however, does not project beyond the north aisle . . . . . On the south side of the church the triforium is prolonged over the choir and over the south side-chapel. The gallery is flat-roofed while the nave is covered with a pointed roof with framed principals like that at Abû's Sêfên . . . . . Outside, the roof of Abû Sargah is plastered over with cement showing the king-posts projecting above the ridge-piece. Over the central part of the choir and over the haikal the roof changes to a wagon-vaulting; it is flat over the north transept, and a lofty dome overshadows the north aisle chapel . . . . . The twelve monolithic columns round the nave are all, with one exception, of white marble streaked with dusky lines . . . . . The exceptional column is of red Assuân granite, 22 inches in diameter . . . . . The wooden pulpit . . . . . is of rosewood inlaid with designs in ebony set with ivory edgings . . . . . The haikal-screen projects forward into the choir as at Al 'Aḍra . . . . . and is of very ancient and beautiful workmanship; pentagons and other shapes of solid ivory, carved in relief with arabesques, being inlaid and set round with rich mouldings . . . . . The upper part of the screen contains square panels of ebony set with large crosses of solid ivory, most exquisitely chiselled with scrollwork, and panels of ebony carved through in work of the most delicate and skilful finish.” (Butler, *Coptic Churches*, Vol. I., pp. 183-190, ff.)

The early carvings representing St. Demetrius, Mâr George, Abû's Sêfên, the Nativity, and the Last Supper, are worthy of careful examination.

The **Jewish synagogue** which stood near Abû Sargah was originally a Coptic church dedicated to St. Michael, and was sold to the Jews by a patriarch called Michael towards the end of the ninth century; it measured 65 feet × 35 feet,

and was said to contain a copy of the Law written by Ezra. The building fell down in 1888.

A little to the south-east of Abû Sargah is the church dedicated to the Virgin, more commonly called **Al-Mu'allakah**, or the 'hanging,' from the fact that it is suspended between two bastions, and must be entered by a staircase. The church is triapsal, and is of the basilican order. It originally contained some very beautiful screens, which have been removed from their original positions and made into a sort of wall, and, unfortunately, modern stained glass has been made to replace the old. The cedar doors, sculptured in panels, are now in the British Museum. The cedar and ivory screens are thought to belong to the eleventh century. The church is remarkable in having no choir, and Mr. Butler says it is "a double-aisled church, and as such is remarkable in having no transepts." The pulpit is one of the most valuable things left in the church, and probably dates from the twelfth century; in the wooden coffer near it are the bones of four saints. Authorities differ as to the date to be assigned to the founding of this church, but all the available evidence now known would seem to point to the sixth century as the most probable period; at any rate, it must have been before the betrayal of the fortress of Babylon to 'Amr by the Monophysite Copts in the seventh century.

A little to the north-east of Abû Sargah is the church of St. Barbara, the daughter of a man of position in the East, who was martyred during the persecution of Maximinus; it was built probably during the eighth century. In the church is a picture of the saint, and a chapel in honour of St. George. At the west end of the triforium are some mural paintings of great interest.

Within the walls of the fortress of Babylon, lying due north of Abû Sargah, are the two churches of Mâr Girgis and the Virgin.

To the south of the fortress of Babylon, beyond the Muḥammadan village on the rising ground, lie the **Dêr of Bablûn** and the **Dêr of Tadrus**. In the Dêr al-Bablûn is a church to the Virgin, which is very difficult to see. It contains some fine mural paintings, and an unusual candlestick and lectern; in it also are chapels dedicated to Saints Michael and George. This little building is about fifty-three feet square. Dêr al-Tadrus contains two churches dedicated to Saints Cyrus and John of Damanhûr in the Delta; there are some fine specimens of vestments to be seen there.

A short distance from the Mûski is a Dêr containing the churches of the Virgin, St. George, and the chapel of Abû's Sêfên. The church of the Virgin occupies the lower half of the building, and is the oldest in Cairo. The chapel of Abû's Sêfên is reached through a door in the north-west corner of the building, and contains a wooden pulpit inlaid with ivory. The church of St. George occupies the upper part of the building, and is over the church of the Virgin.

In the Greek (Byzantine) quarter of Cairo is the Dêr al-Tadrus, which contains the churches of St. George and the Virgin.

The Coptic churches of Cairo contain a great deal that is interesting, and are well worth many visits. Though the fabrics of many of them are not older than the sixth, seventh, or eighth century of our era, it may well be assumed that the sites were occupied by Coptic churches long before this period.

### The Mosques of Cairo.

Speaking generally, there are three types of mosque\* in Cairo: 1, the court-yard surrounded by colonnades, as in the Mosques of 'Amr and ibn-'Îlûn; 2, the court-yard surrounded by four gigantic transepts, as in the Mosque of Sulṭân

\* The word 'mosque' is derived from the Arabic مسجد <sup>مسجد</sup> a 'place of prayer.'

Ḥasan, etc.; and 3, the covered yard beneath a dome, as in the Mosque of Muḥammad 'Alī.

The **Mosque of 'Amr** in Fuṣṭāṭ, or Old Cairo, is the oldest mosque in Egypt, its foundation having been laid A.H. 21 = A.D. 643. The land upon which it was built was given by 'Amr ibn al-Āṣī and his friends after they had become masters of the fortress of Babylon. Of 'Amr's edifice very little remains, for nearly all the building was burnt down at the beginning of the ninth century. Towards the end of the third quarter of the tenth century the mosque was enlarged and rebuilt, and it was subsequently decorated with paintings, etc.; the splendour of the mosque is much dwelt upon by Maḥrīzī. The court measures 350 feet × 400 feet. The building contained 366 pillars—one row on the west side, three rows on the north and south sides, and six rows on the east side; one of the pillars bears the name of Muḥammad. In the north-east corner is the tomb of 'Abdallah, the son of 'Amr.

The **Mosque of Aḥmad ibn Ṭūlūn** (died A.D. 884) is the oldest in Maṣr al-Ḳāhira or New Cairo, having been finished A.D. 879, under the rule of Khalīfa Mu'atamid (A.D. 870-892). It is said to be a copy of the Ka'aba at Mecca, and to have taken two or three years to build. The open court is square, and measures about 300 feet from side to side; in the centre is the Ḥanafīyyah (حَنَفِيَّة) or fountain for the Turks. On the north, west, and south sides is an arcade with walls pierced with arches; on the east side are five arcades divided by walls pierced with arches. The wooden pulpit is a famous specimen of wood carving, and dates from the thirteenth century. Around the outside of the minaret of this mosque is a spiral staircase, which is said to have been suggested by its founder. The mosque is called the 'Fortress of the Goat,' because it is said to mark the spot where Abraham offered up the ram; others say that the ark rested here.

The **Mosque of Hâkim** (A.D. 996-1020), the third Faṭimid Khalîfa, was built on the plan of the mosque of ibn Tâîlûn (see above); the date over one of the gates is A.H. 393 = A.D. 1003.

The **Mosque Al-Azhar** was founded by Gawhar, the general of Mu'izz, April 3rd, 970, and was finished on June 24th, 972. The plan of the principal part was the same as that of the mosque of 'Amr, but very little of the original building remains. It was made a university by the Khalîfa 'Aziz (A.D. 975-996), and great alterations were made in the building by different Sultâns in the twelfth, thirteenth, fifteenth, sixteenth, and eighteenth centuries; Sa'îd Pâshâ made the last, A.D. 1848. The minarets belong to different periods; the mosque has six gates, and at the principal of these, the 'Gate of the Barbers,' is the entrance. On three of the sides of the open court are compartments, each of which is reserved for the worshippers who belong to a certain country. The Liwân of the mosque is huge, and its ceiling is supported upon 380 pillars of various kinds of stone; it is here that the greater part of the students of the university carry on their studies. The number of students varies from 7,000 to 9,000, and the education, from the Muḥammadan point of view, is perhaps the most thorough in the whole world.

In the Citadel are :— 1. The Mosque of An-nâṣir, built in 1317-18, also known as the Mâristân Qalâûn; 2. The Mosque of Sulêmân Pâshâ or Sultân Selim, built in 1526; 3. The Mosque of Muḥammad 'Alî, which was finished by Sa'îd Pâshâ in 1857. As with nearly all mosques built by the Turks, the church of the Hagia Sophia at Constantinople served as the model for the last-named, but the building is not considered of remarkable beauty. The mosque is a square covered by a large dome and four small ones. In the south-east corner is the tomb of Muḥammad 'Alî, and close by is the minbar (منبر) or pulpit; in the recess on the east side is



the *Ḳiblah* (قِبْلَة), or spot to which the Muḥammadan turns his face during his prayers. The court is square, with one row of pillars on each of its four sides, and in the centre is the fountain for the Turks; the clock in the tower on the western side was presented to Muḥammad 'Alī by Louis Philippe.

The **Mosque of Sulṭān Ḥasan**, built of stone taken from the pyramids of Gīzah, is close to the Citadel, and is generally considered to be the grandest in Cairo. It was built by Ḥasan, one of the younger sons of Sulṭān Nāṣir, and its construction occupied three years, A.D. 1356-1358. It is said that when the building was finished the architect's hands were cut off to prevent his executing a similar work again. This story, though probably false, shows that the mosque was considered of great beauty, and the judgment of competent critics of to-day endorses the opinion of it which was prevalent in Ḥasan's time. Ḥasan's tomb is situated on the east side of the building. The remaining minaret\* is about 280 feet high, the greatest length of the mosque is about 320 feet, and the width about 200 feet. The walls are 113 feet high. In the open court are two fountains which were formerly used, one by the Egyptians, and one by the Turks. On the eastern side are still to be seen a few of the balls which were fired at the mosque by the army of Napoleon.

The **Mosque of Barḳūḱ** (A.D. 1382-1399) contains the tomb of the daughter of Barḳūḱ.

The **Mosque of Mu'ayyad**, one of the Circassian Mamlūks, was founded about 1412; it is also known as the "Red Mosque," from the colour of the walls outside. Externally it measures about 300 feet by 250 feet, and possesses an internal court, surrounded by double colonnades on three sides, and a triple range of arches on

\* From the Arabic مَنَارَةٌ 'place of light.'

the side looking towards Mecca, where also are situated—as in that of Barkûk—the tombs of the founder and his family. A considerable number of ancient columns have been used in the erection of the building, but the superstructure is so light and elegant that the effect is agreeable. The bronze gate in front belonged originally to the mosque of Sulţân Hasan.

The **Mosque of Kā'it Bey** (A.D. 1468–1496), one of the last independent Mamlûk sulţâns of Egypt, is about eighty feet long and seventy feet wide; it has some fine mosaics, and is usually considered the finest piece of architecture in Cairo.

The **Mosque al-Ghûri** was built by the Sulţân **Kansuweh al-Ghûri** about 1602; it is one of the most beautiful mosques in Cairo.

The **Mosque of Sittah Zênab** was begun late in the XVIIIth century; it contains the tomb of Zênab, the granddaughter of the Prophet.

The **Mosque of Al-Hasanên**, *i.e.*, the mosque of Hasan and Husên, the sons of 'Ali the son-in-law of the Prophet, is said to contain the head of Husên, who was slain at Kerbela A.D. 680; the head was first sent to Damascus and afterwards brought to Cairo.

The **Tombs of the Khalifas**\* are situated on the eastern side of the city, and contain the tombs of the members of the families of the Circassian Mamlûk Sulţâns who reigned from A.D. 1382–1517. The tomb-mosques of Yûsuf, al-Ashrâf, and the tomb of al-Ghûri (A.D. 1501–1516) are to the north-east of the Bâb an-Naşr; the tomb-mosques of Yûsuf and al-Ashrâf are only to be seen by special permission. In the tomb-mosque of Barkûk are buried that sulţân, his son the Sulţân Farag (A.D. 1399–1412), and various other members of the family. The limestone pulpit

\* The word 'Khalifa,' Arabic خَلِيفَة, means 'successor' (of Muḥammad) or 'vicar' (of God upon earth), and was a title applied to the head of the Muslim world. The last Khalifa died in Egypt about A.D. 1517.

and the two minarets are very beautiful specimens of stone work. To the west of this tomb-mosque is the tomb of Sulţân Sulêmân, and near that are the tombs of the Seven Women, the tomb-mosque of Barsbey (A.D. 1422-1438), the Ma'abed ar-Rifâ'i, and the tomb of the mother of Barsbey. The most beautiful of all these tombs is the tomb-mosque of Kâ'it Bey (A.D. 1468-1496), which is well worthy of more than one visit.

**The Tombs of the Mamlûks\*** form the resting places of a number of the Bahrite Mamlûks, who ruled over Egypt from 1250 to 1380. They have fallen into a terrible state of neglect and decay, and of many of these tombs only the minarets remain.

**The Citadel** was built by Şalâh ad-Dîn (Saladin), who began it in 1176-7; it was finished in 1207-8; the architect's name was Karakûsh.

The stones used were taken from the pyramids of Gîzah; it formed a part of the large system of the fortifications of Cairo with which this Sulţân protected the city. Though admirably situated for commanding the whole city, and as a fortress in the days before long range cannon were invented, the site was shown in 1805 to be ill chosen for the purposes of defence in modern times by Muḥammad 'Alî, who, by means of a battery placed on the Muḥaţţam heights, compelled Khurshîd Pâshâ to surrender the citadel. In the narrow way, with a high wall, through the Bâb al-'Azab, which was formerly the most direct and most used means of access to it, the massacre of the Mamlûks took place by the orders of Muḥammad 'Alî, on March 1st, 1811. The single Mamlûk who escaped is said to have made his horse leap down from one of the walls of the Citadel; he refused to enter the narrow way.

**Joseph's Well** is not called after Joseph the Patriarch,

\* The word 'Mamlûk' means a 'slave,' Arabic مَمْلُوك, plur. مَمَالِيك.

as is usually supposed, but after the famous Şalâh ad-Din (Saladin), whose first name was Yûsuf or Joseph. The shaft of this well, in two parts, is about 289 feet deep, and was found to be choked up with sand when the Citadel was built; Saladin caused it to be cleared out, and from his time until 1865 its water was regularly drawn up and used. This well was probably sunk by the ancient Egyptians.

### The Museum of Arab Art and Khedivial Library.

#### Hours of opening :—

November 1st to April 30th, 9 a.m. to 4 p.m.;

**Entrance Fee**, 5 piastres.

May 1st to October 31st, 8 a.m. to 1 p.m. ; **Entrance**

**Fee**, 1 piastre.

This Museum is closed on Fridays and holidays.

The collections which illustrate Arab art are arranged in a building close to the Mosque of Al-Hâkim, and are well worth a visit. The foundation of a Museum of this kind was ordered by Isma'îl Pâshâ in 1869, who commissioned Franz Pâshâ to make collections of all objects which illustrated the development of Arab art; these were arranged in the arcades of the Liwân of the Mosque of Al-Hâkim. Nothing, however, was done in the way of providing a special location for the collections until 1881, when the Government decided to build a museum; the courtyard of the mosque was selected as the site, and a museum was built there in 1883. In 1892 Herz Bey was appointed Keeper of the collections. As soon as it became understood that a special building had been erected for works of Arab art, the collections increased with great rapidity, and it was decided by the Government to provide more accommodation for them on a site in the Midân Bâb al-Khalk, together with new rooms for the **Khedivial Library**. The new Museum was finished in 1903, and

Herz Bey removed his collections into it in the same year. The traveller is referred to his excellent "Catalogue Sommaire," published in Cairo in 1894, for detailed descriptions of the splendid Arab glass lamps, and the other objects worth examination, which are under his care.

The lower portion of the building has been devoted to the housing of the Khedivial Library which was founded by Isma'îl Pâshâ, and is said to contain about 50,000 manuscripts and books in Arabic, Persian, Turkish, and other Oriental languages.

#### Hours of opening :—

October 1st to June 30th, 8 a.m. to one hour before sunset.

July, August, September, 8 a.m. to 1 p.m.

In Ramaçân, 10 a.m. to 2 p.m.

The Library is open daily, Fridays and holidays excepted. **Admission** to the Reading Room and Exhibition Room is **free**. The Library receives an annual grant of £E.4,000 from the Government, and £E.500 from the Wakfs Administration. The first Librarian was the eminent Arabic scholar, Dr. Stern, who was succeeded by Dr. Spitta Bey, the author of several works on modern Egyptian Arabic, and he was in turn succeeded by Dr. Vollers; the present Librarian is Dr. Moritz. The total cost of the new Museum and the fittings for the Library has been £E.66,000, and it is characteristic of the feelings entertained among natives in respect of the ancient monuments of the country, that this expenditure has been the subject of much animadversion and criticism in native quarters.

On December 31, 1904, the number of volumes in the Library was 56,330, 23,939 being in the European, and 32,391 in the Oriental Department. The **collection** of **Kur'âns** is unique, and comprises no less than 2,677 volumes. In the Persian section are the manuscripts from

the library of the late Mustafa Faḍīl Pâshâ. In 1908 the **Reading Room** was used by 23,594 persons, as compared with 2,582 in 1903. About 23,972 volumes were issued for use to these students. 926 volumes were lent out for use off the premises. The total number of visitors to the Library in 1908 was 64,124 as compared with 2,000 eleven years ago. The **Coin Collection** contains about 3,528 pieces.

The **Zoological Gardens** were established in 1891, and enlarged in 1898 and 1903; they cost £E.7,400, and their upkeep costs about £E.4,000 a year. The area of the Gardens is about 52 acres. From 1899 to 1904 the numbers of the visitors and the gate-money were as follows :—

			Visitors.	Gate-money in £E.
1899	...	...	43,567	991
1900	...	...	44,296	976
1901	...	...	50,711	1,114
1902	...	...	47,117	1,037
1903	...	...	55,937	1,213
1904	...	...	64,711	1,388
1908	...	...	227,772	1,522

The total receipts for 1904 were £E.4,868, and the total expenditure £E.4,678. At the end of 1904 there were in the Gardens :—

			Specimens.	Species.
Mammals	...	...	292	93
Birds	...	...	575	133
Reptiles	...	...	103	33
Batrachians	...	...	2	1
Total	...	...	972	260

The Gardens now contain 1,200 animals, representing 360 species, and 200 Nile fish, representing about 26 species. The gardens are open daily.

**Entrance Fees :** Weekdays,  $\frac{1}{2}$  piastre each person.  
Sundays, 5 piastres „ „  
On the day Shem an-Nassim, 10 „ „ „



Under the capable management of the Director, Captain Stanley Flower, the Gardens are becoming a most pleasant place of recreation, and a valuable means of education in all that appertains to the birds, animals, etc., of North-east Africa.

**The Aquarium at Gazîra** was established in November, 1902, at a cost of £E.1,150, and placed under the direction of Captain Flower. It contains a number of varieties of Nile fish, which have never before been kept in captivity. The gardens are beautiful, and are well worth visiting.

**Hours of opening** :—Daily, from 8.30 a.m. to 5 p.m.

**Entrance Fees** :—One half-piastre on weekdays, and two piastres on Sundays.

**The Ezbekiyah Garden** or “place,” named after the Amir Ezbekî, the general of Kâ’it Bey (A.D. 1468—1496), was made in 1870 by M. Barillet, and has an area of about twenty acres.

**Bridges.** The river at Cairo is spanned by three Bridges, and the construction of a fourth is contemplated. The oldest bridge is that of **Ḳaşr an-Nîl**, commonly called by the natives “Al-Kubrî”; it has on each end of it a pair of fine bronze lions. Though comparatively broad the roadway is wholly insufficient for the traffic, which in recent years has grown enormously, and the Cairenes have suffered great inconvenience from the “cutting” or “opening” of the bridge each day to permit of the passage of boats up and down the river. The offices of the Octroi, which has now been abolished, were on the left at the western end of the bridge. The sight of the villagers bringing their vegetable produce into the city on strings of camels and donkeys during the early hours of the day is a very picturesque one. The **Embâba Bridge** stands down stream of Ḳaşr an-Nîl Bridge, and is crossed by the Upper Egypt Railway. On the south side of the line

provision has been made for wheeled traffic and foot passengers. It is less solid looking than the *Ḳaṣr an-Nîl* Bridge, but it has now been made sufficiently strong for the purpose which it is intended to serve. The **Rôḍa Bridge** is up stream of *Ḳaṣr an-Nîl*, and its western end is nearly opposite to the "Pyramid Road"; it was built by Sir William Arrol & Co., Limited. The Bridge is 1,750 feet long, in a series of spans of 140 feet. The piers have been sunk to a depth of 70 feet below the level of low Nile, and of 92 feet below high Nile; in some cases they were carried to a depth of between 60 and 70 feet below the bed of the river. The aggregate depth through which piers were sunk is over 1,600 feet, and the work was accomplished in 12 working months. The last of the 14 piers was completed in June, 1906. This bridge forms a most useful means of communication between the southern part of Cairo and the village of *Gîzah* and the neighbouring hamlets, and it relieves the traffic over the *Ḳaṣr an-Nîl* Bridge, especially in the earlier part of the day. The **'Abbâs Bridge**, which is named after the reigning Khedive, will be constructed on the pattern of the Tower Bridge in London, that is to say, with a drawbridge for the passage of vessels, and a footbridge at a higher elevation for pedestrian traffic when the drawbridge is raised. The daily "cutting" of the *Ḳaṣr an-Nîl* Bridge causes great inconvenience at certain hours of the day; and this the *Rôḍa* Bridge was not designed to alleviate. The new bridge will span the Nile between the existing *Embâba* and *Ḳaṣr an-Nîl* Bridges. The design has been prepared by the Public Works Department, the authorities of which have laid down, in the minutest detail, the materials which shall be used in the course of the work.

### The Nilometer in the Island of *Rôḍa*.

The **Nilometer** here is a pillar, which is divided into seventeen parts, each representing a cubit, *i.e.*,  $21\frac{1}{3}$  inches,

and each cubit is divided into twenty-four parts. This pillar is placed in the centre of a well about sixteen feet square; the lower end is embedded in the foundations, and the upper end is held in position by a beam built into the side walls. The well is connected with the Nile by a channel. The first Nilometer at Rôḏa is said to have been built by the order of the Khalifa Sulêmân (A.D. 715—717). The second was built in 861, and 12 years later Ṭûlûn repaired it and built a fort on the island. At the end of the eleventh century a dome resting upon columns was built over it. When the Nile was at its lowest level it stood at the height of seven cubits in the Nilometer well, and when it reached the height of  $20\frac{1}{2}$  cubits, the shêkh of the Nile proclaimed that sufficient water had come into the river to admit of the cutting of the dam which prevented the water from flowing over the country. The difference between the highest rise and the lowest fall of the Nile at Cairo is about twenty-five feet. The **Cutting of the Dam** used to take place some time during the second or third week in August, at which time there were general rejoicings. The ceremony of cutting the dam is no longer observed, and the old Khalig Canal has been filled up. When there happens to be an exceptionally high Nile, the whole island of Rôḏa is submerged, and the waters flow over the Nilometer to a depth of two cubits, a fact which proves that the bed of the Nile is steadily rising, and one which shows how difficult it is to harmonize all the statements made by Egyptian, Greek, and Arab writers on the subject. As the amount of taxation to be borne by the people has always depended upon the height of the inundation, attempts were formerly made by the governments of Egypt to prove to the people that there never was a low Nile.

## Egyptian Antiquities.

**Tickets to visit Antiquities** are available from July 1 for 12 months.

- A. **For the whole of Egypt**, 120 piastres (24s. 8d.). Obtainable of Messrs. Thos. Cook & Son, at the Egyptian Museum at Cairo, and of the Inspector at Luxor.
- B. **Gizah Pyramids**, ascent or entrance, each, 10 piastres. Obtainable at Gizah Pyramids.
- C. **Şaḡḡarah**, 5 piastres. Obtainable at the Egyptian Museum at Cairo, and of Messrs. Thos. Cook & Son, and of the Official in charge of Antiquities at Şaḡḡâra.

### I. The Museum of Egyptian Antiquities.

N.B.—The **Museum** is closed on **Fridays**, and during **Bairâm** and **Ḳurbân Bairâm**, and on other official holidays.

**Hours of Opening:** May 1st to October 31st, 8.30 a.m. to 9.30 p.m.  
November 1st to April 30th, 9 a.m. to 4.30 p.m.

**Entrance Fees:** In Summer, 1 piastre, excepting on Mondays, when it is free.  
In Winter, 5 piastres.  
Soldiers pay half a piastre in summer, and 2 piastres in the winter.

The nucleus of the great Khedivial collection of ancient Egyptian antiquities of all periods, from about B.C. 6500 to the end of the Roman rule in Egypt, was formed by the eminent Frenchman, F. Auguste Ferdinand **Mariette**, a distinguished scholar and archæologist, and an unselfish and indefatigable worker in the cause of Egyptological science. In the course of his excavations at Şaḡḡâra, where he

discovered the Serapeum, he brought together a large number of miscellaneous antiquities, which were stored wherever a place could be found to hold them. In the teeth of opposition made by the notables of Cairo and Ministers of Government, he forced the claims of archæology under the notice of the Khedive **Sa'id Pâshâ**, who, soon after his succession in 1854, ordered that a Museum of Egyptian Antiquities should be founded, and appointed Mariette as its first Keeper. With the important work of the Suez Canal in hand, it was unlikely that the Egyptian Government would vote money for the building of a museum to hold the monumental remains of a nation of "ignorant unbelievers," whom every Egyptian believed God had wiped off the face of the earth because of their "unclean wickedness," and Mariette had therefore to take any empty rooms in any Government building which could be found in which to house his collection.

After much difficulty Mariette induced the authorities to transfer to him portions of the old post-office at Bûlâk, the port of Cairo, and in these the first Khedivial collection of Egyptian antiquities was placed. It goes without saying that the building was unsuitable in every way, for the floors were bad, the walls were too thin, the rooms were small, and the most inexperienced thief could easily break in and help himself to the small objects which were placed in the wretched receptacles which served as exhibition cases. It was found in a very short time that the collection was growing too rapidly for the space which Mariette had at his disposal, and, when all the rooms were filled, he was obliged to store the cases of antiquities in an outhouse or shed near, and to leave them packed up. Whilst the work of collecting was thus going on, Mariette devoted himself to the excavation and clearing out of temples and other buildings in all parts of the country. In 1881 the great collection of royal mummies from Dêr al-Bahârî arrived, and the interest of

these was so great that the cultured opinion of the civilized world demanded that some systematic arrangement of the contents of the Bûlâk Museum should be made, and that steps should be taken for their better preservation, for it was found that the damp in the old post-office was doing harm to the more fragile of the antiquities. The situation of the museum itself was alarming. On the one side flowed the Nile, which more than once threatened to sweep the whole building away, and the waters of which, on one occasion, actually entered the courtyard, and on the other were a number of warehouses of the flimsiest construction, filled with inflammable stores, which might at any moment catch fire and burn down the museum. Early in winter mornings the building was often full of the white, clinging, drenching mist, which is common along the banks of the river, and it was no rare thing to see water trickling down inside the glass cases which held the mummies of the great kings of Egypt.

At length the Egyptian Government was compelled to consider seriously the problem of housing the monuments of the Pharaohs, but the authorities were hampered by want of funds; finally, after much discussion, it was decided to transfer the whole collection to the Palace of Gîzah, which stands on the left bank of the Nile, just opposite the Island of Rôḍa. This palace was built by Isma'îl Pâshâ to accommodate his *harâm*, and cost between  $4\frac{3}{4}$  and 5 millions of pounds sterling! The fabric itself was not strong enough for a building of the kind, and the walls of hundreds of its rooms were made of lath and plaster gilded and painted; the outcry usually raised by irresponsible persons against any proposal connected with antiquities was made, but, under the circumstances, the Government did the right thing. It fell to the duty of Sir Francis Grenfell, K.C.B., to make arrangements for the prevention of fire, and with the precautions taken by him, and the rules which he enforced in person, the collection became comparatively safe.



The removal of the antiquities from Bûlâk to Gîzah was carried out in 1889. In 1895 the Public Debt Commissioners voted the sum of £E. 110,000 for the building of a new fire-proof museum, and the design of M. Dourgnon, a Parisian architect, was selected by the jury, which consisted of an Englishman, a Frenchman, and an Italian. The building was offered for tender in 1896, the foundations were laid in 1897, and the museum was finished towards the close of 1901; up to the end of 1900 the total cost had been £E. 169,000. The **total cost** of the Museum has been £E. 251,000, and already £E. 14,000 has been spent on the **Catalogue**. The transfer of the antiquities from Gîzah to the new Museum began on December 3rd, 1901, and was completed on July 13th, 1902. The inauguration ceremonies were performed in the presence of Lord Cromer, Lord Kitchener, and about 100 of the nobles and notables of Cairo on November 15th following.

As already said, the first Keeper of the Egyptian Museum in Cairo was **F. A. F. Mariette**, who was born at Boulogne-sur-Mer on February 11th, 1821, and who died at Cairo in 1881. He was appointed on the staff of the Louvre in 1848; he set out on a mission to Egypt in search of Coptic and Syriac MSS. in 1850; he discovered and excavated the Serapeum in 1852, with a grant of 50,000 francs which had been voted by the French National Assembly; he carried on excavations for the Duc de Luynes at Gîzah in 1853; and in 1854 he was appointed Assistant Curator at the Louvre. In the same year he was appointed Keeper of the Bûlâk Museum, and the Khedive Sa'îd Pâshâ made him a Bey. From 1855 to 1871 he worked indefatigably, and the excavations which he carried out comprise some of the greatest works of the kind ever done in Egypt. Tanis, Abydos, Edfû, Karnak, Denderah, Madînat Habû, Dêr al-Baḥarî, and many other sites were more or less thoroughly explored

by him; he explored hundreds of maşţabas in the cemeteries of Gizah, Şaḳḳâra, and Mêdûm, and he opened the "Maşţabat al-Fir'âûn." Whilst engaged in such works he found time to write a Guide to the Museum, entitled "Notice des principaux monuments exposés dans les galeries provisoires du Muséum d'Antiquités de S.A. le Khédivé à Boulaq," which went through several editions; he edited facsimiles of papyri, and published several volumes of valuable Egyptian texts. The zeal and enthusiasm of Mariette contributed largely to the advance of Egyptological science, and, as a worker on broad, general lines of study, his equal will not quickly be found. His body was entombed in a marble sarcophagus which first stood in the courtyard at Bûlâḳ, then was removed to Gîzah in 1889, and to the new Museum in Cairo in 1902.

In 1894 **Chélu Bey** proposed that a **statue of Mariette** should be erected on a suitable pedestal, and in 1901 the Egyptian Government voted £E.300 for a pedestal, and £E.1,200 for a statue. The sculptor selected was **Denys Puech**. The work was finished in November, 1903, and the unveiling of the statue took place on March 17th, 1904.

Mariette was succeeded by **Professor Gaston Maspero**, who was born at Paris on June 23rd, 1846. He took the degree of Docteur en Lettres in 1873 at l'École Normale, was made Professor of the Collège de France, in the room of de Rougé, and Member of L'Académie des Inscriptions in 1883, and Oxford conferred upon him the degree of D.C.L. in 1886. As soon as he was appointed he began to arrange and catalogue the antiquities at Bûlâḳ, and for the first time it became possible to obtain an idea of the value and sequence of the objects exhibited. The "Guide du Visiteur au Muséum de Boulaq" was a most useful work, for in it Professor Maspero not only described his objects, but explained

their use and signification, and his "Guide" was in reality a manual of archæology. In addition to his work in connection with the Museum at Bûlâk, Professor Maspero carried out the excavation of Luxor temple in 1884, 1885, and 1886, at the expense of a fund which was raised by the *Journal des Débats*; it has been customary to ascribe this work to M. Grébaut, but this *savant* only removed from Luxor to Cairo the antiquities which Professor Maspero had found. In 1884 Professor Maspero discovered the necropolis of Akhmîm, from which such excellent results were obtained; he repaired Karnak, and the eastern part of the Hypostyle Hall; he cleared the Ramesseum at Thebes, and repaired the temples at Abydos; he rebuilt the west part of the girdle wall at Edfû, covered over the sanctuary, and repaired the little temple; and he carried on works of repair and excavation and clearing at Kom Ombo, Al-Kâb, Aswân, Shêkh 'Abd al-Ûrna, Asyût, Barsha, Beni Ḥasan, Tell al-'Amarna, Şaqqâra, etc. Professor Maspero is the author of a large number of Egyptological works, many of them containing editions of most valuable texts, and his *Histoire Ancienne* in three volumes is a monumental work. One of his greatest works undoubtedly is the edition of the texts that were found in the pyramid tombs of Unâs, Tetâ, and other early kings, which he published with translations in French. These documents are of priceless value for the study of the religion of ancient Egypt, and their decipherment and publication are the greatest triumph of Egyptology. They reveal a phase of civilization in Egypt of which there are no other records than these in writing, and certain portions of them must be coeval with the historic culture of Egypt. In 1886, for private reasons, Professor Maspero resigned his appointment as Keeper of the Bûlâk Museum, and was succeeded by **M. Grébaut**, the author of an excellent edition of a

famous Hymn to Ámen-Rā; he increased the collection under his charge considerably, and brought many valuable monuments from all parts of Egypt to the Museum at Gizah; early in February, 1901, he discovered a large number of the mummies of priests of Ámen, with their coffins, etc., at Dêr al-Baḥarî. The "find" consisted of 153 coffins, 101 double, and 52 single, 110 general boxes, 77 wooden figures, 8 stelæ, etc. See *Journal Officiel*, Février 7 et 23, 1891; and G. Daressy, *Rev. Arch.*, 1896. Under his rule the Egyptian collection was removed from Bûlâḳ to the Palace of Gizah.

M. Grébaut was, in turn, succeeded in 1892 by **M. J. Marie de Morgan**, who was born on June 3rd, 1857, at the Château de Bion, Loir-et-Cher; though he studied archæology for more than 20 years, he is a trained mathematician, engineer, and geologist, and he has turned his training to good account, for he has conducted excavations according to scientific methods, with unusually successful results. Since 1897, when he resigned his appointment, he has been engaged in carrying out excavations at Susa and other places in the country which was called Elam by ancient nations; fortune has favoured his labours, and made him the discoverer of the basalt stele which is inscribed in Babylonian characters with the text of the "Code of Laws" of Khammurabi, king of Babylon, about B.C. 2200. M. de Morgan has travelled over all Persia, Luristan, Kurdistan, Armenia, and Mesopotamia, and is the author of numerous learned works. In connection with Egyptology it may be mentioned that he was the discoverer of the predynastic and early archaic tombs at Naḳâda in Upper Egypt, and it was he who first showed the correct position in the history of Egypt of the people who were erroneously called the New Race.

M. de Morgan was succeeded in 1897 by **M. Victor Loret**, who is the author of *Manuel de la Langue*

*Égyptienne*, Paris, 1891; of *La Flore pharaonique*, Paris, 1892; and of several articles in various publications. In 1898 he discovered in the tomb of Amen-hotep II. at Thebes the mummies of several kings of the XVIIIth and later dynasties, and among them was the mummy of Menephthah, the "Pharaoh of the Oppression," whom many believed to have been drowned in the "Red Sea," when the Egyptians were overwhelmed in the days of Moses.

In 1899 M. Loret resigned, and **M. Maspero** returned to his former position of Keeper of the Egyptian Museum, and during the second period of his rule he has renewed the wise and liberal policy with which all are familiar. Under his guidance the Egyptian collection has been removed from the Palace of Gizah to the new Museum in the European quarter of Cairo, and the interests of Egyptology, both archæological and philological, are well guarded. The various Keepers of the Egyptian Museum have for 30 years or more been ably seconded in all their endeavours by **Emil Brugsch Pashâ**, the Conservator of the Museum, to whom the arrangement and classification of the antiquities therein were chiefly due. He holds the traditions of the great Mariette, having been his fellow-worker, and possesses an unrivalled knowledge of sites and of all matters relating to excavations; his learning and courtesy are too well known to need further mention. The Assistant-Conservators are **M. G. Daressy** and **Ahmad Kamal Bey**.

In former days Messrs. Thos. Cook & Son printed in their "Guide to Egypt" and in "The Nile" a summary of the contents of the rooms of the Egyptian Museum, but, as M. Maspero has issued a "Guide to the Cairo Museum," they have decided to omit such summary here. An English translation of Prof. Maspero's "Guide" by Mr. and Mrs. Quibell and Miss Pirie may be purchased at the Museum.

The Egyptian Collection in Cairo is the richest in the world in monuments of the first six dynasties, but in some classes of the later antiquities its collections are poor. No visitor should omit to see :—

1. The painted maṣṭāba doors and statues of dynasties IV.-VI.
2. The Shêkh al-Balad.
3. The Inscriptions of Unâ and Ḥer-Khuf.
4. The Statues of Mycerinus and Khephren.
5. The Tomb of Ḥeru-ḥetep.
6. The Sphinxes and monuments from Tanis.
7. The stelæ of Piānkhi and of other Nubian kings from Gebel Barkal.
8. The statue of Āmenârtās.
9. The Tablet of Şakḳâra.
10. The Stele of Pithom.
11. The Stele of Canopus.
12. The Tell al-Amarna Tablets.
13. The Royal Mummies from Dêr al-Baḥarî.
14. The papyrus containing the Maxims of Ani.
15. The Fayyûm Papyrus.
16. The Dahshûr jewellery.
17. The jewellery of Āāḥ-ḥetep.
18. The green slate object of Nârmer.
19. The leather body of the chariot of Thothmes IV.
20. Typical examples of all the painted coffins.
21. The Karnak statues, which were discovered by M. George Legrain in 1902-04.
22. The Contents of the Tomb of Iuâa and Thuâu, the father and mother of Queen Thi, discovered by Mr. Theodore M. Davis in 1905.
23. The Cow of Hathor, discovered by Prof. Naville at Dêr al-Baḥarî in 1906.



In a room attached to the Museum visitors may purchase Egyptian antiquities, and as many travellers wish to take away with them a scarab or a *ushabti* figure, or some small object which was buried with the mummy, the following notes, which explain the commonest of them, are added:—

**Ushabtiu** figures are made of stone, alabaster, wood, and glazed *faïence*, and are in the form of the god Osiris, who is here represented in the form of a mummy. They were placed in the tomb to do certain agricultural works for the deceased, who was supposed to be condemned to sow the fields, to fill the canals with water, and to carry sand from the East to the West. They are usually inscribed with the VIth Chapter of the *Book of the Dead*. As many travellers buy *ushabtiu* figures in Egypt, the following version of the chapter may be of interest to them:—

  
*à ushabtiu àpen àr àptu Àsàr*

O *ushabtiu* figures these, if is decreed Osiris

  
*er àrit kat nebt àrit àm*

to do labours any [which] are to be done there

  
*em neter khert àstu hu - nef*

in the underworld, behold, be there smitten down for him

  
*setchebu àm em sa er khert - f*

obstructions there for a person beneath him.

*māku - à*

Here am I

*ka - ten*

[when] call ye.

*āp - tu - ten*

Watch ye

*er*

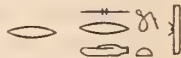
at

*ennu*

moment

*neb**ārit*

every to work there,

*er*

to

*serūtet*

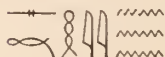
plough

*sekhet*

the fields,

*er*

to

*semēhi*

fill with water

*utebu*

the canals,

*er*

to

*khen*

carry

*shū*

sand

*en*

of

*Ābtet*

the east

*er*

to

*Āmentet*

the west.

*thes rer*

Again

*māku - à*


here am I



*ka - ten*


[when] call ye.


That is to say, the deceased addresses each figure and says, "O *ushabtiu* figures, if the Osiris," that is, the deceased, "is decreed to do any work whatsoever in the underworld, may all obstacles be cast down in front of him!" The figure answers and says, "Here am I ready when ye call." The deceased next says, "O ye figures, be ye ever watchful to work, to plough and sow the fields, to water the canals, and to carry sand from the east to the west." The figure replies, "Here am I when ye call."


## Amulets.—


1. The **Buckle** or Tie, , usually made of some red stone, the colour of which was intended to represent the blood of Isis; it was placed on the neck of the mummy which it was supposed to protect. It was often inscribed with the CLVIth Chapter of the *Book of the Dead*.

2. The **Tet**, , which had sometimes plumes, disk, and horns, , attached to it, was also placed on the neck of the mummy, and was often inscribed with the CLVth Chapter of the *Book of the Dead*.


3. The **Vulture**, , was placed upon the neck of the mummy on the day of the funeral, and brought with it the protection of the “mother” Isis.


4. The **Collar**, , was placed upon the neck of the mummy on the day of the funeral.

5. The **Papyrus Sceptre**, , was placed upon the neck of the mummy, and typified the green youth which it was hoped the deceased would enjoy in the Other World.


6. The **Pillow**, , usually made of hæmatite, was generally inscribed with the CLXVIth Chapter of the *Book of the Dead*.






7. The **Heart**, , represented the “soul of Kheperâ.”

8. The **Ānkh**, , represented “Life.”

9. The **Utchat**, or symbolic Eye, , typified “good health and happiness,” and was a very popular form of amulet in Egypt.

10. The **Nefer**, , represented “good-luck.”

11. The **Sma**, , represented “union.”

12. The **Menät**, , represented "virility."
13. The **Neha**, , represented "protection."
14. The **Serpent's Head**, , was placed in mummies to prevent their being devoured by worms.
15. The **Frog**, , represented "fertility" and "abundance."
16. The **Stairs**, , were the symbol of ascending to heaven.
17. The **Fingers**, index and medius, found inside mummies, represented the two fingers which the god Horus stretched out to help the deceased up the ladder to heaven.

**Scarabs.**—Scarab or Scarabæus (from the Greek *σκαραβος*) is the name given by Egyptologists to the myriads of models of a certain beetle, which are found in mummies and tombs and in the ruins of temples and other buildings in Egypt, and in other countries the inhabitants of which, from a remote period, had intercourse with the Egyptians. M. Latreille considered the species which he named *Ateuchus Aegyptiorum*, or *ἡλιοκάνθαρος*, and which is of a fine greenish colour, as that which especially engaged the attention of the early Egyptians, and Dr. Clarke affirmed that it was eaten by the women of Egypt because it was considered to be an emblem of fertility. In these insects a remarkable peculiarity exists in the structure and situation of the hind legs, which are placed so near the extremity of the body, and so far from each other, as to give them a most extraordinary appearance when walking. This peculiar formation is, nevertheless, particularly serviceable to its possessors in rolling the balls of excrementitious matter in which they enclose their eggs. These balls are at first irregularly shaped and soft, but by degrees, and during the process of rolling along, become rounded and harder; they are propelled by means of the hind legs. Sometimes these

balls are an inch and a half or two inches in diameter, and in rolling them along the beetles stand almost upon their heads, with the heads turned from the balls. They do this in order to bury their balls in holes which they have already dug for them, and it is upon the dung just deposited that the larvæ when hatched feed. Horapollo thought that the beetle was self-produced, but he made this mistake on account of the females being exceedingly like the males, and because both sexes appear to divide the care of the preservation of their offspring equally between them.


The Egyptians called both the scarabæus *Kheperâ*



, and the god represented by this insect also

*Kheperâ* . The god *Kheperâ* was supposed

to be the "father of the gods," and the creator of all things in heaven and earth; he made himself out of matter which he himself had made. He was identified with the rising sun and thus typified resurrection.

The verb *Kheper* , which is usually translated

"to exist, to become," also means "to roll," and "roller," or "revolver," was a fitting name for the sun.

In a hieratic papyrus in the British Museum (No. 10188), the god *Kheperâ* is identified with the god *Neb-er-tcher*, who, in describing the creation of gods, men, animals, and things, says:—"I am he who evolved himself under the form of the god *Kheperâ*. I, the evolver of evolutions, evolved myself, the evolver of all evolutions, after a multitude of evolutions and developments\* which came forth from my

\* The duplicate copy of this chapter reads, "I developed myself from the primeval matter which I made. My name is Osiris, the germ of primeval matter. I have worked my will to its full extent in this earth, I have spread abroad and filled it. . . . I uttered my name as a word of power, from my own mouth, and I straightway developed myself by evolutions. I evolved myself under the form of the evolutions of the god *Kheperâ*, and I developed myself out of the


“ mouth (or at my command). There was no heaven, there  
 “ was no earth, animals which move upon the earth and  
 “ reptiles existed not at all in that place. I constructed their  
 “ forms out of the inert mass of watery matter, I found no  
 “ place there where I could stand. By the strength which was  
 “ in my will I laid the foundation [of things] in the form of  
 “ the god Shu and I created for them every attribute which  
 “ they have. I alone existed, for I had not as yet made Shu  
 “ to emanate from me, and I had not ejected the spittle which  
 “ became the god Tefnut ; there existed none other to work  
 “ with me. By my own will I laid the foundations of all  
 “ things, and the evolutions of the things, and the evolutions  
 “ which took place from the evolutions of their births which  
 “ took place through the evolutions of their offspring,  
 “ became multiplied. My shadow was united with me, and  
 “ I produced Shu and Tefnut from the emanations of my  
 “ body, . . . . . thus from being one god I became three  
 “ gods . . . . . I gathered together my members and  
 “ wept over them, and men and women sprang into  
 “ existence from the tears which fell from my eye.”

Scarabs may be divided into three classes:—1. Funereal scarabs ; 2. Scarabs worn for ornament ; 3. Historical scarabs. Of **funereal scarabs** the greater number found measure from half an inch to two inches, and are made of steatite glazed green, or blue, or brown ; granite, basalt, jasper, amethyst, lapis-lazuli, carnelian, and glass. The flat base of the scarabs was used by the Egyptians for engraving with names of gods, kings, priests, officials, private persons, and monograms and devices. Scarabs were set in rings and worn on the fingers by the dead and living, and

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“ primeval matter which has evolved multitudes of evolutions from the  
 “ beginning of time. Nothing existed on this earth [before me], I made  
 “ all things. There was none other who worked with me at that time.  
 “ I made all evolutions by means of that soul which I raised up there  
 “ from inertness out of the watery matter.”



were wrapped up in the linen bandages with which the mummy was swathed, and placed over the heart. The best class of funereal scarabs was made of a fine, hard, green basalt, which, when the instructions of the rubric concerning them in the *Book of the Dead* were carried out, was set in a gold border, and hung from the neck by a fine gold wire. Such scarabs are sometimes joined to a heart on which is inscribed the legend "life, stability, and protection" .

**Funereal scarabs** were also set in pectorals, and were in this case ornamented with figures of the deceased adoring Osiris. Scarabs of all kinds were kept in stock by the Egyptian undertaker, and spaces were left blank in the inscriptions\* to add the names of the persons for whom they were bought. **Scarabs worn for ornament** exist in many thousands. By an easy transition, the custom of placing scarabs on the bodies of the dead passed to the living, and men and women wore the scarab probably as a silent act of homage to the creator of the world, who was not only the god of the dead, but of the living also.

**Historical scarabs** are limited to a series of five, which were made during the reign of **Amenophis III.** to commemorate certain important events, viz.: 1. The slaughter of 102 lions by Amenophis during the first ten years of his reign; 2. A description of the boundaries of Egypt, and the names of the parents of Queen Thi; 3. The arrival of Thi and Gilukhipa in Egypt, and 317 women; 4. The construction of a lake in honour of Queen Thi; 5. A general summary of the king's acts.

**Mummy.**—Whether the art of mummifying was known to the aboriginal inhabitants of Egypt, or whether it was introduced by the new-comers from Asia, is a question which is very difficult to answer. We know for a certainty that the stele of a dignitary preserved at Oxford was made during the reign of

\* The chapter usually inscribed upon these scarabs is No. XXX B.

Sent, the fifth king of the IIInd dynasty, about B.C. 4000. The existence of this stele, with its figures and inscriptions, points to the fact that the art of elaborate sepulture had reached a high pitch in those early times. The man for whom it was made was called Sherá, and he held the dignity of *neten hen*, or 'prophet'; the stele also tells us that he was *suten rekht*, or 'royal kinsman.' The inscriptions contain prayers asking for the deceased in the nether-world "thousands of oxen, linen bandages, cakes, vessels of wine, incense, &c.," which fact shows that religious belief, funereal ceremonies, and a hope for a life after death had already become a part of the life of the people of Egypt. During the reign of King Sent the redaction of a medical papyrus was carried out. As this work presupposes many years of experiment and experience, it is clear that the Egyptians possessed ample anatomical knowledge for mummifying a human body. Again, if we consider that the existence of this king is proved by papyri and contemporaneous monuments, and that we know the names of some of the priests who took part in funereal ceremonies during his reign, there is no difficulty in acknowledging that the antiquity is great of such ceremonies, and that they presuppose a religious belief in the revivification of the body, for which hoped-for event the Egyptian took the greatest possible care to hide and preserve his body.

'Mummy' is the term which is generally applied to the body of a human being, or animal, bird, fish, or reptile, which has been preserved from decay by means of bitumen, spices, gums, and natron. As far as can be discovered, the word is neither a corruption of the ancient Egyptian word for a preserved body, nor of the more modern Coptic form of the hieroglyphic name. The word 'mummy' is found in Byzantine Greek and in Latin, and indeed in

almost all European languages. It is derived from the Arabic *مُؤَمِّيًا* *mûmîâ*, 'bitumen'; the Arabic word for mummy is *مُؤَمِّية* *mumîyyet*, and means a "bitumenized thing," or a body preserved by bitumen.

We obtain our knowledge of the way in which the ancient Egyptians mummified their dead from Greek historians, and from an examination of mummies. According to Herodotus (ii, 86), the art of mummifying was carried on by a special guild of men who received their appointment by law. These men mummified bodies in three different ways, and the price to be paid for preserving a body varied according to the manner in which the work was done. In the **first and most expensive** method the brain was extracted through the nose by means of an iron probe, and the intestines were removed entirely from the body through an incision made in the side with a sharp Ethiopian stone. The intestines were cleaned and washed in palm wine, and, having been covered with powdered aromatic gums, were placed in jars. The cavity in the body was filled up with myrrh and cassia and other fragrant and astringent substances, and was sewn up again. The body was next laid in natron for 70 days,\* and when these were over, it was carefully washed, and afterwards wrapped up in strips of fine linen smeared on their sides with gum. The cost of mummifying a body in this fashion was a talent of silver, *i.e.*, about £240, according to Diodorus (i, 91, 92). In the **second** method of mummifying the brain was not removed at all, and the intestines were simply dissolved and removed in a fluid state. The body was also laid in salt or natron which, it is said, dissolved everything except the skin and bones. The cost of mummifying in this manner was 20 minae, or about £20. The **third** method of embalming was employed

\* In Genesis i. 3, the number given is 40.

for the poor only. It consisted simply of cleaning the body by injecting some strong astringent, and then salting the body for 70 days. The cost in this case was very little.

The account given by Diodorus agrees generally with that of Herodotus. He adds, however, that the incision was made on the left side of the body, and that the "dissector" having made the incision fled away, pursued and stoned by those who had witnessed the ceremony. It would seem that the dissector merely fulfilled a religious obligation in fleeing away, and that he had not much to fear. Diodorus goes on to say that the Egyptians kept the bodies of their ancestors in splendid chambers, and that they had the opportunity of contemplating the faces of those who died before their time. In some particulars he is right, and in others wrong. He lived too late (about B.C. 40) to know what the well-made Theban mummies were like, and his experience therefore would only have familiarized him with the Egypto-Roman mummies, in which the limbs were bandaged separately, and the contour of their faces, much blunted, was to be seen through the thin and tightly-drawn bandages which covered the face. In such examples the features of the face can be clearly distinguished underneath the bandages.

An examination of Egyptian mummies will show that the accounts given by Herodotus and Diodorus are generally correct, for mummies with or without ventral incisions are found, and some are preserved by means of balsams and gums, and others by bitumen and natron. The skulls of mummies, which may be seen by hundreds in caves and pits at Thebes, contain absolutely nothing, a fact which proves that the embalmers were able not only to remove the brain, but also to take out the membranes without injuring or breaking the nose in any way. The heads of mummies are found, at times, to be filled with bitumen, linen rags, or resin. The bodies, which have been filled with resin or

some such substance, are of a greenish colour, and the skin has the appearance of being tanned. Such mummies, when unrolled, perish rapidly and break easily. Usually, however, the resin and aromatic gum process is favourable to the preservation of the teeth and hair. Bodies from which the intestines have been removed, and which have been preserved by being filled with bitumen, are quite black and hard. The features are preserved intact, but the body is heavy and unfair to look upon. The bitumen penetrates the bones so completely that it is sometimes difficult to distinguish what is bone and what is bitumen. The arms, legs, hands, and feet of such mummies break with a sound like the cracking of chemical glass tubing; they burn freely. Speaking generally, they will last for ever.

When a mummy has been preserved by natron, that is, a mixture of carbonate, sulphate, and muriate of soda, the skin is found to be very hard, and it hangs loosely from the bones in much the same way as it hangs from the skeletons of the monks preserved in the crypt beneath the Capuchin convent at Floriana in Malta. The hair of such mummies usually falls off when touched.

When the friends of a dead Egyptian were too poor to pay for a good, expensive method of embalmment, the body could be preserved by two very cheap methods; one method was to soak it in salt and hot bitumen, and the other in salt only. In the salt and bitumen process every cavity of the body was filled with bitumen, and the hair disappeared. Clearly it is to the bodies which were preserved in this way that the name "mummy," or bitumen, was first applied.

The salted and dried body is easily distinguishable. The skin is like paper, the features and hair have disappeared, and the bones are very brittle and white.

The art of mummifying arrived at the highest pitch of perfection at Thebes. The mummies of the first six dynasties drop to pieces on exposure to the air, and smell

slightly of bitumen ; those of the XIth dynasty are of a yellowish colour and very brittle ; those of the XIIth dynasty are black. The method of embalming varied at different periods and places. From the XVIIth to the XXIst dynasties the Memphis mummies are black, while those made at Thebes during the same period are yellowish in colour, and have the nails of the hands and feet dyed yellow with the juice of the *henna* plant. After the XXVIth dynasty the mummies made at both places are quite black and shapeless ; they are also very heavy and tough, and can only be broken with difficulty.

What the mummies which were made three or four hundred years after Christ are like, the writer, never having seen one unrolled, is unable to say. About B.C. 100 the Greeks began to paint the portrait of the dead upon the wrappings which covered the face.

The art of mummifying was carried on in Egypt for nearly 500 years after the birth of Christ, for the Greeks and Romans adopted the custom freely. We may therefore say that we know for a certainty that the art of embalming was known and practised for about 5,000 years.

In the account of embalming given us by Herodotus, we are told that the internal organs of the body were removed, but he does not say what was done with them. We now know that they also were mummified and were preserved in four jars, the covers of which were made in the shape of the heads of the four children of Horus, the genii of the dead, whose names were Kesthâ, Hâpi, Tuamutef, and Qebhsennuf. These genii have been compared with the four beasts in the Book of Revelation (chap. iv, 7). The jars and the genii to whom they were dedicated were under the protection of Isis, Nephthys, Neith, and Serq respectively. They are called 'Canopic' jars, because they resemble the vase shape of Osiris called Canopus, and they are made of Egyptian porcelain, marble, calcareous stone,



terra-cotta, wood, etc. The jar of Kesthâ received the large intestines, that of Hâpi the smaller intestines, that of Tuamutef the heart, and that of Qebhsennuf the liver. Each jar was inscribed with a legend stating that the genius to whom it was dedicated protected and preserved the part of the dead body that was in it. In the case of poor people who could not afford a set of canopic jars, it was usual to have a set of wax figures made in the shape of the four genii of the dead, and to place them in the dead body with the intestines, which were put back. In the time of the XXVIth dynasty, and later, poverty or laziness made people consider the interior parts of the body to be sufficiently well guarded if figures of these genii were roughly drawn on the linen bandages. It was customary at one time to lay a set of these figures, made of porcelain or bead-work, upon the chest of the mummy.

It was the fashion some years ago to state in books of history that the ancient Egyptian was a negro, and some distinguished historians still make this statement, notwithstanding Professor Owen's distinct utterance, "taking the sum of the correspondence notable in collections of skulls from Egyptian graveyards as a probable indication of the hypothetical primitive race originating the civilised conditions of cranial departure from the skull-character of such race, that race was certainly not of the Australoid type, is more suggestive of a northern Nubian or Berber basis. But such suggestive characters may be due to intercourse or 'admixture' at periods later than [the] XIIIth dynasty; they are not present, or in a much less degree, in the skulls, features, and physiognomies of individuals of from the IIIrd to the XIIth dynasties." The character of the ancient Egyptian, and of the race to which he belonged, has been vindicated by examinations of the skulls of Egyptian mummies.

If the pure ancient Egyptian, as found in mummies and

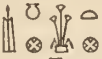
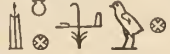
represented in paintings upon the tombs, be compared with the negro, we shall find that they are absolutely unlike in every important particular. The negro is prognathous, but the Egyptian is orthognathous; the bony structure of the negro is heavier and stronger than that of the Egyptian; the hair of the negro is crisp and woolly, while that of the Egyptian is smooth and fine.


It may be pointed out that the Egyptians originally took trouble to preserve the bodies of the dead because they believed that after a series of terrible combats in the underworld, the soul, triumphant and pure, would once more return to the clay in which it had formerly lived. It was necessary, then, to preserve the body that it might be ready for the return of the soul. It was also necessary to build large and beautiful tombs, in order that the triumphant soul, having revived its ancient house of clay, might have a fit and proper abode in which to dwell. The pyramid tombs built by the kings of the earlier dynasties, and the vast many-chambered sepulchres hewn in the sides of the Theban hills during the XVIIIth and XIXth dynasties, were not built to gratify the pride of their owners. The belief concerning mummification seems to have been considerably modified at a later period, for the evidence now available indicates that the later Egyptians preserved the material body in order that the spiritual body might spring from it, which result was partly due to the ceremonies performed and the words recited at the tomb by the priests and pious persons.



## HELIOPOLIS.\*

About five miles to the north-east of Cairo stands the little village of **Maṭariyah†**, built upon part of the site of Heliopolis, where formerly could be seen the sycamore tree, usually called the 'Virgin's Tree,' under which tradition says that the Virgin Mary sat and rested during her flight to Egypt ; it was planted some time towards the end of the XVIIth century, and was given to the Empress Eugénie by Isma'îl on the occasion of the opening of the Suez Canal. Every one will regret the fall, due simply to old age, of this venerable and picturesque tree on July 14, 1906. It was visited by tourists in large numbers, and the garden in

\* Called in Egyptian , *Ānnu meht*, 'Annu of the North,' to distinguish it from , *Ānnu Shemāu*, 'Annu of the South,' *i.e.*, Hermonthis.

† , Juynboll, *op. cit.*, t. iii., p. 110. At this place the balsam trees, about which so many traditions are extant, were said to grow. The balsam tree was about a cubit high, and had two barks; the outer red and fine, and the inner green and thick. When the latter was macerated in the mouth, it left an oily taste and an aromatic odour. Incisions were made in the barks, and the liquid which flowed from them was carefully collected and treated; the amount of balsam oil obtained formed a tenth part of all the liquid collected. The last balsam tree cultivated in Egypt died in 1615, but two were seen alive in 1612; it is said that they would grow nowhere out of Egypt. They were watered with the water from the well at Maṭariyah in which the Virgin Mary washed the clothes of our Lord when she was in Egypt. The oil was much sought after by the Christians of Abyssinia and other places, who thought it absolutely necessary that one drop of it should be poured into the water in which they were baptized. See Wansleben, *L'Histoire de l'Église d'Alexandrie*, pp. 88-93; *Abd-al-Laṭîf* (ed. de Saey), p. 88,

which it stood is a pretty and restful place. The verses from the Gospel of the Infancy (viii, 9-13) which refer to Maṭariyah, read :—


9. Hence they went to that sycamore tree, which is now called Matarea ;

10. And in Matarea the Lord Jesus caused a well to spring forth, in which St. Mary washed his coat ;

11. And a balsam is produced, or grows, in that country, from the sweat which ran down there from the Lord Jesus.

12. Thence they proceeded to Memphis, and saw Pharaoh, and abode three years in Egypt.

Close by is the well wherefrom the Virgin is said to have drawn water wherewith to wash the garments of the Child. Beyond the garden in which stood the 'Virgin's Tree' is the fine Aswân granite obelisk which marks the site of the ancient town of Heliopolis, called 'On' in Gen. xli. 45, 'House of the Sun' in Jeremiah xliii. 13, and 'Eye or Fountain of the Sun' by the Arabs. Heliopolis was about twelve miles from the fortress of Babylon, and stood on the eastern side of the Pelusiac arm of the Nile, near the right bank of the great canal which passed through the Bitter Lakes and connected the Nile with the sea. Its ruins cover an area three miles square. The greatest and oldest Egyptian College or University for the education of the priesthood and the laity stood here, and it was here that Ptolemy II. Philadelphus, sent for Egyptian manuscripts when he wished to augment the library which his father had founded.


The **obelisk** is sixty-six feet high, and was set up by Usersten I. () about B.C. 2433 ; a companion obelisk remained standing in its place until the seventh century of our era, and both were covered with caps of *smu* (probably copper) metal. During the XXth dynasty the temple of Heliopolis was one of the largest and wealthiest in all Egypt, and its staff was numbered by thousands. When Cambyses


visited Egypt the glory of Heliopolis was well on the wane, and after the removal of the priesthood and sages of the temple to Alexandria by Ptolemy II. its downfall was well assured. When Strabo visited it (B.C. 24), the greater part of it was in ruins; but we know from Arab writers that many of the statues remained *in situ* at the end of the twelfth century. Heliopolis had a large population of Jews, and it will be remembered that Joseph married the daughter of Pa-ṭā-pa-Rā (Potipherah) a priest of On (Ānu), or Heliopolis. It lay either in or very near the Goshen of the Bible. The Mnevis bull, sacred to Rā, was worshipped at Heliopolis, and it was here that the phœnix or palm-bird brought its ashes after having raised itself to life at the end of each period of five hundred years. Alexander the Great halted here on his way from Pelusium to Memphis. Macrobius says that the Heliopolis of Syria, or Baalbek, was founded by a body of priests who left the ancient city of Heliopolis of Egypt.



## THE PYRAMIDS\* OF GIZAH.

On the western bank of the Nile, from Abû Roâsh on the north to Mêdûm on the south, is a slightly elevated tract of land, about twenty-five miles long, on the edge of the Libyan desert, on which stand the pyramids of Abû Roâsh, Gîzah, Zâwyet al-'Aryân, Abuşîr, Şaḳḳârah, Lisht, and Dahshûr. Other places in Egypt where pyramids are found are Al-lâhûn† in the Fayyûm, Ḥawâra, and Kullah near Esna. The pyramids built by the Nubians or Ethiopians at Ḳurrû, Zûma, Tanḳâsi, Gebel-Barkal, Nûri, and Bagrawîr (Meroë), are of various dates and are mere copies, in respect of form only, of the pyramids in Egypt. It is well to state at once that **the pyramids were tombs** and nothing else. There is no evidence whatever to show that they were built for purposes of astronomical observations, and the theory that the Great Pyramid was built to serve as a standard of measurement is ingenious but worthless. The significant fact, so ably pointed out by Mariette, that pyramids are only found in cemeteries, is an answer to all such theories. Tomb-pyramids

\* The word 'pyramid' appears to be derived from the ancient Egyptian PER-EM-US  and it probably meant 'a building with a sloping side.' The Arabs call the Pyramids 'AL-AHRÂM,' الأهرام, which means something like 'old ruined buildings.' The natives of the Sûdân call the pyramids of their country 'ṬARÂBÎL,' طرابيل.

† *I.e.*,  *Le-kent*, 'mouth of the canal,' Coptic  
λεζωνι



were built by kings and others until the XIIth dynasty. The ancient writers who have described and treated of the pyramids are, according to Pliny (*Nat. Hist.*, xxxvi, 17) :— Herodotus, Euhemerus, Duris of Samos, Aristagoras, Dionysius, Artemidorus, Alexander, Polyhistor, Butoridas, Antisthenes, Demetrius, Demoteles, and Apion. If we may believe some of the writers on them during the Middle Ages, their outsides must have been covered with inscriptions; which were, no doubt, of a religious nature.\* In modern times they have been examined by Shaw (1721), Pococke (1743), Niebuhr (1761), Davison (1763), Bruce (1768), Denon and Jomard (1799), Hamilton (1801), Caviglia (1817), Belzoni (1817), Wilkinson (1831), Howard Vyse and Perring (1837-38), Lepsius (1842-45), and Petrie (1881).

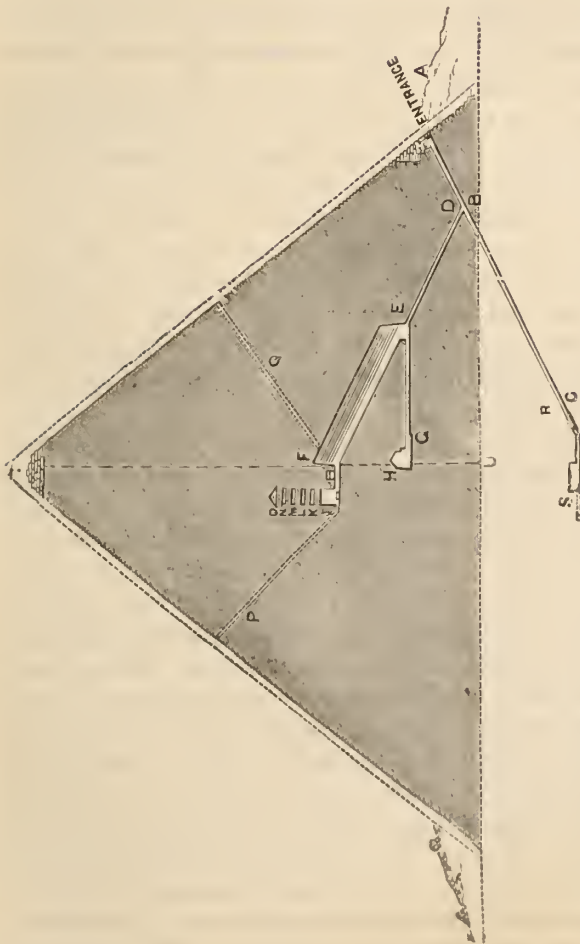
It appears that before the actual building of a pyramid was begun a suitable rocky site was chosen and cleared, a mass of rock if possible being left in the middle of the area to form the core of the building. The chambers and the galleries leading to them were next planned and excavated. Around the core a truncated pyramid building was made, the angles of which were filled up with blocks of stone. Layer after layer of stone was then built around the work, which grew larger and larger until it was finished. Dr. Lepsius thought that when a king ascended the throne, he built for himself a small but complete tomb-pyramid, and that a fresh coating of stone was built around it every year that he reigned; and that when he died the sides of the pyramids were like long flights of steps, which his successor filled up with right-angled triangular blocks of stone. The door of the pyramid was walled up after the body of its

\* “..... their surfaces exhibit all kinds of inscriptions written in the characters of ancient nations which no longer exist. No one knows what this writing is or what it signifies.” Mas’ûdi (ed. Barbier de Meynard), t. ii., p. 404.

builder had been laid in it, and thus remained a finished tomb. The explanation of Dr. Lepsius may not be correct, but at least it answers satisfactorily more objections than do the views of other theorists on this matter. It has been pointed out that near the core of the pyramid the work is more carefully executed than near the exterior, that is to say, as the time for the king's death approached the work was more hurriedly performed.

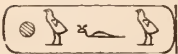

During the investigations made by Lepsius in and about the pyramid area, he found the remains of about seventy-five pyramids, and noticed that they were always built in groups.

The pyramids of Gîzah were opened by the Persians during the fifth and fourth centuries before Christ; it is probable that they were also entered by the Romans. Khalifa Mâmûn (A.D. 813-833) entered the Great Pyramid, and found that others had been there before him. The treasure which is said to have been discovered there by him is probably fictitious. Once opened, it must have been evident to every one what splendid quarries the pyramids formed, and for some hundreds of years after the conquest of Egypt by the Arabs they were laid under contribution for stone to build mosques, etc., in Cairo. Late in the twelfth century Melik al-Kâmil made a mad attempt to destroy the pyramid at Gîzah built by Mycerinus; but after months of toil he only succeeded in stripping off the covering from one of the sides. It is said that Muḥammad 'Alî was advised to undertake the senseless task of destroying them all, and it is recorded that he actually ordered the stones of the Great Pyramid to be used in building the Barrage; Linant de Bellefonds, however, proved to the Pâshâ that it would be cheaper to obtain the stone necessary for the work from the quarry, and so the Great Pyramid was spared.



Section of the Pyramid of Cheops at Gīzah. From Vyse, *Pyramids of Gīzeh*, Vol. I., p. 2.

## The Pyramid of Cheops.

This, the largest of the three pyramids at Gîzah, was built by **Khufu**  or **Cheops**, the second king of the IVth dynasty B.C. 3733, who called it  *Khut*. His name was found written in red ink upon the blocks of stone inside it. All four sides measure in greatest length about 755 feet each, but the length of each was originally about 20 feet more ; its height now is 451 feet, but it is said to have been originally about 481 feet. The stone used in the construction of this pyramid was brought from Tura and Muḳaṭṭam, and the contents amount to 85,000,000 cubic feet. The flat space at the top of the pyramid is about thirty feet square, and the view from it is very fine.

The entrance (A) to this pyramid is, as with all pyramids, on the north side, and is about 45 feet above the ground. The passage A B C is 320 feet long,  $3\frac{1}{4}$  feet high, and 4 feet wide ; at B is a granite door, round which the path at D has been made. The passage at D E is 125 feet long, and the large hall E F is 155 feet long and 28 feet high ; the passage E G leads to the pointed-roofed **Queen's Chamber** H, which measures about  $17 \times 19 \times 20$  feet. The roofing in of this chamber is a beautiful piece of mason's work. From the large hall E F there leads a passage 22 feet long, the antechamber in which was originally closed by four granite doors, remains of which are still visible, into the King's Chamber, J, which is lined with granite, and measures about  $35 \times 17 \times 19$  feet. The five hollow chambers K, L, M, N, O were built above the **King's Chamber** to lighten the pressure of the superincumbent mass. In chamber O the name Khufu was found written. The air shafts P and Q measure 234 feet  $\times$  8 inches  $\times$  6 inches, and 174 feet  $\times$  8 inches  $\times$  6 inches respectively. A shaft from E to R leads

down to the subterranean chamber s, which measures  $46 \times 27 \times 10\frac{1}{2}$  feet. The floor of the King's Chamber, J, is about 140 feet from the level of the base of the pyramid, and the chamber is a little to the south-east of the line drawn from T to U. Inside the chamber lies the empty, coverless, broken red granite sarcophagus of Cheops, measuring  $7\frac{1}{2} \times 3\frac{1}{4} \times 3\frac{1}{3}$  feet.

On Friday, January 19, 1906, the south air chamber of the Great Pyramid was cleared out by Mr. Covington, an American residing in Cairo; it was first opened by Howard Vyse in 1837.

The account of the building of this pyramid is told by Herodotus\* as follows:

“Now, they told me, that to the reign of Rhampsinitus there was a perfect distribution of justice, and that all Egypt was in a high state of prosperity; but that after him Cheops, coming to reign over them, plunged into every kind of wickedness. For that, having shut up all the temples, he first of all forbade them to offer sacrifice, and afterwards he ordered all the Egyptians to work for himself; some, accordingly, were appointed to draw stones from the quarries in the Arabian mountain down to the Nile, others he ordered to receive the stones when transported in vessels across the river, and to drag them to the mountain called the Libyan. And they worked to the number of 100,000 men at a time, each party during three months. The time during which the people were thus harassed by toil, lasted ten years on the road which they constructed, along which they drew the stones, a work in my opinion, not much less than the pyramid: for its length is five stades (3,051 feet), and its width ten orgyæ (60 feet), and its height, where it is the highest, eight orgyæ (48 feet); and it is of polished stone, with figures carved on it: on this road then ten years were expended, and in forming the subterraneous apartments on the hill, on which the pyramids stand, which he had made as a burial vault for himself, in an island, formed by draining a canal from the Nile.

“Twenty years were spent in erecting the pyramid itself: of this, which is square, each face is eight plethra (820 feet), and the height is the same; it is composed of polished stones, and jointed with the greatest exactness; none of the stones are less than

\* Bk. ii. 124-126.

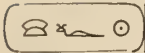

thirty feet. This pyramid was built thus ; in the form of steps, which some call crossæ, others bomides. When they had first built it in this manner, they raised the remaining stones by machines made of short pieces of wood : having lifted them from the ground to the first range of steps, when the stone arrived there, it was put on another machine that stood ready on the first range ; and from this it was drawn to the second range on another machine ; for the machines were equal in number to the ranges of steps ; or they removed the machine, which was only one, and portable, to each range in succession, whenever they wished to raise the stone higher ; for I should relate it in both ways, as it is related.

“ The highest parts of it, therefore, were first finished, and afterwards they completed the parts next following ; but last of all they finished the parts on the ground and that were lowest. On the pyramid is shown an inscription, in Egyptian characters, how much was expended in radishes, onions, and garlic, for the workmen ; which the interpreter,\* as I well remember, reading the inscription, told me amounted to 1,600 talents of silver. And if this be really the case, how much more was probably expended in iron tools, in bread, and in clothes for the labourers, since they occupied in building the works the time which I mentioned, and no short time besides, as I think, in cutting and drawing the stones, and in forming the subterraneous excavation. [It is related] that Cheops reached such a degree of infamy, that being in want of money, he prostituted his own daughter in a brothel, and ordered her to extort, they did not say how much ; but she exacted a certain sum of money, privately, as much as her father ordered her ; and contrived to leave a monument of herself, and asked every one that came in to her to give her a stone towards the edifice she designed : of these stones they said the pyramid was built that stands in the middle of the three, before the great pyramid, each side of which is a plethron and a half in length.” (Cary’s translation.)

\* Herodotus was deceived by his interpreter, who clearly made up a translation of an inscription which he did not understand. William of Baldensel, who lived in the fourteenth century, tells us that the outer coating of the two largest pyramids was covered with a great number of inscriptions arranged in lines. (Wiedemann, *Aeg. Geschichte*, p. 179.) If the outsides were actually inscribed, the texts must have been purely religious, like those inscribed inside the pyramids of Pepi, Tetâ, and Unâs.



## The Pyramid of Chephren.

The second pyramid at Gīzah was built by **Khā-f-Rā**,  or **Chephren**, the third king of the IVth dynasty, B.C. 3666, who called it , *ur*. His name has not been found inscribed upon any part of it, but the fragment of a marble sphere inscribed with the name of Khā-f-Rā, which was found near the temple, close by this pyramid, confirms the statements of Herodotus and Diodorus Siculus, that Chephren built it. A statue of this king, now in the Gīzah Museum, was found in the granite temple close by. This pyramid appears to be larger than the Great Pyramid because it stands upon a higher level of stone foundation; it was cased with stone originally and polished, but the greater part of the outer casing has disappeared. An ascent of this pyramid can only be made with difficulty. It was first explored in 1816 by Belzoni (born 1778, died 1823), the discoverer of the tomb of Seti I. and of the temple of Rameses II. at Abû Simbel.

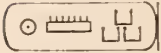

In the north side of the pyramid are two openings, one at the base and one about 50 feet above it. The upper opening led into a corridor 105 feet long, which descends into a chamber  $46\frac{1}{2} \times 16\frac{1}{3} \times 22\frac{1}{2}$  feet, which held the granite sarcophagus in which Chephren was buried. The lower opening leads into a corridor about 100 feet long, which, first descending and then ascending, ends in the chamber mentioned above, which is usually called Belzoni's Chamber. The actual height is about 450 feet, and the length of each side at the base about 700 feet. The rock upon which the pyramid stands has been scarped on the north and west sides to make the foundation level.

The history of the building of the pyramid is thus stated by Herodotus\* :

\* Bk. ii., 127.

“The Egyptians say that this Cheops reigned fifty years ; and when he died, his brother Chephren succeeded to the kingdom ; and he followed the same practices as the other, both in other respects, and in building a pyramid ; which does not come up to the dimensions of his brother’s, for I myself measured them ; nor has it subterraneous chambers ; nor does a channel from the Nile flow to it, as to the other ; but this flows through an artificial aqueduct round an island within, in which they say the body of Cheops is laid. Having laid the first course of variegated Ethiopian stones, less in height than the other by forty feet, he built it near the large pyramid. They both stand on the same hill, which is about 100 feet high. Chephren, they said, reigned fifty-six years. Thus 106 years are reckoned, during which the Egyptians suffered all kinds of calamities, and for this length of time the temples were closed and never opened. From the hatred they bear them, the Egyptians are not very willing to mention their names ; but call the pyramids after Philiton, a shepherd, who at that time kept his cattle in those parts.” (Cary’s translation.)

### The Pyramid of Mycerinus.

The third pyramid at Gîzah was built by **Men-kau-Rā**, , or **Mycerinus**, the fourth king of the IVth dynasty, about B.C. 3633, who called it , *Her.* Herodotus and other ancient authors tell us that Mycerinus was buried in this pyramid, but Manetho states that Nitocris, a queen of the VIth dynasty, was the builder. There can be, however, but little doubt that it was built by Mycerinus, for the sarcophagus and the remains of the inscribed coffin of this king were found in one of its chambers by Howard Vyse in 1837. The sarcophagus, which measured  $8 \times 3 \times 2\frac{1}{2}$  feet, was lost through the wreck of the ship in which it was sent to England, but the venerable fragments of the coffin are preserved in the British Museum, and form one of the most valuable objects in the famous collection of that institution. The inscription reads : “ Osiris, king of the North and South, Men-kau-Rā, living for ever ! The heavens have produced thee, thou wast



engendered by Nut (the sky), thou art the offspring of Seb (the earth). Thy mother Nut spreads herself over thee in her form as a divine mystery. She has granted thee to be a god, thou shalt nevermore have enemies, O king of the North and South, Men-kau Rā, living for ever." This formula is one which is found upon coffins down to the latest period, but as the date of Mycerinus is known, it is possible to draw some interesting and valuable conclusions from the fact that it is found upon his coffin. It proves that as far back as 3600 years before Christ the Egyptian religion was established on a firm base, and that the doctrine of immortality was already deeply rooted in the human mind. The art of preserving the human body by embalming was also well understood and generally practised at that early date.

The pyramid of Men-kau-Rā, like that of Chephren, is built upon a rock with a sloping surface; the inequality of the surface in this case has been made level by building up courses of large blocks of stones. Around the lower part the remains of the old granite covering are visible to a depth of from 30 to 40 feet. It is unfortunate that this pyramid has been so much damaged; its injuries, however, enable the visitor to see exactly how it was built, and it may be concluded that the pyramids of Cheops and Chephren were built in the same manner. The length of each side at the base is about 350 feet, and its height is variously given as 210 and 215 feet. The entrance is on the north side, about thirteen feet above the ground, and a descending corridor about 104 feet long, passing through an ante-chamber, having a series of three granite doors, leads into one chamber about 40 feet long, and a second chamber about 44 feet long. In this last chamber is a shaft which leads down to the granite-lined chamber about twenty feet below, in which were found the sarcophagus and wooden coffin of Mycerinus, and the remains of a human

body. It is thought that, in spite of the body of Mycerinus being buried in this pyramid, it was left unfinished at the death of this king, and that a succeeding ruler of Egypt finished the pyramid and made a second chamber to hold his or her body. At a short distance to the east of this pyramid are the ruins of a temple which was probably used in connexion with the rites performed in honour of the dead king. During the last two or three years Dr. Reisner has made excavations near the Third Pyramid, and several of the statues which he found are to be seen in the Museum of Cairo.





In A.D. 1196 a deliberate and systematic attempt was made to destroy this pyramid by the command of the Muḥammadan ruler of Egypt. The account of the character of Mycerinus and of his pyramid as given by Herodotus is as follows :

“ They said that after him, Mycerinus,\* son of Cheops, reigned over Egypt ; that the conduct of his father was displeasing to him ; and that he opened the temples. and permitted the people, who were worn down to the last extremity, to return to their employments, and to sacrifices ; and that he made the most just decisions of all their kings. On this account, of all the kings that ever reigned in Egypt, they praise him most, for he both judged well in other respects, and moreover, when any man complained of his decision, he used to make him some present out of his own treasury and pacify his anger. . . . . This king also left a pyramid much less than that of his father, being on each side twenty feet short of three plethra ; it is quadrangular, and built half way up of Ethiopian stone. Some of the Grecians erroneously say that this pyramid is the work of the courtesan Rhodopis ; but they evidently appear to me ignorant who Rhodopis was ; for they would not else have attributed to her the building of such a pyramid, on which, so to speak, numberless thousands of talents were expended ; besides, Rhodopis flourished in the reign of Amasis, and not at this time ; for she was very many years later than those kings who left these pyramids.” (Cary’s translation.)

In one of the three small pyramids near that of Mycerinus the name of this king is painted on the ceiling.

\* Book ii., 129, 134.

## The Sphinx.

The age of the **Sphinx** is unknown, and few of the facts connected with its history have come down to these days. Some years ago it was generally believed to have been made during the rule of the kings of the Middle Empire over Egypt, but when the stele which recorded the repairs made in the temple of the Sphinx by Thothmes IV., B.C. 1466, came to light, it became certain that this wonderful monument was in existence under the Ancient Empire. It is even possible that it may belong to the latter portion of the Predynastic Period. The stele records that one day, during an after-dinner sleep, Harmachis appeared to Thothmes IV., and promised to bestow upon him the crown of Egypt if he would dig his image, *i.e.*, the Sphinx, out of the sand. At the end of the inscription part of the name of Khā-f-Rā or Chephren appears, and hence some have thought that this king was the maker of the Sphinx; as the statue of Chephren was subsequently found in the temple close by, this theory was generally adopted. An inscription found by Mariette near one of the pyramids to the east of the pyramid of Cheops shows that the Sphinx existed in the time of Khufu or Cheops. The Egyptians called the Sphinx *hu* , and he represented the god Harmachis, *i.e.*, *Heru-em-khut*   , 'Horus in the horizon,' or the rising sun, the conqueror of darkness, the god of the morning. On the tablet erected by Thothmes IV., Harmachis says that he gave life and dominion to Thothmes III., and he promises to give the same good gifts to his successor Thothmes IV.

The discovery of the steps which led up to the Sphinx, a smaller Sphinx, and an open temple, etc., was made by Caviglia, who first excavated this monument; within the last few years very extensive excavations have been made round it by the Egyptian Government, and



several hitherto unseen parts of it have been brought to view. The Sphinx is hewn out of the living rock, but pieces of stone have been added where necessary; the body is about 150 feet long, the paws are 50 feet long, the head is 30 feet long, the face is 14 feet wide, and from the top of the head to the base of the monument the distance is about 70 feet. Originally there probably were ornaments on the head, the whole of which was covered with a limestone covering, and the face was coloured red; of these decorations scarcely any traces now remain, though they were visible towards the end of the XVIIIth century. The condition in which the monument now appears is due to the savage destruction of its features by the Muḥammadan rulers of Egypt, some of whom caused it to be used for a target. Around this imposing relic of antiquity, whose origin is wrapped in mystery, a number of legends and superstitions have clustered in all ages; but Egyptology has shown I. that it was a colossal image of Rā-Harmachis, and therefore of his human representative upon earth, the king of Egypt who had it hewn, and II. that it was in existence in the time of, and was probably repaired by, Cheops and Chephren, who lived about three thousand seven hundred years before Christ. In 1905 Mr. L. Dow Covington proposed to clear the Sphinx of sand and to excavate the Temple of the Sphinx at a cost of £E. 4,000. At a meeting held at the Egyptian Institute in Cairo on Friday, May 12th, a Committee of three was appointed to make the plans necessary for the carrying out of the work.

A little to the south-east of the Sphinx stands the large granite and limestone **Temple of the Sphinx**, excavated by M. Mariette in 1853; statues of Chephren (now at Gizah) were found at the bottom of a well or pit in one of its chambers, and hence it has been generally supposed that he was the builder of it. It is a good specimen of the solid simple buildings which the Egyptians

built during the Ancient Empire. In one chamber, and at the end of the passage leading from it, are hewn in the wall niches which were probably intended to hold mummies.

**The Tomb of Numbers** was made for Khā-f-Rā-ānkh, a 'royal relative' and priest of Chephren (Khā-f-Rā), the builder of the second pyramid. It is called the 'tomb of numbers' because the numbers of the cattle possessed by Khā-f-Rā-ānkh are written upon its walls.

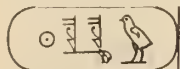
**Campbell's Tomb**, which is named after the British Consul-General of Egypt at that time, was excavated by Howard Vyse in 1837; it is not older than the XXVIth dynasty. The shaft is about 55 feet deep; at the bottom of it is a small chamber in which were found three sarcophagi in niches.

The pyramids of Gîzah are surrounded by a large number of tombs of high officials and others connected with the services carried on in honour of the kings who built the pyramids. Some few of them are of considerable interest, and as they are perishing little by little, it is advisable to see as many of the best specimens as possible.

**The Pyramids of Abû Roâsh** lie about six miles north of the Pyramids of Gîzah, and are thought to be older than they. Nothing remains of one except five or six courses of stone, which show that the length of each side at the base was about 350 feet, and a passage about 160 feet long leading down to a subterranean chamber about 43 feet long. A pile of stones close by marks the site of another pyramid; the others have disappeared. Of the age of these pyramids nothing certain is known. The remains of a causeway about a mile long leading to them are still visible.

**The Pyramids of Abûsîr**, originally fourteen in number, were built by kings of the Vth dynasty, but only four of them are now standing, probably because of the poorness of

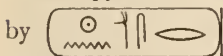
the workmanship and the careless way in which they were put together. The most northerly pyramid was built by



Saḥu-Rā, the second king of the Vth

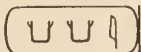
dynasty, B.C. 3533; its actual height is about 120 feet, and the length of each side at the base about 220 feet. The blocks of stone in the sepulchral chamber are exceptionally large. Saḥu-Rā made war in the peninsula of Sinai, he founded a town near Esna, and he built a temple to Sekhet at Memphis.

The pyramid to the south of that of Saḥu-Rā was built



by *Uṣr-en-Rā, son of the Sun, An.* This king, like Saḥu-Rā, also made war in Sinai.

The largest of these pyramids was built by Kakaā



and is now about 165 feet high and 330 feet square. Abuṣir is the Busiris of Pliny.



## BADRASHÊN, MEMPHIS, AND ŞAKKĀRAH.



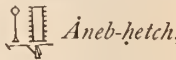
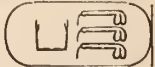
The ruins of **Memphis** and the antiquities at Şakḳârah are usually reached by steamer or train from Cairo to Badrashên. Leaving the river or station the village of Badrashên is soon reached, and a short ride next brings the traveller to the village of **Mit-Rahinah**. On the ground lying for some distance round about these two villages once stood the city of Memphis, though there is comparatively little left to show its limits. According to Herodotus (ii., 99), "Menes, who first ruled over Egypt, in the first place protected Memphis by a mound; for the whole river formerly ran close to the sandy mountain on the side of Libya; but Menes, beginning about a hundred stades above Memphis, filled in the elbow towards the south, dried up the old channel, and conducted the river into a canal, so as to make it flow between the mountains: this bend of the Nile, which flows excluded from *its ancient course*, is still carefully upheld by the Persians, being made secure every year; for if the river should break through and overflow in this part, there would be danger lest all Memphis should be flooded. When the part cut off had been made firm land by this Menes, who was first king, he in the first place built on it the city that is now called Memphis; for Memphis is situate in the narrow part of Egypt; and outside of it he excavated a lake from the river towards the north and the west; for the Nile itself bounds it towards the east. In the next place, *they relate* that he built in it the temple of Vulcan, which is vast and well worthy of mention." (Cary's translation.)

Whether Menes built the town or not, it is quite certain that the city of Memphis was of most ancient foundation.

The reason why the kings of Egypt established their capital there is obvious. From the peoples that lived on the western bank of the river they had little to fear, but on the eastern side they were always subject to invasions of the peoples who lived in Mesopotamia, Syria, and Arabia; with their capital on the western bank, and the broad Nile as a barrier on the east of it, they were comparatively safe. Added to this, its situation at the beginning of the Delta enabled it to participate easily of the good things of that rich country. The tract of land upon which Memphis stood was also fertile and well wooded. Diodorus speaks of its green meadows, intersected with canals, and of their pavement of lotus flowers; Pliny talks of trees there of such girth that three men with extended arms could not span them; Martial praises the roses brought from thence to Rome; and its wine was celebrated in lands remote from it. The site chosen was excellent, for in addition to its natural advantages it was not far from the sea-coast of the Delta, and holding, as it were, a middle position in Egypt, its kings were able to hold and rule the country from Philæ on the south to the Mediterranean on the north. The excavation of the site of Memphis has been begun by Prof. Petrie.

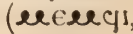
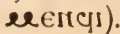
In 1907-08 he excavated a portion of the ruins of the great temple of Ptah, which he says was one third of a mile in length and a quarter of a mile in breadth. A portion of the temple of Hathor has been found by him, and a number of small objects of interest in it. A building of King Sa-Åmen has been cleared and six sculptured lintels brought to light; the presence of a column thirteen feet high suggests that another building of Sa-Åmen lies beneath. A small building of Mer-en-Ptah, with sculptured door jambs and lintels, was also discovered. The camp of Memphis seems to have been located in the north of the city, and here were found the ruins of the palace of Apries, the Pharaoh Hophra

of the Bible, which is said to have covered two acres ; a wall ten to fifteen feet in height still remains *in situ*. Portions of several reliefs from the great gate have been recovered, and they illustrate the celebration of the Set festival. The date to which these are to be assigned is doubtful. There seems to be no doubt that, as we should expect, Hophra built his palace on the site whereon a series of palaces had stood before his time.

In the inscriptions it is called  *Men-nefer*,\* 'the beautiful dwelling,'  *Het-Ptah-*  
*ka*, 'the temple of the double of Ptah,' and  *Aneb-hetch*,  
'the white-walled city.' The last name calls to mind the 'White Castle' spoken of by classical writers. Tetâ, son of Menes, built his palace there, and Ka-Kau 

the second king of the IIInd dynasty, B.C. 4100, established the worship of Apis there.

During the rule of the IIIrd, IVth, and VIth dynasties, the kings of which sprang from Memphis, that city reached a height of splendour which was probably never excelled. The most celebrated building there was the temple of Ptah, which was beautified and adorned by a number of kings, the last of whom reigned during the XXVIth dynasty. The Hyksos ravaged, but did not destroy, the city ; under the rule of the Theban kings, who expelled the Hyksos, the city flourished for a time, although Thebes became the new capital. When Rameses II. returned from his wars in the east, he set up a statue of himself in front of the temple of Ptah there ; Piänkhi the Ethiopian besieged it ; the Assyrian kings Esarhaddon and

\* The name Memphis is a corruption of Men-nefer ; the city is called by the Arabs *Menâf*, and by the Copts Memfi, Menfi (, ).



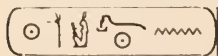
Assurbanipal captured it; Cambyses the Persian, having wrought great damage there, killed the magistrates of the city and the priests of the temple of Apis, and smote the Apis bull so that he died;\* he established a Persian garrison there.

After the founding of Alexandria, Memphis lost what-

\* "When Cambyses arrived at Memphis, Apis, whom the Greeks call Epaphus, appeared to the Egyptians; and when this manifestation took place, the Egyptians immediately put on their richest apparel, and kept festive holiday. Cambyses seeing them thus occupied, and concluding that they made their rejoicings on account of his ill success, summoned the magistrates to Memphis; and when they came into his presence, he asked, 'why the Egyptians had done nothing of the kind when he was at Memphis before, but did so now, when he had returned with the loss of a great part of his army.' They answered, that their god appeared to them, who was accustomed to manifest himself at distant intervals, and that when he did appear, then all the Egyptians were used to rejoice and keep a feast. Cambyses, having heard this, said they lied, and as liars he put them to death. Having slain them, he next summoned the priests into his presence; and when the priests gave the same account, he said, that he would find out whether a god so tractable had come among the Egyptians; and having said this, he commanded the priests to bring Apis to him; they therefore went away to fetch him. This Apis, or Epaphus, is the calf of a cow incapable of conceiving another offspring; and the Egyptians say, that lightning descends upon the cow from heaven, and that from thence it brings forth Apis. This calf, which is called Apis, has the following marks: it is black, and has a square spot of white on the forehead; and on the back the figure of an eagle; and in the tail double hairs; and on the tongue a beetle. When the priests brought Apis, Cambyses, like one almost out of his senses, drew his dagger, meaning to strike the belly of Apis, but hit the thigh; then falling into a fit of laughter, he said to the priests, 'Ye blockheads, are there such gods as these, consisting of blood and flesh, and sensible to steel? This, truly, is a god worthy of the Egyptians. But you shall not mock me with impunity.' Having spoken thus, he commanded those whose business it was, to scourge the priests, and to kill all the Egyptians whom they should find feasting. . . . But Apis, being wounded in the thigh, lay and languished in the temple; and at length, when he had died of the wound, the priests buried him without the knowledge of Cambyses."—Herodotus, III, 27-29. (Cary's translation.)


ever glory it then possessed, and became merely the chief provincial city of Egypt. During the reign of Theodosius, a savage attack, the result of his edict, was made upon its temples and buildings by the Christians, and a few hundred years later the Muḥammadans carried the stones, which once formed them, across the river to serve as building materials for their houses and mosques. The circuit of the ancient city, according to Diodorus, was 150 stadia, or about thirteen miles.


**The Colossal Statue of Rameses II.** This magnificent statue was discovered by Messrs. Caviglia and Sloane in 1820, and was presented by them to the British Museum. On account of its weight and the lack of public interest in such matters, it lay near the road leading from Badrashên to Mît-Rahînah, and little by little became nearly covered with the annual deposit of Nile mud; during the inundation the greater part of it was covered by the waters of the Nile. During the winter of 1886-87 Sir Frederick Stephenson collected a sum of money in Cairo for the purpose of lifting it out of the hollow in which it lay, and the difficult engineering part of the task was ably accomplished by Colonel Arthur Bagnold, R.F. This statue is made of a fine hard limestone, and measures about forty-two feet in height; it is probably one of the statues which stood in front of the temple of Ptaḥ, mentioned by Herodotus and Diodorus. The prenomen of Rameses II.




Rā-usr-maāt-setep-en-Rā, is inscribed on the belt of the statue, and on the end of the roll which the king carries in his hand are the words "Rameses, beloved of Amen." By the side of the king are figures of a daughter and son of Rameses. The famous temple of Ptaḥ founded by Menes was situated to the south of the statue.

## ŞAKĶĀRAH.

The name ŞakĶârah is probably a form of the name of the Egyptian god Seker , who was connected with the resurrection of the dead. The tract of land at ŞakĶârah which formed the great burial ground of the ancient Egyptians of all periods, is about four and a half miles long and one mile wide; the most important antiquities there are : I. the Step Pyramid; II. the Pyramids of Unâs, Tetâ, and Pepi I., kings of the Vth and VIth dynasties; III. the Serapeum; and IV. the Tomb of Thi. Admirers of M. Mariette will be interested to see the house in which this distinguished *savant* lived.


I. The **Step Pyramid** is generally thought to have been built by the fifth king of the IIIrd dynasty (called , **Tcheser** in the Tablet of Abydos), who is said to have built a pyramid at Kochome (*i.e.*, Ka-Kam), near ŞakĶârah. Though the date of this pyramid is not known accurately, it is probably right to assume that it is older than the pyramids of Gîzah. The door which led into the pyramid was inscribed with the name of a king called Râ-nub, and M. Mariette found the same name on one of the stelæ in the Serapeum. The steps of the pyramid are six in number, and are about 38, 36, 34½, 32, 31 and 29½ feet in height; the width of each step is from six to seven feet. The lengths of the sides at the base are: north and south 352 feet, east and west 396 feet, and the actual height is 197 feet. In shape this pyramid is oblong, and its sides do not exactly face the cardinal points. The arrangement of the chambers inside this pyramid is quite peculiar to itself.

II. The **Pyramid of Unâs** (, called in Egyptian Nefer-âs-u, lies to the south-east of the Step Pyramid, and

was reopened and cleared out in 1881 by M. Maspero, at the expense of Messrs. Thomas Cook and Son. Its original height was about 62 feet, and the length of its sides at the base 220 feet. Owing to the broken blocks and sand which lie round about it, Vyse was unable to give exact measurements. Several attempts had been made to break into it, and one of the Arabs who took part in one of these attempts, "Aḥmad the Carpenter," seems to have left his name inside one of the chambers in red ink. It is probable that he is the same man who opened the Great Pyramid at Gizah, A.D. 820. A black basalt sarcophagus, from which the cover had been dragged off, and an arm, a shin bone, some ribs and fragments of the skull from the mummy of Unās, were found in the sarcophagus chamber. The walls of the two largest chambers and two of the corridors are inscribed with ritual texts and prayers of a very interesting character. Unās, the last king of the Vth dynasty, reigned about thirty years. The Maṣṭabat al-Fir'âûn was thought by Mariette to be the tomb of Unās, but other scholars thought that the 'blunted pyramid' at Dahshûr was his tomb, because his name was written upon the top of it.

The **Pyramid of Tetâ** (𓇓𓇑), called in Egyptian Ṭeṭ-âsu, lies to the north-east of the Step Pyramid, and was opened in 1881. The Arabs call it the 'Prison Pyramid,' because local tradition says that it is built near the ruins of the prison where Joseph the patriarch was confined. Its actual height is about 59 feet; the length of each side at the base is 210 feet, and the platform at the top is about 50 feet. The arrangement of the chambers and passages and the plan of construction followed are almost identical with that of the pyramid of Unās. This pyramid was broken into in ancient days, and two of the walls of the sarcophagus chamber have literally been smashed to pieces

by the hammer blows of those who expected to find treasure inside them. The inscriptions, painted in green upon the walls, have the same subject-matter as those inscribed upon the walls of the chambers of the pyramid of Unâs. According to Manetho, Tetâ, the first king of the VIth dynasty, reigned about fifty years, and was murdered by one of his guards. The Pyramids of Teheser, Unâs, and Tetâ belong to the Northern Group at ŞakĶârah.

The **Pyramid of Pepi I.** or  'Râ-

meri, son of the Sun, Pepi,' lies to the south-west of the Step Pyramid, and forms one of the central group of pyramids at ŞakĶârah, where it is called the Pyramid of Shêkh Abû Manşûr; it was opened in 1880. Its actual height is about 40 feet, and the length of the sides at the base is about 250 feet; the arrangement of the chambers, etc., inside is the same as in the pyramids of Unâs and Tetâ, but the ornamentation is slightly different. It is the worst preserved of these pyramids, and has suffered most at the hands of the spoilers, probably because having been constructed with stones which were taken from tombs ancient already in those days, instead of stones fresh from the quarry, it was more easily injured. The granite sarcophagus was broken to take out the mummy, fragments of which were found lying about on the ground; the cover too, smashed in pieces, lay on the ground close by. A small rose granite box, containing alabaster jars, was also found in the sarcophagus chamber. The inscriptions are, like those inscribed on the walls of the pyramids of Unâs and Tetâ, of a religious nature; some scholars see in them evidence that the pyramid was usurped by another Pepi, who lived at a much later period than the VIth dynasty. The pyramid of Pepi I., the third king of the VIth dynasty, who reigned, according to Manetho, fifty-three years, was called in Egyptian by the same name as Memphis,


*i.e.*, Men-nefer, and numerous priests were attached to its service. Pepi's kingdom embraced all Egypt, and he waged war against the inhabitants of the peninsula of Sinai. He is said to have set up an obelisk at Heliopolis, and to have laid the foundation of the temple at Denderah. His success as a conqueror was due in a great measure to the splendid abilities of one of his chief officers called Uná, who warred successfully against the various hereditary foes of Egypt on its southern and eastern borders.

III. The **Serapeum** or APIS MAUSOLEUM contained the vaults in which all the **Apis bulls** that lived at Memphis were buried. According to Herodotus, Apis "is the calf of a cow incapable of conceiving another offspring; and the Egyptians say that lightning descends upon the cow from heaven, and that from thence it brings forth Apis. This calf, which is called Apis, has the following marks: it is black, and has a square spot of white on the forehead, and on the back the figure of an eagle; and in the tail double hairs; and on the tongue a beetle." Above each tomb of an Apis bull was built a chapel, and it was the series of chapels which formed the Serapeum properly so called; it was surrounded by walls like the other Egyptian temples, and it had pylons to which an avenue of sphinxes led. This remarkable place was excavated in 1850 by **M. Mariette**, who having seen in various parts of Egypt sphinxes upon which were written the names of **Ásar-Ĥáp**, or **Serapis**, concluded that they must have come from the Serapeum or temple of Serapis spoken of by Strabo.

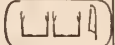
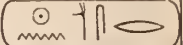
Happening, by chance, to discover one day at Şaĥĥârah a sphinx having the same characteristics, he made up his mind that he had lighted upon the remains of the long-sought-for building. The excavations which he immediately undertook brought to light the **Avenue of Sphinxes**, eleven statues of Greek philosophers, and the vaults in which the Apis bulls were buried



These vaults are of three kinds, and show that the Apis bulls were buried in different ways at different periods: the oldest Apis sarcophagus laid here belongs to the reign of Amenophis III., about B.C. 1450. The parts of the Apis Mausoleum in which the Apis bulls were buried from the XVIIIth to the XXVIth dynasty are not shewn; but the **new gallery**, which contains sixty-four vaults, the oldest of which dates from the reign of Psammetichus I., and the most modern from the time of the Ptolemies, can be seen on application to the guardian of the tombs. The vaults are excavated on each side of the gallery, and each was intended to receive a granite sarcophagus. The names of Amāsis II., Cambyses, and Khabbesha are found upon three of the sarcophagi, but most of them are uninscribed. Twenty-four granite sarcophagi still remain in position, and they each measure about  $13 \times 8 \times 11$  feet. The discovery of these tombs was of the greatest importance historically, for on the walls were found thousands of dated stelæ which gave accurate chronological data for the history of Egypt. These votive tablets mention the years, months, and days of the reign of the king in which the Apis bulls, in whose honour the tablets were set up, were born and buried. The Apis tombs had been rifled in ancient times, and only two of them contained any relics when M. Mariette opened them out.

IV. The **Tomb of Thi** lies to the north-east of the Apis Mausoleum, and was built during the Vth dynasty, about B.C. 3500. Thi  $\equiv$  , was a man who held the dignities of *smr*, royal councillor, superintendent of works, scribe of the court, confidant of the king, etc.; he held also priestly rank as prophet, and was attached to the service of the pyramids of Abūşîr. He had sprung from a family of humble origin, but his abilities were so esteemed by one of the kings, whose faithful servant he was, that a princess called Nefer-ĥetep-s was given him to wife, and his children Thi

and Tamut ranked as princes. Thi held several high offices

under Kakaà  and User-en-Rā 

kings of the Vth dynasty. The tomb or maṣṭaba of Thi is now nearly covered with sand, but in ancient days the whole building was above the level of the ground. The chambers of the tomb having been carefully cleared, it is possible to enter them and examine the very beautiful sculptures and paintings with which the walls are decorated. To describe these wonderful works of art adequately would require more space than can be given here; it must be sufficient to say that the scenes represent Thi superintending all the various operations connected with the management of his large agricultural estates and farmyard, together with illustrations of his hunting and fishing expeditions.

The **Necropolis** of Ṣaḩḩārah contains chiefly tombs of the Ancient Empire, that is to say, tombs that were built during the first eleven dynasties; many tombs of a later period are found there, but they are of less interest and importance, and in many cases small, but fine, ancient tombs have been destroyed to make them. As our knowledge of Egyptian architecture is derived principally from tombs and temples, a brief description of the most ancient tombs now known will not be out of place here; the following observations on them are based upon the excellent articles of M. Mariette in the *Revue Archéologique*, S. 2<sup>ième</sup>, t. xix. p. 8 ff. The tombs of the Ancient Empire found at Ṣaḩḩārah belong to two classes, in the commoner of which the naked body was buried about three feet deep in the sand. When the yellowish-white skeletons of such bodies are found to-day, neither fragments of linen nor pieces of coffins are visible; occasionally one is found laid within four walls roughly built of yellow bricks made of sand, lime, and small stones. A vaulted brick roof covers the space between the walls; it is hardly necessary to say that such tombs represent the last

resting-places of the poor, and that nothing of any value is ever found inside them. The tombs of the better sort are carefully built, and were made for the wealthy and the great; such a tomb is usually called by the Arabs *maşşāba*\* (the Arabic word for 'bench'), because its length in proportion to its height is great, and reminded them of the long, low seat common in Oriental houses, and familiar to them.

The *maşşāba* is a heavy, massive building, of rectangular shape, the four sides of which are four walls symmetrically inclined towards their common centre. Each course of stones, formed by blocks laid upon each other, is carried a little behind the other. The largest *maşşāba* measures about 170 feet long  $\times$  86 feet wide, and the smallest about 26 feet  $\times$  20 feet: they vary in height from 13 to 30 feet. The ground on which the *maşşābas* at ŞakĶārah are built is composed of rock covered with sand to the depth of a few feet; their foundations are always on the rock. Near the pyramids of Gīzah they are arranged in a symmetrical manner; they are oriented astronomically to the true north, and their larger axes are always towards the north. Though they have, at first sight, the appearance of unfinished pyramids, still they have nothing in common with pyramids except their orientation towards the true north. *Maşşābas* are built of two kinds: of stone and of bricks, and they are usually entered on the eastern side; their tops are quite flat.


The interior of a *maşşāba* may be divided into three parts; the chamber, the *sirdāb*,† or place of retreat, and the pit. The entrance is made through a door in the middle of the eastern or northern side, and though the interior may be divided into many chambers, it is usual only to find one. The walls of the interior are sometimes sculptured, and in the lower part of the chamber, usually facing the east, is a

\* Pronounced *maşşāba*, Arabic مَصْطَبَة, compare Gr. σιβάς.

† A *سِرْدَاب* is, strictly speaking, a lofty, vaulted, subterranean chamber, with a large opening in the north side to admit air in the hot season.

stele ; the stele alone may be inscribed and the walls unsculptured, but no case is known where the walls are sculptured and the stele blank. A table of offerings is often found on the ground at the foot of the stele. A little distance from the chamber, built into the thickness of the walls, more often to the south than the north, is a high, narrow place of retreat or habitation, called by the Arabs a *sirdâb*. This place was walled up, and the only communication between it and the chamber was by means of a narrow hole sufficiently large to admit of the entrance of the hand. One or more statues of the dead man buried in the *maṣṭāba* were shut in here, and the small passage is said to have been made for the escape of the fumes of incense which was burnt in the chamber.

The **pit** was a square shaft varying in depth from 40 to 80 feet, sunk usually in the middle of the larger axis of the *maṣṭāba*, rather nearer the north than the south. There was neither ladder nor staircase, either outside or inside, leading to the funereal chamber at the bottom of the pit, hence the coffin and the mummy when once there were inaccessible. This pit was sunk through the *maṣṭāba* into the rock beneath. At the bottom of the pit, on the south side, is an opening into a passage, about four feet high, which leads obliquely to the south-east ; soon after the passage increases in size in all directions, and becomes the sarcophagus chamber, which is thus exactly under the upper chamber. The sarcophagus, rectangular in shape, is usually made of limestone, and rests in a corner of the chamber ; at *Ṣaḫḫârah* they are found uninscribed. When the mummy had been laid in the sarcophagus, and the other arrangements completed, the end of the passage near the shaft leading to the sarcophagus chamber was walled up, the shaft was filled with stones, earth, and sand, and the friends of the deceased might reasonably hope that he would rest there for ever. When M. Mariette found a *maṣṭāba* without

inscriptions he rarely excavated it entirely. He found three belonging to one of the first three dynasties; forty-three of the IVth dynasty; sixty-one of the Vth dynasty; twenty-three of the VIth dynasty; and nine of doubtful date. The Egyptians called the tomb 'the house of eternity,' , *per tchetta*.

**Mariette's House.**—This house was the headquarters of M. Mariette and his staff when employed in making excavations in the Necropolis of Şakḡârah in 1850 and 1851. It is not easy to estimate properly the value to science of the work of this distinguished man. It is true that fortune gave him the opportunity of excavating some of the most magnificent of the buildings of the Pharaohs of all periods, and of scores of ancient towns; nevertheless, it is equally true that his energy and marvellous power of work enabled him to use to the fullest extent the means for advancing the science of Egyptology which had been put in his hands. It is to be hoped that his house will be preserved on its present site as a remembrance of a great man who did a great work.

The **Tomb of Ptaḡ-ḡetep**, a priest who lived during the Vth dynasty, is a short distance from Mariette's house, and well worthy of more than one visit.

Other important tombs in the immediate neighbourhood are those of **Kaḡemna** and **Mereruka**, and the streets of tombs which were cleared out by M. Loret in 1899.

### The Pyramids of Dahshûr.

These pyramids, four of stone and two of brick, are  $3\frac{1}{2}$  miles from the Maşābat al-Ir'âûn, once thought to be the Pyramid of Unâs. The largest stone pyramid is about 326 feet high, and the length of each side at the base is about 700 feet; beneath it are three subterranean chambers. The second stone pyramid is about 321 feet high, and the length of its sides at the base is 620 feet; it is usually

called the 'Blunted Pyramid,' because the lowest parts of its sides are built at one angle, and the completing parts at another. The larger of the two brick pyramids is about 90 feet high, and the length of each side at the base is about 350 feet; the smaller is about 156 feet high, and the length of each side at the base is about 343 feet. The brick pyramids have recently been excavated by M. de Morgan.

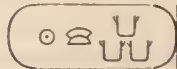
The **northern pyramid** is built of bricks laid without mortar, in place of which sand is used, and an examination



The Necropolis at Dahshûr.

- A The Northern Pyramid, built of bricks.  
 B The Southern Pyramid, built of bricks.

of it shows that it belongs to the period of the XIIth dynasty. Soon after the work of clearing had been begun, a stone bearing the cartouche of Usertsen III.





was found, and thus a tolerably exact date was ascertained; on the 26th of February, 1894, the entrance to a pit was found, and in the east corner there appeared an opening which led through a gallery and sepulchral chamber to several tombs. In one chamber were the fragments of a



sarcophagus and statue of **Menthu-nesu**, and in another was the sarcophagus of **Nefert-hent**; it was quite clear that these tombs had been wrecked in ancient days, and therefore to the pit by which they were reached M. de Morgan gave the name, 'Pit of the spoilers.' Along the principal gallery were four tombs, and in the second of these a queen had been buried; on the lower stage eight sarcophagi were found, but only two were inscribed. Subsequently it was discovered that the burial place of a series of princesses had been found, and in consequence M. de Morgan called the place 'Gallery of Princesses.'

In one of the tombs (No. 3) a granite chest containing four uninscribed alabaster Canopic jars was found, and in another similar chest a worm-eaten wooden box, containing four Canopic jars, was also discovered. The four sides of the box were inscribed, but the jars were plain. While the ground of the galleries was being carefully examined, a hollow in the rock was found, and a few blows of the pick revealed a magnificent find of gold and silver jewellery lying in a heap among the fragments of the worm-eaten wooden box which had held it. The box was about eleven inches long, and had been inlaid with silver hieroglyphics which formed the name of the princess Hathor-Sat, for whom the ornaments had been made. In the same tomb was found a box full of the jewellery of the lady Merit. It would seem that special care had been taken by the friends of the deceased to conceal her jewellery, and thus the ancient spoilers of the tomb had overlooked it. Among the objects found of special interest are the following:—


1. A gold pectoral, in the form of a shrine , inlaid with carnelian, emeralds, and lapis-lazuli. In the centre is

the cartouche of Usertsen II. 

*neteru hetep Khā-kheper-Rā*, and on each side is the hawk of Horus, wearing the double crown, and a disk with pendent uræus and 'life'



The inlaying and carving are magnificent specimens of the goldsmith's work.


2. Two gold clasps of bracelets, each containing a *tet*  inlaid with carnelian, emeralds, and lapis-lazuli; the bracelets were set with pearls.

3. Gold collar-clasp, inlaid with carnelian, emeralds, and lapis-lazuli, formed of two lotus flowers, the stems of which intertwine and form a knot, and a head of Hathor.

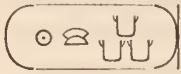
4. Gold clasp, inlaid as before, formed of the hieroglyphics



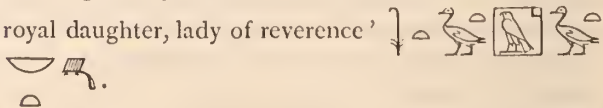
5. Gold shells to form necklaces.

6. Six lions .

7. Gold and lapis-lazuli cylindrical pendant, with ring.

8. Amethyst scarab inscribed with the prenomen of Usertsen III.  *Khā-kau-Rā*, and line ornaments.

9. White glazed *faïence* scarab inscribed, 'Hathor-Sat, royal daughter, lady of reverence'



10. Amethyst scarab inscribed with a double scene of the two Niles tying a cord around the emblem of 'unity'





All the above objects belonged to the princess Hathor-Sat; the following belonged to the princess Merit, and they

were placed in a box and hidden in the same manner as those of Hathor-Sat :

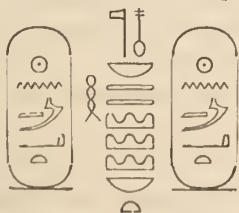
1. A gold pectoral in the form of a shrine, inlaid with carnelian, emeralds, and lapis-lazuli; the roof is supported by lotus columns, from each of which springs a lotus flower. In the centre is the prenomen of Usertsen





III., supported upon the right fore-paws of two hawk-headed sphinxes which have on their heads crowns of feathers and horns  . Each right

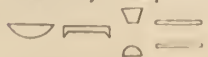
fore-paw rests upon the head of a prostrate foe of red coloured skin, and each right hind-paw rests upon the stomach of a negro, thus typifying the sovereignty of the king over the light and dark races. Above the cartouche and sphinxes is a hawk with outstretched wings, holding  , the emblem of the sun's orbit and eternity, in each claw. It would be impossible to overpraise the beauty of this wonderful piece of work and the harmonious blending of the colours.

2. Gold pectoral, in the form of a shrine, inlaid as before. In the centre is the inscription :









*i.e.*, 'Beautiful god, the lord of the North and South, the smiter of all eastern countries, Maāt-en-Rā (Āmen-em-ĥāt III.)'

Immediately above this inscription is a vulture with outstretched wings, holding the emblems of 'life' and 'stability'   in each claw; she is called

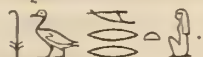


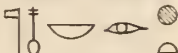
"lady of heaven, and mistress of the North and South." On each side of the inscription is a figure of the king, who stands about to smite with a


club a kneeling foe, whose hair he grasps with his right hand. The hieroglyphics read  'the smiter of the Sati (Asiatics) and of the Menti (Africans).' Behind the king is  'life' with human arms and hands moving a fan to waft the breath of 'life' to the king. The Menti are armed with daggers and boomerangs.

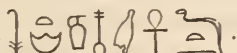
3. Golden hawk, inlaid, with outstretched wings ; in each claw he holds .
4. Necklace formed of ten large gold shells.
5. Necklace formed of eight large gold ornaments, each of which is composed of four lions' heads.
6. Necklace of ninety-eight round and forty-three long pearls.
7. Necklace of amethyst, with spherical gold pendants inlaid with carnelian, emeralds, and lapis-lazuli.
8. Necklace of 252 beautiful amethyst beads.
9. Gold clasp of a bracelet, inlaid as before ; the hieroglyphics read  'Beautiful god, the lord of the North and South, Maât-en-Râ (Âmen-em-hât III.), giver of life.'
10. Four gold lions, and two pendants in the form of a lion's claws.
11. Two silver mirrors.
12. Gold clasps, inlaid as before, made in the form of the hieroglyphics  *i.e.*, 'peace and gladness of heart.'
13. Scarab of gold, carnelian, emerald, and lapis-lazuli, forming the bezel of a ring.
14. Scarab inscribed  set in gold,

15. Lapis-lazuli scarab inscribed 'Royal daughter, Merret,'



16. Lapis-lazuli scarab, set in gold, inscribed with the pre-nomen and titles of Amen-em-ḥāt III. 

 'Beautiful god, the lord, creator of things, Maât-en-Rā, giver of life like the Sun for ever.'

17. Yellow glazed *faïence* scarab inscribed with the name of the queen Khnem-nefer-ḥetch 

18. Gold cylindrical stibium tube.

The **wooden boats and sledge** which were discovered outside the wall enclosing the pyramid are worthy of note, and are of considerable interest.


The **southern brick pyramid** of Dahshûr is on a lower level than the northern, and much of its upper portion has been removed by the *fellahîn*, who treated it as a quarry for the bricks with which they built their houses. It is, however, in a better state of preservation than its fellow, and is still an imposing object in the Egyptian landscape. M. de Morgan's estimate of the length of each side is 125 feet; this pyramid is, like the northern, built of unbaked bricks, and it was surrounded by a wall of unbaked bricks, which enclosed the ground wherein the members of the royal family were buried. While excavating in this spot, M. de Morgan found some fragments of a base of a statue inscribed



with the pre-nomen of Amen-em-ḥāt III. 



and judging from this fact and from the general appearance of the site, he would ascribe this necropolis to the period of the XIIth dynasty. About 20 feet from the enclosing wall, at the north-east corner of the pyramid, two pits were found,

and the second of these proved to be the entrance to a tomb. An inclined brick wall led to a small vaulted door, and in the ruins here the workmen found a small, beautifully worked, gilded wooden statue, on the base of which was inscribed, 'Horus, the son of the Sun, of his body, giver of life,'

 Near the

statue were two Canopic jars of alabaster, inscribed with the prenomen of a new king  Āu-āb-Rā, who it seems was co-regent with Amen-em-hāt IV.; the nomen of



















this king was  or  *Heru*. In the tomb of this king were found :—

1. A magnificent wooden shrine for the statue of the *ka*  of king Āu-āb-Rā or Heru.
2. Statue in wood of the *ka*  of king Āu-āb-Rā, a unique object of the highest interest ; the execution is simply wonderful. It is worthy of note that there was nothing on this figure to indicate the royal rank of him for whom it was made.
3. Rectangular alabaster stele with an inscription of king Āu-āb-Rā in fourteen lines ; the hieroglyphics are painted blue.
4. Rectangular alabaster stele inscribed with a prayer for funeral offerings for the same king.
5. Alabaster altar inscribed with four lines of hieroglyphics.
6. Two alabaster libation vases inscribed.
7. Small wooden statue of the *ka* of the king, covered with gold leaf ; the eyes are of quartz set in silver.
8. Box for holding the sceptres and weapons of the king.

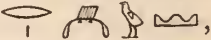
In the coffin the wrecked mummy of the king was found.

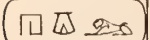



On the 15th and 16th February, 1895, M. de Morgan succeeded in bringing to light, in the necropolis of Dahshûr, a further 'find' of jewellery. These beautiful and interesting objects were found in the tombs of the princesses Ita and Khnemit, which are situated to the west of the ruined pyramid of Amen-em-hât II. By good fortune they had been overlooked by the plunderers of tombs in ancient days, and so both the tombs and the coffins inside them remained in the state in which they had been left by the friends of the deceased more than four thousand years ago. Among the objects found were the following:—


1. Bronze dagger, set in a gold handle inlaid with carnelian, lapis-lazuli, and emerald.
2. Pieces of gold and lapis-lazuli from the sheath of the above.
3. Two golden bracelets.
4. Two silver plaques from a necklace.
5. Two gold clasps in the form of , inlaid with carnelian, lapis-lazuli, and emerald.
6. A carnelian hawk.
7. Two golden heads of hawks, inlaid with carnelian, etc.
8. One hundred and three gold objects in the form of   , inlaid with carnelian, etc.
9. One hundred and fourteen gold objects in the form of  and , inlaid with carnelian, etc.
10. A large number of gold, carnelian, lapis-lazuli, and emerald beads.
11. Two golden crowns inlaid with carnelian, etc.
12. Twenty-four gold amulets, inlaid with carnelian, etc., in the form of the hieroglyphics , , , , , , , , , , , , etc.

## THE QUARRIES OF MA'SARA AND TURA.

These quarries have supplied excellent stone for building purposes for six thousand years at least. During the Ancient Empire the architects of the pyramids made their quarrymen tunnel into the mountains for hundreds of yards until they found a bed of stone suitable for their work, and traces of their excavations are plainly visible to-day. The Egyptians called the Tura quarry , Re-âu, or Ta-re-âu, from which the Arabic name Tura is probably derived. An inscription in one of the chambers tells us that during the reign of Amenophis III. a new part of the quarry was opened. Unâ, an officer who lived in the reign of Pepi I., was sent to Tura by this king to bring back a white limestone sarcophagus with its cover, libation stone, etc. He found there the names of Heker

 and Khnem-Maât-Râ-setep-en-Khnemu,

, and a number of votive texts to the

god Miysis, or *Mau-hes*, .



## UPPER EGYPT.

## CAIRO TO ASWÂN BY THE UPPER EGYPT RAILWAY.

The journey from Cairo to Luxor by train occupies about 14 hours, the distance being about 420 miles; the journey from Luxor to Aswân occupies from 7 to 8 hours, the distance being about 130 miles. The Nile is crossed at Nag' Ḥamâdi by an iron bridge 1,362 feet long. The ordinary gauge is used from Cairo to Luxor, and a narrower gauge from Luxor to Aswân; this necessitates a change of carriage at Luxor. The following are the stations passed :—

Distance in kilos. and metres from Cairo.	Name of Station.		Province.	Population in 1907.
13'331*	Gîzah	الجيزه	Gîzah	16,487
27'513	Ḥawâmḍiyah	الحوامديه	„	3,161
32'180	Badrashên	البدرشين	„	6,623
41'330	Maz'ûna	مزغونه	„	2,539
58'813	Al-'Ayât	العياط	„	2,428
64'546	Matânîyah	المتانيه	„	3,000
72'814	Kafr 'Ammar	كفر عمار	„	6,225
83'134	Riḳḳa	الرقه	„	2,157
91'844	Al-Waṣṭâ†	الوسطى	Beni-Suwêf	5,491
101'440	Beni Ḥudêr	بنى حدير	„	1,727

\* The formula for converting kilometres into miles is  $(\frac{K}{2} + \frac{K}{8})$ .

† The passenger for the Fayyûm changes carriages here.

Distance in kilos. and metres from Cairo.	Name of Station.		Province.	Population in 1907.
107·696	Ashmant	اشمنت	Beni-Suwêf	5,841
115·018	Bûsh	بوش	"	12,754
123·668	Beni-Suwêf	بنى سويف	"	23,357
135·504	Beni Mâlû Tansâ	بنى مالمو طنسا	"	2,855
145·354	Bibâ	ببا	"	10,156
159·436	Fashn	الفشن	Minyah	11,364
168·408	Fant	الفنت	"	5,079
179·874	Maghâgha	مغاضه	"	8,595
187·840	Abâ al-Waḳf	ابا الوقف	"	7,880
197·596	Beni-Mazâr	بنى مزار	"	8,409
207·855	Maḩâî	مطاي	"	4,883
216·384	Ḳulûṣnah	قلوصنه	"	6,284
221·916	Samâfûṭ	سمالوط	"	8,178
232·014	Eṭsâ	اطسا	"	3,156
247·826	Minyâ (Minyah)	المنيا	"	27,221
258·850	Mansafis	منسفيس	"	3,594
267·802	Abû Ḳerḳâs	ابو قرقاص	"	6,855
274·078	Atlîdam	اتلديم	Asyût	5,890
287·134	Fâwiḳa Al-Rôḩa	فاورينقه الروضه	"	8,263
295·181	Malawî	ملوى	"	20,249
305·124	Dêr Mawâs	دير مواس	"	8,914
316·182	Dêrûṭ	ديروط	"	5,665
330·042	Nazâfi Gânûb	نزالي جانب	"	2,889

Distance in kilos. and metres from Cairo.	Name of Station.	Province.	Population in 1907.
338·290	Beni Ḳurra	بنى قرد	Asyût 2,849
349·575	Manfalût	منفلوط	„ 14,482
362·671	Beni IJusên	بنى حسين	„ 3,008
378·080	Asyût	اسيوط	„ 39,442
391·305	Muṭi'ah	المطية	„ 7,479
401·644	Abû Tig	ابو تيج	„ 12,024
412·419	Ṣadfâ	صدفا	„ 4,291
421·079	Ṭemâ	طما	Girgah 14,326
427·644	Mashṭâ	مشطا	„ 6,453
438·226	Ṭahṭâ	طهطا	„ 18,203
451·405	Marâghâ	المرغا	„ 8,789
460·930	Shandawîl	شندويل	„ 6,230
469·981	Sûhâg	سوهاج	„ 17,514
485·194	Manshâh	المنشاد	„ 10,810
494·884	Al-'Aṣṣîrât	العصيرات	„ 583 (in 1897)
504·782	Girgâ (Girgah)	جرجا	„ 19,893
513·793	Bardîs	برديس	„ 8,872
521·096	Balyanâ	البلينا	„ 7,875
529·172	Abû Shûshâ	ابو شوشه	„ 374 (in 1897)
538·254	Abû Tisht	ابو تشت	„ 2,434 (in 1897)
547·986	Farshût	فرشوط	Ḳanâ 14,348

Between Abû-Tisht and Farshût is Muwaṣṣlat al-Khârgah (Khârgah Junction), where passengers join the new narrow-gauge line for the Oasis of Khârgah.

Distance in kilos. and metres from Cairo.	Name of Station.	Province.	Population in 1907
556·284	Nag' Ḥamâdî	نجع حمادى	Ḷanâ 3,867
563·616	Ḷab'ih	الصدعيه	„ 5,300
575·097	Fâw Ḷibli	فاو قبلى	Ḷanah 10,435
580·966	Dashnâ	دشنا	„ 10,386
588·255	As-Samaṭâ	السمطا	„ 9,329
595·529	Awlâd 'Amrû	اولاد عمرو	„ 5,263
611·634	Ḷanâ (Ḷeneh)	قنا	„ 20,069
632·215	Ḷuft	قفط	„ 8,934
642·332	Ḷûṣ	قوص	„ 14,355
658·315	Khizâm	خيزام	„ 4,418
673·305	Al-UḶṣur (Luxor)	الاقصر	„ 12,644
From Luxor.			
20·798	Armant	ارمنت	„ 12,513
46·142	Aṣṣûn al-Maṭâ'na	اصفون المطاعنه	„ 8,268
57·534	Asnâ (Esneh)	اسنا	„ 19,103
85·096	Maḥâmîd	المحمايد	„ 4,524
105·389	Adfû (Edfu)	ادفو	Nubia 19,262
136·463	Salwah	سلود	„ 11,225
172·944	Darâw	دراو	„ 13,515
197·396	Al-Khaṭṭâra	الخطارد	„ 1,250
208·896	Al-Gazîra	الجزيرد	„ 1,250
213·134	Aswân	اصوان	„ 12,618
220·309	Shallâl	الشلال	„ 6,061



## THE OASIS OF KHÂRGAH, OR THE GREAT OASIS.

Travellers who have visited Egypt more than once during the last ten years will have observed how rapidly the country is developing, and will have been astonished to find on their second and subsequent visits to the country that it is quite easy to pay visits to places which were, but a few years ago, wholly inaccessible except to those who had many weeks to spare and funds in abundance. Nearly every interesting part of the Delta can now be reached by train. The Fayyûm has been opened up, the country on the west bank of the Nile in Upper Egypt can be visited, remote Khartûm is only a journey of four days from Cairo, and the railway carries the tourist in comfort across the terrible Eastern Desert to Port Sûdân on the Red Sea. Well-appointed steamers ply between Khartûm and Gondokoro, the Jûr River has been opened out, and in a short time the innermost recesses of the Egyptian Sûdân will be easily accessible. Until quite recently, however, one group of places has been beyond the reach of the tourist with limited time at his disposal, *viz.*, the Oases. The journey from the nearest of these to the Nile required at least a fortnight, and was accompanied with considerable expense and fatigue. Now, however, thanks to the enlightened efforts of the Corporation of Western Egypt, Limited, and the Western Oases **Railway** (2 feet 6 inches gauge) which they have built, it is possible to travel from the bank of the Nile to Khârgah, the heart of the largest and most interesting of all the Oases in Egyptian territory in eight or nine hours! When the writer made the journey in the month of April, 1909, it was rumoured that the Company's Railway was about to

be purchased by the Egyptian Government and permanently and fittingly linked up with the other Egyptian State Railways. When this has been done, and direct connection between the lines has been established, it is probable that the time actually spent in travelling between the Nile and Khârgah will be about seven hours.

The traveller may visit the Oasis any time between the middle of December and the beginning of March; he should at all events be there before the Khamasin winds begin to blow. In the winter months the air is clear and bracing, but the nights are cold, as in the Sûdân; the sky is cloudless and the days are hot. As there is much shallow water on the low-lying lands, and the air is hot and steamy above them, a particularly vicious species of mosquito thrives in the swamps and swarms in every part of the Oasis, especially when the wind blows from the south. Mosquito curtains should be carried by, or provided for, the visitor, for fever invariably follows a series of mosquito bites. Quinine and carbolic acid can be obtained at the dispensary in Khârgah village.

The journey is made in a comfortable carriage with a double roof and provided with cane arm-chairs, and racks on which light articles, books, field glasses, hats, small hand-bags, etc., may be placed; at one end lavatory accommodation is found, and a good supply of fresh water is carried in large porous *zîrs*, or vessels which are familiar to every traveller in Egypt. Besides the ordinary glass windows, each window frame is fitted with a wire dust screen, and a window of tinted blue glass, a luxury which is greatly appreciated by those whose eyes have suffered from the merciless glare of the steely blue sky and the blinding light and heat reflected from white rocks and scorching sand. The little train is hauled by a powerful, though small, locomotive, fitted with all the improvements which experience in the Sûdân has suggested to railway

engineers, and both engine and train are fitted with good, strong air brakes. The need for these will be seen at once when the traveller begins to descend into the Oasis from the rocky plateau which separates it from the Nile. The telegraph runs by the line, and in the event of a breakdown on the plateau communication can be made with headquarters at either end of the railway. Luncheon baskets are provided at ordinary prices, but in a short time restaurant cars will probably be attached to each train, and it will be unnecessary to purchase them.

The Western Oases Railway leaves the main line at Khârgah Junction (Muwaṣṣat al-Khârgah), a new station which has been built to the north of Farshût, and passing over a strong timber bridge, runs along the top of an embankment, which divides two great irrigation basins, to al-Qar'ah (القرعة), which stands on the edge of the desert. Here are a set of offices of Oases Railway Administration, and a number of small, clean houses wherein the traveller can find board and lodging. Everything is very clean. Soon after leaving the cultivated land of the Nile Valley, the railway proceeds in a south-westerly direction up the Wâdî Samhûd, at the end of which it reaches the plateau. The geologist will find much to interest him as he passes up from the valley to the plateau. It then continues its course in the same direction to At-Tunduba, 57 miles from Khârgah Junction. Here there is a deep shaft, which at one time appears to have been a well. The railway then follows the old Refûf road until it reaches Refûf, about 28 miles from Khârgah, when it begins its descent into the Oasis. Across the plateau not a trace of vegetation is to be seen, and there is no sign of life of any kind; the plain is strewn with large circular boulders, which are all that remain of the layers of stone which were there. The writer noticed one solitary small bird perched on a rock about half-way across, but it may have travelled with

us on the roof of the carriage. Passing down the ravine the scenery becomes wild and picturesque, though in places it is severe, if not grim and savage. From the bottom of the pass the line runs across the plain to Maḥarîk, which is about 100 miles from the Nile, and then on to the headquarters of the Corporation of Western Egypt, Limited, at Makanât, which lies due south of Maḥarîk. Here also are small clean houses for the use of travellers. A few miles further on, at a place quite close to the Temple of Darius, are a few wooden houses for the use of travellers, a kitchen and mess room, etc., and the line comes to an end about three miles further to the south, about one and a-half miles from the village of Khârgah. On looking round him the traveller will see that he is standing in a depression, the north and east sides of which are walls of stone, which rise to a height of from 600 to 1000 feet. To the west are low hills, and near them and to the south are the remarkable sand dunes which have evoked the interest and curiosity of every traveller. Their appearance suggests the work of man, but their shapes and curves baffle all attempts to describe them with exactness. Looking towards Khârgah village, a number of shêkhs' tombs are seen, and beyond these are groves of palms which stand near pools and channels of living water. The contrast between the green colour of the palm leaves and the vegetation which clusters about them is very striking, and though for beauty the Oasis scenery is not to be compared with that of the Nile, it nevertheless possesses a charm of its own which grows on the beholder and makes him feel that he did well to visit Khârgah.

**History.** The Oases have belonged to Egypt from time immemorial, and classical writers have always assigned them to Egypt. Strabo mentions three: Siwa, one to the west of Khârgah, and Klârgah. The hieroglyphic and Greek inscriptions of Khârgah prove that both the Ptolemies and







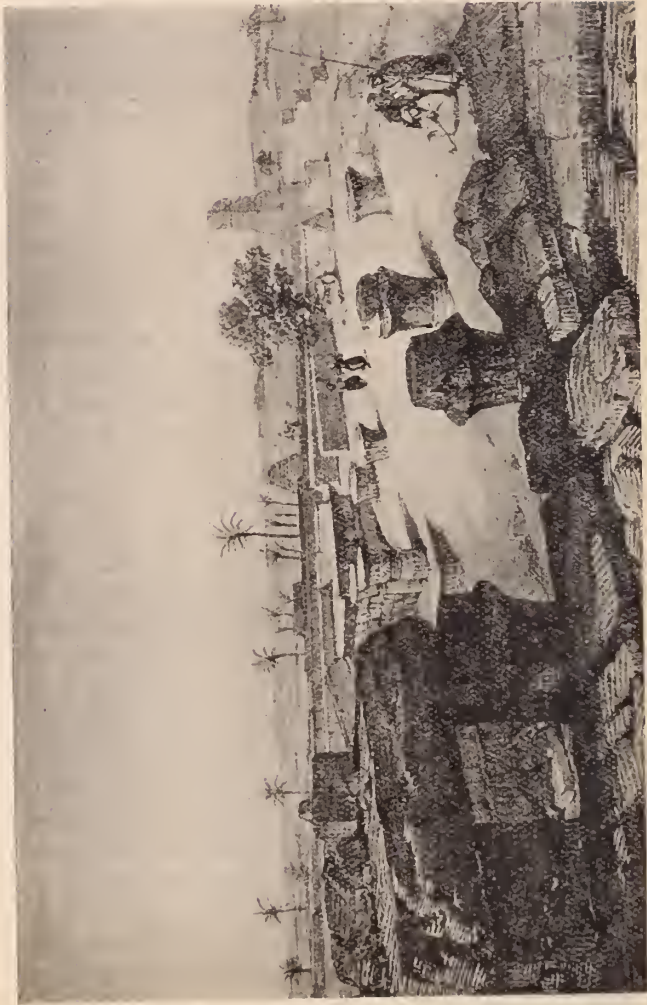
View from the east of the Temple dedicated to Amen-Râ by Darius the Great in the City of Hebt (Hibis).  
(From Hoskins.)





Under the XVIIIth and XIXth dynasties the Oases paid tribute regularly, and did a good trade in dates, wine, herbs, etc.; and there was, no doubt, an Egyptian governor, or official, in each Oasis. The Oases have not yet been excavated, but when they are we shall probably find that they were governed by Egypt in exactly the same way as the Sûdân and Sinai. Darius the Great (B.C. 500) understood the importance of Khârgah, and built a temple to Âmen there, ruins of which exist at the present day. The Ptolemies also built temples at various places in the Oases, and the Romans followed their example, and established halting-places and dug wells on the plateau between them and the Nile. In the early centuries of the Christian Era, many Christians in Egypt were driven to flee from persecution to Khârgah,\* where, according to an ancient tradition preserved among the Ethiopians, Saint Bartholomew preached the Gospel. Khârgah was a place of banishment, and many dignitaries of State, both civil and ecclesiastical, were deported thither. Nestorius was sent there in banishment, but, curiously enough, was rescued by a company of the Blemmyes from the Northern Sûdân, who conveyed him back to Egypt, where, however, he soon after died. With the bishops and others who were banished to Khârgah went many well-to-do folk, and by the end of the IVth century several monastic institutions were there, and churches, and the Christians were, to a certain extent, allowed to worship God in their own way. The size and importance of the Christian settlement is proved by the fine large crude-brick tombs which are still to be seen there on the hill to the west of the railway line, about one mile to the north of the Temple of Darius. In the second half of the VIIth century Islâm was brought to the Oasis, but the Arabs allowed the halting-places on the

\* The word used is Ἀδφῆ "Al-Wâh," *i.e.*, the Oasis.



View of the interior of the Temple of Hebt, showing the sand which reaches to the Capitals. (From Hoskins.)

plateau to fall into decay, and little by little Khârgah became cut off from Egypt.

The first modern traveller to visit Khârgah was Poncet, who left Asyût on October 2, 1698. He says :

“ From that very Day we entered a frightful Desert. These Desarts are extremely dangerous, because the Sands being moving are rais'd by the least Wind which darken the Air, and falling afterwards in Clouds, Passengers are often buried in them, or at least lose the *Route* which they ought to keep. We Arrived on the 6th of October at *Helouae*; 'Tis a pretty large Borough, and the last that is under the Grand Signior's Jurisdiction. There is a Garrison in it of 500 *Janisaries* and 300 *Spahi's* under the Command of an Officer whom in that country they call *Kachif*.\* *Helouae* is very pleasant, and answers fully its Name, which signifies a Country of Sweetness. Here are to be seen a great Number of Gardens water'd with Brooks, and a World of Palm-trees, which preserve a continual Verdure. *Coloquintida* is to be found there, and all the fields are fill'd with *Senna*, which grows upon a Shrub, about three Foot High. This Drug which is so much Esteem'd in Europe, is of no use in the Country hereabouts : The Inhabitants of *Helouae* in their Illnesses, make only use of the Root of *Ezula*, which for a whole Night they infuse in Milk, and take the day after, having first Strain'd it thro' a Sieve. This Medicine is very Violent, but 'tis what they like and commend very much. The *Ezula* is a thick Tree, the Blossom of which is blue ; it grows into a sort of Ball, of an Oval Figure, full of Cotton, of which the People of that Country make pretty fine Cloth. We rested four Days at *Helouae* to take in Water and Provisions ; for we were to pass thro' a Desert, where there was neither Brook nor Fountain. The Heat is so excessive, and the sands of those Desarts so burning, that there is no marching barefoot without having ones Feet extremely swell'd. Nevertheless the Nights are Cold enough, which Occasions troublesome Distempers in those who Travel thro' that Country, unless they take great Precautions.” (*A Voyage to Ethiopia made in the Years 1698, 1699, and 1700* : London, 1709.)

The next important travellers to Khârgah were W. G. Browne (1792-98) and F. Cailliaud (1815-1818), who published many drawings of the antiquities there. They

\* I.e., *Kâshif*, كاشف, plur. *Kashafa*.

were followed by Drovetti (1818), Sir A. Edmonstone (1818), Wilkinson (1835), Hoskins (1836), Schweinfurth (1874), Rohlfs (1875), Jordan (1876), Brugsch (1878), etc. In 1894 Capt. H. G. Lyons published an account of his investigations at Khârgah, and, as Director of Surveys in Egypt, he caused a full scientific investigation of the Oases to be made by Dr. J. Ball and Mr. H. J. Llewellyn Beadnell. The results of their surveys have been published in a series of volumes of the greatest importance, and their works will remain standard authorities on the physical history of the Oases for many years to come.

**Geology.**—The depression which forms the Oasis of Khârgah is about 115 miles long, and from 12 to 50 miles wide; on the east side are the hills called Jebel Ghannimah and Jebel Umm al-Ghannaim, and nearly half-way across are Jebel Tîr and Jebel Tarif. The greater part of the floor of the Oasis is formed of sandstone, and above this come red shales, limestone strata, grey shales, and chalk. According to Mr. Beadnell the total thickness of the exposed strata is about 1,350 feet; the water-bearing sandstone is about 700 feet below the surface. This authority states (*An Egyptian Oasis*, p. 50) that the Oases “are deep and extensive depressions, or hollows, cut down nearly to sea level through the generally horizontal rocks forming the Libyan Desert Plateaux, and appear to owe their origin in great measure to the differential effects of subaërial denudation acting on rock masses of varying hardness and composition.” The height of Khârgah village above the sea is given by Jordan as 68 metres, by Cailliaud 104 and 118 metres, by Ball 86 metres, and by Beadnell 58 metres.

The **People.**—The inhabitants of Khârgah differ in many respects from the Egyptians. They are of moderate height and of less robust stature, and their features are not so strongly marked. Their skin is lighter in colour, their faces are more oval, and their eyes softer and larger

seemingly. They are gentle in manner, courteous, and civil, but the men move quietly, even languidly, a character-



An Underground Street in the Town of Khârgah.

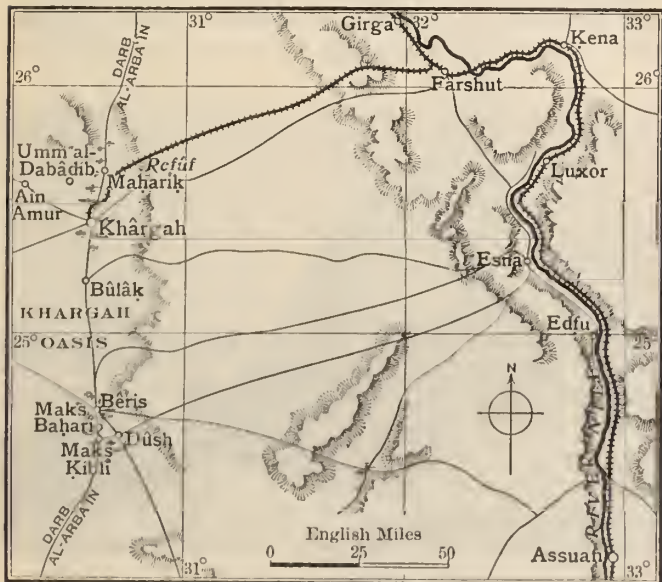
istic due probably to malaria, which is very prevalent in the Oasis. They appear to be of Berber origin, but the fighting



characteristics of this race seem to have disappeared. They suffer greatly from ophthalmia and intermittent fever, and I gathered from the gentleman in charge of the dispensary at Khârgah that he had plenty of patients to occupy his time. The bulk of the inhabitants are very poor, but there are a few very rich men in Khârgah, who own nearly all the trees in the north of the Oasis. The chief occupation is agriculture, and wheat, dhura (millet), rice, and fruit of various kinds (in these days cotton also) are grown with great success; dates have always been the chief article of commerce, and these are undoubtedly among the very best in the world. Formerly the dates were sold once a year to the merchants of Ar-Rîf (*i.e.*, Asyût), who paid a portion of the price in clothes, ornaments, spices, arms, beads, mirrors, perfumes, metal vessels, nails, tools, etc., and the rest in hard cash, wherewith their taxes were paid to the Government. Each palm above a certain age pays a tax of 15 millièmes ( $3\frac{3}{4}d.$ ) a-year, and each 250 cubic metres of water are taxed 1 millième a-year. Trades and manufactures there are none, and the people have been content to take what nature has given them, and neither to seek nor expect anything else. Formerly they only received news of the outside world once a year, in the autumn, when the Dâr Fûr Caravan passed through Khârgah on its way south by the famous "Darb al-Arba'in," or "Forty Days' Road," which is about 1,000 miles long. Men usually wear only one loose woollen garment and a white cotton cap; the women also wear only one garment, but the wives and daughters of the well-to-do wear many ornaments. Many of the children resemble Italian children, and some are pretty. The women make baskets of various shapes and sizes with consummate skill, and the traveller will find their palm-leaf fans and "fly-flappers" very useful. It is interesting to note that far less coffee is drunk than formerly, and that tea is rapidly taking its place.



**Population.**—The Omdah, Shêkh Mustafa Hanâdî, informed me that the population of Khârgah was 5,322, of Bûlâk 1,033, of Beris 1,517, and of Gennâh 484 souls; total 8,356. In 1837 the total population of the Oasis was 4,300 (Hoskins, p. 89). **Religion.** The inhabitants are Muslims, and, except a Coptic clerk, there was not a Christian in the Oasis in April, 1909. Although



The Oasis of Khârgah, showing the new Railway.

they are followers of the Prophet, a great many characteristics of the Christianity of earlier times have been preserved in their manners and customs. Thus they baptize their children on the second day after birth, and they bury the dead in a very simple manner. The marriage ceremony is simple also. The man says to the woman "I have taken thee," in the presence of a witness, and the marriage is legal in every respect. Their chief festival of the year is

celebrated at Easter, and for weeks before the natives save their eggs and colour them purple with a solution of permanganate of potash. The laws are the laws of their ancestors, and the precedents always quoted are the acts of the "grandfather of my father." The fanaticism usually attributed to the Muḥammadan is not found in the Oasis.

**Description of Khârgah Oasis.**—The Oasis is divided into two parts by a waste of sand which lies across the middle of it. The village of Khargâh lies about a mile and a half



Tomb of a Shêkh at Khârgah.

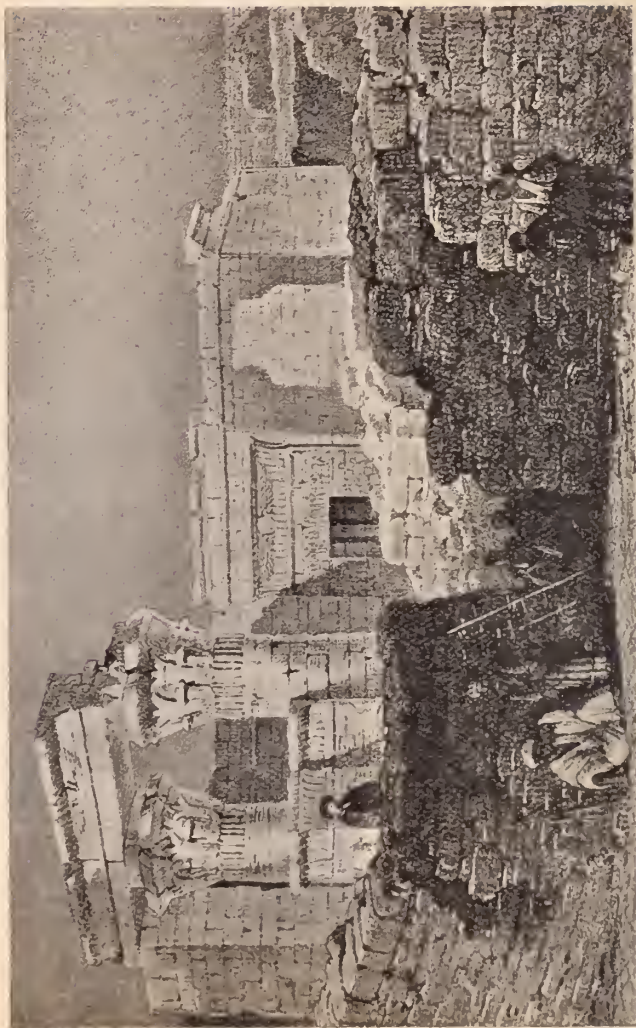
from the terminus of the railway. On the northern outskirts are several **Kubbas** (pronounced Gubbas) or shêkhs' tombs, among them being the tombs of Atmân, Mukullah, Yûsuf, Arif, Husên, Hammâd, Radwân, etc. Passing over several broad spaces where the cattle usually tread out the corn, the village is entered. The houses are of crude brick, and vary greatly in size. The tops of the walls are decorated with palm leaves, which are renewed at the great festival of

the year. The streets are tortuous, and when those which are covered over are reached, they become very narrow; many are cut through the living rock. It is impossible to see at all in some of them, and a guide is absolutely necessary. They are cool in the hottest weather, and were formerly used as hiding-places by the natives when attacked by desert Arabs. Much grain is stored in the houses and the cattle can be hidden there. The chief shop is a curious place. Further on is a square, with a Post Office on one side, a small barracks on another, and the Government Office of the Muâwin, or Governor, on the third. A walk of a few minutes brings the visitor to the **mosque**, the principal walls and minaret of which are built of stone. A few of the stones have Christian symbols upon them, and must have come from some Coptic building;



The Mosque at Khârgah.

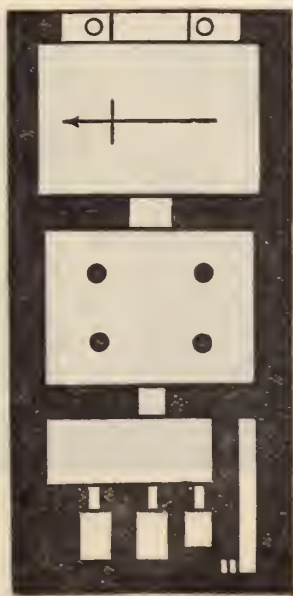
on one stone I saw Egyptian hieroglyphics. Portions of the building must be several hundreds of years old. Close by



The Temple of Kasr Gaitah.

is a house of entertainment where tea and eggs fried on an earthenware platter can be obtained. There is nothing else to be seen in the village, but the gardens and groves of palms form a lovely setting for this quaint, old-world place. Most of the openings in the ground from which water rises are artificial, and such pipes as exist, except those recently placed there by Europeans, are of wood. The water is sometimes salt, sometimes it smells of sulphur, and sometimes it is sweet. The fields are usually triangular in shape.

**Excursions.**—About ten miles south of Khârgah is **Gennâh**, near which stand the ruins of a Ptolemaïc temple which was dedicated to the triad Âmen-Râ, Mut, and Khensu by Euergetes. Here are two famous wells from which water has been flowing for many hundreds of years. The temple is commonly known as **Ḳaşr Gaïtah**, or **Ḳaşr al-Guâtah**. Six miles south of Bûlâḳ is **Ḳaşr az-Zayân**, where stands a temple built by Antoninus Pius, A.D. 142. It was dedicated to Âmen, the god of the city of Hebt, in Egyptian  $\square \int \overset{\circ}{\cup}$ , and to the other gods who were worshipped with him there, as stated in the Greek inscription found in the temple.\*



Plan of the Temple of Ḳaşr Gaïtah.

\* The temple and vestibule were repaired and renewed under Avidius Heliodorus, governor of Egypt, Septimius Macro being commander-in-chief, and Plinius Capito general of the forces.



The ancient name of the place is **Tchonemyris**, *i.e.*, the town of Khnemu-Rā. The temple was surrounded by a brick wall 230 feet long, 84 feet broad, and 3 feet thick, and the temple itself measures  $44\frac{1}{2}$  feet in length and 25 feet in width, and is oriented to the south. In the relief Antoninus Pius is seen making offerings to Khnemu, Osiris, Isis, and Horus.

In the southern half of the Oasis are the following villages : **Dakakin**, a very pretty Oasis village ; **Bêris**, the chief vil-

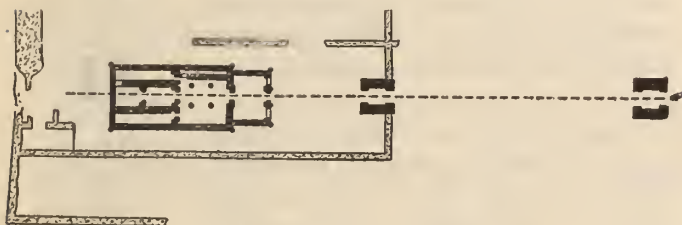


Remains of a building at Al-Ḳaṣr. (From Cailliaud.)

lage in the south half of the Oasis ; and **Maks**, the last village in the south, which is divided into two parts, North Maks and South Maks. About half-way between Bêris and Maks is **Dûsh al-Ḳala'a**, where are found the ruins of the famous temple of Dûsh, or Kysis, to give the place the classical form of the Egyptian name **KUS**. The temple stands on a hill, within a very thick wall in which are built several staircases and galleries ; the total length of the



enclosure was about 250 feet. The temple was built in the 19th year of Trajan, *i.e.*, A.D. 116, when Marcus Rutilius Rufus was prefect of Egypt,\* and measures 48 feet in length, 25 feet in width, and is oriented to the south. The vestibule is 13 feet long and 16 feet in breadth; the portico next it measures 27 feet in length and 18 feet in breadth, and has four columns. Three doorways in the north wall lead into two long chambers and the sanctuary, which had a division across the centre. The length of this portion of the temple is about 23 feet. Both the chambers and the sanctuary have arched roofs. On the north wall are sculptures in which the Emperor Domitian is represented making offerings to Horus. About 180 feet from the temple is the ruin of



Plan of the Temple of Kysis.

some brick building, probably of a monastery; it is about 60 feet in length, and is remarkable as containing a true Gothic arch. The age of the building is unknown.

**Antiquities of Khârgah.**—The most important of these is the famous temple built by **Darius I.**, B.C. 521, and added to by Darius II., and restored by Nektanebês, B.C. 378–360; it is the only Persian temple in Egypt. It is about 150 feet in length and 60 feet in breadth, and has a forecourt and three pylons; its enclosure was about 500 feet long; it is oriented almost due east and west. On the north side it is almost hidden by thick groves of palm-trees,

\* A correct copy of the Greek text of the inscription on the first pylon is given by Dittenberger (ii, p. 421).

and close by it runs a clear stream of water; on the south is a large pool of water, which probably occupies the site once held by the sacred lake. On the north side of the first pylon is a Greek inscription of 66 lines dated in the second year of the reign of the Emperor **Galba** (A.D. 69), and from it we learn that the inhabitants had made complaints about the manner in which they were ruled, and had formulated their grievances in various petitions to the authorities. The inscription is a decree in which redress is promised to the people, and it lays down regulations concerning taxation, and orders that henceforth the persons of men shall not be seized for debt, that men shall not be made tax-collectors against their will, that no freeman shall be imprisoned, that a man shall not be tried twice for the same offence, etc. On the south side of the same pylon are Greek inscriptions, one of which was cut in the reign of the Emperor **Tiberius Claudius**. Between this pylon and the gateway are the remains of an avenue of sphinxes, or rams, and the first and second pylons were joined by a similar avenue, nearly 50 feet long. The third pylon is 140 feet from the second, and on it are sculptures in which Darius is represented making offerings to Amen and other gods. The vestibule is 25 feet from the third pylon, and is about 52 feet long and 32 feet in breadth. At each side of the vestibule is a doorway. The temple proper is about



Plan of the Temple of Hibis.

150 feet long. The hall contains 12 columns, the pronaos 4 columns, and the sanctuary has likewise 4 columns, and several small chambers on each side of it. Strictly speaking, there are two sanctuaries in this portion of the temple, a fact which is proved by the breach in the sequence in the



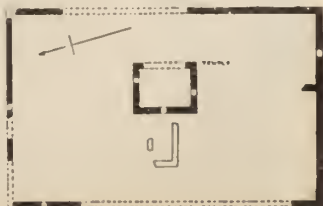
Figures of the Gods and mythological scenes from the Sanctuary of Osiris in the Temple of Darius at Khârgah. (From Hoskins.)

reliefs on the walls. On the south side are the staircase, which leads to the roof, and a crypt, and on the north side are the staircase and the chambers which were dedicated to the worship of Osiris. On the north side are three doorways, one in the hall, one in the pronaos, and one in the

sanctuary. The portion of the temple here called the pronaos, though it has been thought to be the chamber in which offerings were presented, is peculiar to this temple. In it we find representations of the king offering jars of wine to *Âmen* and other deities, and inscriptions containing a list of offerings, a wonderful **Hymn to Râ** in 46 lines, and the **Secret Ordinances of Âmen**, which it is stated were copied from wooden tablets. As the visitor passes into the sanctuary he will see cut on the door jambs inscriptions in the so-called "enigmatic writing." The reliefs in the sanctuaries are of great interest mythologically, and it is clear that they deal chiefly with the ceremonies which were performed annually in Egypt in connection with the festivals held to commemorate the death, burial, and resurrection of *Osiris*. Many of the gods have forms which appear to have been unknown about B.C. 1500, but several of them are cut upon the well-known "Metternich Stele." The outside of the temple is covered with poorly executed sculpture of little interest; the scenes are presentations of offerings to the gods. In some places the decorations are unfinished. For the cartouches of the kings who built and restored this temple see the *List of Kings*, pp. 863-865. Behind the temple is a small detached building, the use of which is unknown, and to the south-west of the west end is another detached building, which *Hoskins* thought might have served as a dwelling for the priests. Compared with the great temples of *Karnak* and *Abydos* the temple of *Darius* is inferior both as regards plan and execution. Still, it is a remarkable building and should be seen and carefully examined by every lover of Egyptian architecture. It is unfair to contrast it too closely with highly finished buildings like the Temple of *Seti I.* at *Abydos*, for we do not know what it would have been like had it been completed. It must also be remembered that *Khârgah* is about 130 miles from the Nile, and that workmen and tools would have to

be transported from Egypt across that terrible stone plateau to build the temple. It may reasonably be asked why did Darius and the Ptolemies and the Roman emperors build so many fine temples in this Oasis? None of the kings of Egypt built temples solely with the view of spreading the knowledge of their religion among the outlying peoples of their empire, for none of them possessed the spirit of missionary enterprise. They built temples in the Sûdân and the Oases and Sinai solely with the idea of encouraging and developing trade and commerce, and temples and their neighbouring buildings served both as fortified outposts and storage places for gold and other merchandize. The great trade route from Egypt to Dâr Fûr passed through the Oasis of Khârgah, and the temples stood near it, so that the garrisons might afford protection for the caravans and the goods which they brought from the far south. The temple of Dûsh (Kysis) was at the south end of the Oasis, and the temple of Khârgah at the north. Wherever an important trade centre existed there was a temple built. Darius, the Ptolemies, and Romans developed the Sûdân trade to a remarkable degree, and the temples of the Oasis prove that the products of the south were of great value. In recent years the glory of the old Forty Days' Road (Darb al-Arba'in) has departed, and the British have caused most of the Sûdân trade to follow the course of the Nile. Should that route, however, become unsafe the old desert roads would be again used by the merchants, and caravans would travel to the south by the routes which they have followed for thousands of years.

Wall of unbaked bricks.



Plan of the Temple of Nadûrah.

The Temple of **Nadûrah** stands on a hill rather more





General view of the Christian Cemetery at Khârgah.



than half a mile to the south-east of the Temple of Darius. The main building is about 36 feet in length and 26 feet in breadth, and stands in an enclosure surrounded by a brick wall. It was probably built by Antoninus Pius, about A.D. 140.

Of special interest is the early **Christian cemetery**, called **al-Baguat**, which stands on the southern slopes of Jebel Têr, about a mile north of the Temple of Darius. Here are the ruins of about 200 tombs. These rise one above the other and, as they are built in streets, the place may be fittingly described as a city of the dead. The tombs are built of crude brick, and many consist of a single chamber, measuring about 20 feet in length by 15 feet in width. Inside, many have arches with recesses, and the doorways are usually ornamented with pillars. The bodies were laid in pits, like the mummy-pits of Egypt, and even in Hoskins' days many of the tombs had been plundered by the natives who left portions of the grave cloths of the dead lying about in all directions. Most of the tombs are rectangular and have domes; the fronts and sides are decorated with arches, which are supported by pillars. One is quite a large building, and has aisles like a church, and a few are decorated with painted figures of Christian saints. The building with the aisles was probably a funerary chapel in which services commemorative of the dead were held. Its façade is ornamented with eleven columns supporting ten arches; under each arch are a window and a triangular niche. On the inside the visitor will notice the Egyptian symbol of life  $\text{☩}$  *ānkh*, which the early Christians identified with the Cross. In one tomb, which is well worth a visit, the inside of the dome is covered with pictures representing Adam and Eve; Abraham, Isaac, and Sarah, with a ram and a sacrificial altar; Daniel and the lions' den; Noah in the Ark, wherefrom a dove is departing; Justice with the

Scales ; and figures of Christ, Isaiah, Mary, Paul, Thekla, and Irene. The legends in Greek describe the scenes depicted. There is another tomb decorated in the same manner, but the scenes are more elaborate, and in some respects more interesting. The artist attempted to depict the principal scenes in Bible History, and even some of the Parables, for in this tomb we find figures of the Wise and Foolish Virgins. In the centre of each tomb is the pit wherein the body was buried, after it had been embalmed and swathed



Interior of a Funerary Chapel at Khârgah.

in linen. These tombs were built for wealthy Christians who resided in the Oasis, and they prove that at the time when they were built the town of Hebt was in a flourishing condition.

The cemetery at Khârgah is now being excavated at the expense of Mr. Pierpont Morgan, who has made arrangements to complete the work, however long it may last. Mr. Lythgoe and Mr. Winlock have already made some progress in their arduous task, and now that they have

built their house and finished most of the preliminary surveys, etc., good results may be shortly anticipated. The complete excavation of the site will occupy several years.

**The Oasis Wells.** According to Mr. Beadnell there are 230 native-owned wells in the Oasis, which yield a total discharge of 295 *kirâts*, or 8,000 gallons a minute, *i.e.*, 11,500,000 gallons a day. The largest well in the Oasis is 'Ain Estakherab, at Gennâh, with a discharge of between





The Christian Cemetery at Khârgah. (From Cailliaud.)

700 and 800 gallons per minute. Under the rule of the Romans many important irrigation works were carried out in the Oasis, and they made trenches and drove underground aqueducts through the solid rock with consummate skill. The most remarkable of these aqueducts are found at Umm al-Dabâdib, about 22 miles northwest of Khârgah, and when one of them was cleared out in 1900, water sufficient for twelve acres of land again began to flow, and it was promptly used for irrigation.

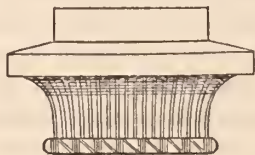
Mr. Beadnell explored one of the underground aqueducts and found that it was 4·6 kilometres long, and he states that the excavation of the man-holes or vertical shafts which connect it with the surface must have been a gigantic task. One of these is 175 feet deep, and the construction of the four subterranean aqueducts, with their 600 or 700 vertical shafts, which he describes, necessitated the excavation and removal of 20,000 cubic metres of solid rock. The water which flowed from the aqueducts was sweet, and had a temperature of 87° Fahrenheit. The bores of many ancient wells were lined with casing made of palm or acacia wood, and the timbers were fitted together with water-tight joints. In spite of all the efforts which are being made to keep up the water supply in the Oasis, it is becoming clear that many parts of it must eventually be overwhelmed by the **sand dunes**,\* which are usually of a crescent or horse-shoe shape. In size they vary from one or two metres to 200 or 300 metres, from horn to horn, and they vary in height from 1 to 130 feet. In high winds the dunes move bodily, and they travel from 30 to 60 feet in a year, even over rising ground. The native builds fences to keep the sand off their crops, but in the end he finds his land overwhelmed by the sand, which piles itself up against the fences. The history of the Oasis is practically that of one long endless fight of man against sand. The principal export is **dates**, the various varieties of which are much appreciated all over Egypt. The number of date-palms in the Oasis is between 65,000 and 70,000, the most important groves being at Khârgah, Gennâh, Bûlâk, and Bêris. A mature palm bears about 150 lbs. of dates each year, which sell for from 45 to 50 piastres, *i.e.*, between 9s. and 10s. Certain kinds of dates are reserved for use in the Oasis, and these are kept in earthenware jars, as in

\* The natives call the sand dune *burkân* (Arabic بُرْكَان, plur. بُرَاكِين).

the Sûdân; the dates exported are sold "in the lump," in palm-leaf baskets, and no attempt is made to pack them. It is a great pity that the best Khârgah dates cannot be packed in boxes as is done with the dates at Baṣrah, on the Persian Gulf, for they would certainly fetch a good price in the markets of Cairo. Date palms begin to bear fruit when about 20 years old, and many continue to do so for 100 years; many of the most valuable trees are said to be over 100 years old. During the last two or three years the **potato** has been cultivated at Khârgah with great success.

In connection with the Khârgah Oasis, Professor Maspero has made some interesting remarks about the Egyptian word which is used for "Oasis," viz., UAHĒT, . This word is akin in meaning to , also pronounced *ut* or *uahet*, which signifies the "apparel of a mummy," *i.e.*, the swathings with their jewellery and amulets, in fact, that with which the mummy is enveloped or covered. Dr. Brugsch thought that an Oasis was so called because it was covered up, or enveloped, with sand, but Professor Maspero's view is different. Now, when Herodotus speaks (iii, 26) of the expedition which Cambyses sent against the inhabitants of the Oasis of Jupiter Ammon, he mentions that they arrived at the town of Oasis, a distance of seven days from Thebes. The Oasis here referred to is, of course, Khârgah, which, he explains incidentally, is called in his own language *Μακάριον νῆσος*, *i.e.*, "Island of the Blessed." This information is important, for it proves that the people possessed a legend which made the blessed live in the Oasis of Khârgah; and as we know from Egyptian texts that Tchestcheset, *i.e.*, Dâkhla, was the abode of the "Spirits," it is tolerably certain that the Oases of Dâkhla and Khârgah were regarded as a sort of paradise, the position of which was undefined and vague. We have already seen that "Uahet" means a

mummy's shroud, and a very slight modification of the word, or the addition of a sign, will make it mean first "mummy" and then "place of mummy"; thus the Oasis of Khârgah was called "Uaḥet" because an early belief made the spirits of the mummified or blessed dead to dwell there. This legend must be very old, for the name "Uaḥet" is mentioned on a stele of the XIth dynasty. The god of the Oases was Anubis, and Anubis was incarnate in the jackal; therefore the Jackal-god became the god of the mummies in the Oases, and later of all the dead. This explains how the jackal-headed Anubis comes to be the god and guide of the dead, and why in funeral scenes he stands by the bier and embraces the dead. It was believed that he met the spirit and soul of the deceased when they left their tomb in the mountains of the Nile Valley in order to set out for paradise, and that he led them across the desert to the "country of the mummies," where they would join the companies of the blessed dead.




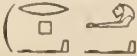


## UPPER EGYPT.

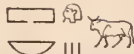
## CAIRO TO LUXOR.


The **Pyramids of Lisht** lie near the village of Matâniyah, and were built by **Âmenemhât I.**, the first king of the XIIth dynasty, and his son **Usertsen I.**; they are about 35 miles to the south of Cairo.

The **Pyramid of Médûm**, which is about 40 miles south of Cairo, is called by the Arabs *Al-Haram al-Kaddab*, or 'the **False Pyramid**'; it is probably so named because it is unlike any of the other pyramids known to them. It appears

to have been built by **Seneferu** () the first king of the IVth dynasty, for the name of this king is found at various places in and about it. The pyramid is about 115 feet high, and consists of three stages: the first is 70, the second 20, and the third about 25 feet high. The stone for this building was brought from the Muḩaṩṩam hills, but it was never finished; as in all other pyramids, the entrance is on the north side. It was opened by Prof. Maspero in 1881, and was examined ten years later by Prof. Petrie. The sarcophagus chamber was found empty, and it would seem that this pyramid had been entered and rifled in ancient days. On the north of this pyramid are a number of maṩṩabas in which 'royal relatives' of Seneferu are buried; the most interesting of these are those of Nefermat, one of his feudal chiefs () erpā ḩā) and of Atet his widow. The sculptures and general style of the work are similar to those found in the maṩṩabas of ṩaḩḩārah.

**Aṩṩih**, 57 miles from Cairo, on the east bank of the Nile, marks the site of the Greek city of Aphrodito

polis, the Per-nebt-ṭepu-āh  of the ancient Egyptians, where the goddess Hathor was worshipped.

At **Wastâ**, a town 57 miles from Cairo, is the railway junction for the **Fayyûm**. The line from Wastâ runs westwards, and its terminus is at **Madînat al-Fayyûm**, a large Egyptian town situated a little distance from the site of Arsinoë in the Heptanomis,\* called Crocodilopolis† by the Greeks, because the crocodile was here worshipped. The Egyptians called the Fayyûm Ta-she  'the lake district,' and the name Fayyûm is the Arabic form of the Coptic Φιορρ,‡ 'the sea.' The Fayyûm district has an area of about 850 square miles, and is watered by a branch of the Nile called the **Bahr-Yûsuf**, which flows into it through the Libyan mountains. On the west of it lies the **Birket al-Ḳurûn**. This now fertile land is thought to have been reclaimed from the desert by Âmenemḥât III., a king of the XIIth dynasty. The Birket al-Ḳurûn is formed by a deep depression in the desert scooped out of the Parisian limestone, which has become covered in great part by thick belts of salted loams and marls. On these Nile mud has been deposited. The Birket al-Ḳurûn is all that is left of the ancient **Lake Moeris**,§ and its water surface is about 130 feet below sea-level. Its cubic contents are estimated

\* Heptanomis, or Middle Egypt, was the district which separated the Thebaid from the Delta; the names of the seven nomes were: Memphites, Heraeopolites, Crocodilopolites or Arsinoites, Aphroditopolites, Oxyrrhynchites, Cynopolites, and Hermopolites. The greater and lesser Oases were always reckoned parts of the Heptanomis.

† In Egyptian , *Neter het Sebek*.

‡ From the Egyptian , *Pa-iumâ*.

§ From the Egyptian  *mu-ur*, or 

*mer-ur*.

at 1,500,000,000 of cubic metres. The Baḥr-Yûsuf is said by some to have been excavated under the direction of the patriarch Joseph, but there is no satisfactory evidence for this theory; strictly speaking, it is an arm of the Nile, which has always needed cleaning out from time to time, and the Yûsuf, or Joseph, after whom it is named, was probably one of the Muḥammadan rulers of Egypt. The descriptions of Lake Moeris given by classical authorities are as follows:—

**Herodotus** says (ii. 149) “Although this Labyrinth is such, yet the **Lake** named from **Moeris**, near which this Labyrinth is built, occasions greater wonder; its circumference measures 3,600 stades, or 60 schoenes, equal to the sea-coast of Egypt. The Lake stretches lengthways north and south, being in depth in the deepest part 50 orgyæ (300 feet). That it is made by hand and dry, this circumstance proves, for about the middle of the lake stand two pyramids, each rising 50 orgyæ above the surface of the water, and this part built under water extends to an equal depth; on each of these is placed a stone statue, seated on a throne. Thus these pyramids are 100 orgyæ (600 feet) in height; and 100 orgyæ are equal to a stade of 6 plethra; the orgyæ measuring 6 feet or 4 cubits; the foot being 4 palms, and the cubit 6 palms. The water in this Lake does not spring from the soil, for these parts are excessively dry, but it is conveyed through a channel from the Nile, and for 6 months it flows into the Lake, and 6 months out again into the Nile. And during the 6 months that it flows out it yields a talent of silver (£240) every day to the king’s treasury from the fish; but when the water is flowing into it, 20 minæ (£80).

The people of the country told me that this Lake discharges itself under ground into the Syrtis of Libya, running westward towards the interior by the mountain above Memphis. But when I did not see anywhere a heap of soil from this excavation, for this was an object of

curiosity to me, I inquired of the people who lived nearest the Lake, where the soil that had been dug out was to be found ; they told me where it had been carried, and easily persuaded me, because I had heard that a similar thing had been done at Nineveh, in Assyria. For certain thieves formed a design to carry away the treasures of Sardanapalus, king of Nineveh, which were very large, and preserved in subterranean treasuries ; the thieves, therefore, beginning from their own dwellings, dug under ground by estimated measurement to the royal palace, and the soil that was taken out of the excavations, when night came on, they threw into the river Tigris, that flows by Nineveh, until they had effected their purpose. The same method, I heard, was adopted in digging the Lake in Egypt, except that it was not done during the night, but during the day ; for the Egyptians who dug out the soil carried it to the Nile, and the river receiving it, soon dispersed it. Now this Lake is said to have been excavated in this way.

**Diodorus** says (i. 51, 52) :

“Meris came to the crown of Egypt, and built a portico in Memphis towards the north, more stately and magnificent than any of the rest. And, a little above the city he cut a dyke for a pond, bringing it down in length from the city 325 furlongs, whose use was admirable, and the greatness of the work incredible. They say it was in circumference 3,600 furlongs ; and in many places 300 feet in depth. Who is he, therefore, that considers the greatness of this work, that may not justly ask the question—How many ten thousand men were employed, and how many years were spent in finishing it ? Considering the benefit and advantage (by this great work) brought to the government, none ever sufficiently could extol it, according to what the truth of the thing deserved. For, being that the Nile never kept to a certain and constant height in its inundation, and the fruitfulness of the country ever depended upon its just proportion, he dug this lake to receive such water as was superfluous, that it might neither immoderately overflow the land, and so cause fens and standing ponds, nor by flowing too little, prejudice the fruits of the earth for want of water. To this end he cut a trench along the river into the Lake, 80 furlongs in length, and 300 feet broad ; into this

he let the water of the river sometimes run, and at other times diverted it, and turned it over the fields of the husbandmen, at seasonable times, by means of sluices which he sometimes opened, and at other times shut up, not without great labour and cost ; for these sluices could not be opened or shut at a less charge than 50 talents. This lake continues to the benefit of the Egyptians for these purposes to our very days, and is called the Lake of Myris or Meris to this day.

“ The king left a place in the middle of the lake, where he built a sepulchre and two pyramids, one for himself, and another for his queen, a furlong in height ; upon the top of which he placed two marble statues seated on a throne, designing, by these monuments, to perpetuate the fame and glory of his name to all succeeding generations. The revenue arising from the fish taken in this lake, he gave to his wife to buy her dresses, which amounted to a talent of silver every day. For there were in it two-and-twenty sorts of fish, and so vast a number were taken, that those who were employed continually to salt them up (although they were multitudes of people), could hardly perform it. And these are the things which the Egyptians relate of Meris.”

Strabo says (XVIII, 1, 35):

“ The Herakleopolitan nome has also the remarkable Lake Moeris, which in extent is a sea, and the colour of its waters resembles that of the sea. Its borders are also like the sea-shore, so that we may make the same suppositions respecting these as about the country near Ammon. For they are not very far distant from one another and from Parætonium ; and we may conjecture from a multitude of proofs, that as the temple of Ammon was once situated upon the sea, so this tract of country also bordered on the sea at some former period. The Lake Moeris, by its magnitude and depth, is able to sustain the superabundance of water which flows into it at the time of the rise of the river, without overflowing the inhabited and cultivated parts of the country. On the decrease of the water of the river, it distributes the excess by the same canal at each of the mouths ; and both the lake and the canal preserve a remainder, which is used for irrigation. These are the natural and independent properties of the Lake, but in addition, on both mouths of the canal are placed locks, by which the engineers store up and distribute the water which enters or issues from the canal.”

According to Pliny (v. 9), Lake Moeris was artificially constructed, and was made by King Moeris ; it was 250 miles

(Mueianus says 450 miles) in circumference, and 50 paces deep.

What, however, concerns us most here is the fact that Major Brown believes that **Lake Moeris was nothing more than the Fayyûm in a submerged state**, and thus he supports the opinion on the subject which was tolerably general before Linant temporarily overthrew it. He thinks that "the submerged Fayûm, with the entry and exit of its waters kept under control by regulators, and its water-levels ranging between Reduced Level 22.50 and 19.50, was the **Lake Moeris of Herodotus**," and that "the **Lake was not artificially** made, as supposed by Herodotus, but was brought under control by the works of man." In the face of such definite statements by so eminent an authority as Major Brown, it is clear that we must give up our old belief in the existence of an artificial Lake Moeris, and believe that Herodotus mistook the flooded Fayyûm, or the Great Canal, the Baḥr Yûsuf, for a lake and believed the roads which intersected the basins to be its containing walls. This is, of course, quite possible, for Herodotus had no great experience of Egypt when the Nile was in flood, and he may easily have been misled by natives, who plied him with stories the exact importance of which they did not themselves fully understand. In any case, the Fayyûm can never, according to Major Brown's facts, have contained a Lake Moeris with the depth and area which Herodotus declares the "lake" he described to have had. It seems also that we must give up our belief in the existence of the **Labyrinth**, and Prof. Maspero has shown that it was nothing more than a town full of small houses which were inhabited by the workmen who built the pyramids in the neighbourhood.

The views as to the site of Lake Moeris which have been generally accepted during the past forty years are derived from the well-known work which Linant de Bellefonds



published on the subject in 1872. Archæologists and scholars in general, knowing nothing of irrigation engineering, could only accept what was set before them by a professional engineer who wrote in good faith, especially as not one in a hundred who wrote about Egypt had ever seen the Fayyûm. In 1892 Major R. H. Brown, R.E., published a work on the "Fayum and Lake Moeris," and in this he submitted Linant's views to a strict examination, and showed that his theory was untenable. It is unnecessary here to give the details, but, speaking generally, "Linant maintained that Lake Moeris occupied the gap in the hills by which the Baḥr Yûsuf enters the Fayûm, (*sic*) and covered the so-called 'plateau' on the south-east of Medineh, the encircling bank commencing at its north-east end at Edwah, and being continued through El-Alam, Biahmu, Zowyet-el-Karatsah, to Medineh." Thus, as Major Brown notes, "the Linant Lake covers the richest land in the Fayûm," and, "the remainder of the best land round the margins and for a considerable distance from the Linant Lake banks would have been probably ruined by infiltration. The perimeter of Linant's Lake is 96 kilometres (60 miles). Its correct area is 257,800,000 square metres, though Linant gave the area at 405,479,000 square metres. Herodotus made the circuit of Lake Moeris to be 450 miles or 720 kilometres, but Linant only gave his lake a circuit of 110 kilometres; its depth according to Herodotus was 92 metres, but according to Linant it was only 9.60 metres. According to actual levels the greatest depth would be 18.60 metres! Major Brown next goes on to shew that Linant's data are erroneous, and in his hands the theory falls to pieces.

The **Pyramid of Hawâra** was the tomb of Âmen-em-hât III.; it is built of sun-dried bricks, and even now is of considerable size. It was entered in 1890 on the south side by Prof. Petrie, who discovered the mummy chamber; the remains of what must have been the funerary temple


were also found near the entrance. The Pyramid of **Al-lâhûn** was entered by Mr. W. Fraser, who found it to be the tomb of Usertsen II. ; like the Pyramid of Ḥawâra it is built of sun-dried bricks. The **Labyrinth** stood on the banks of Lake Moeris, and some have identified the ruins of the funerary temple of Âmen-em-ḥât with it. Strabo (xvii. 1. § 37) declared that the tomb of the king who built the Labyrinth was near it, and describes it thus: "After proceeding beyond the first entrance of the canal about 30 or 40 stadia, there is a table-shaped plain, with a village and a large palace composed of as many palaces as there were formerly nomes. There are an equal number of aulæ, surrounded by pillars, and contiguous to one another, all in one line, and forming one building, like a long wall having the aulæ in front of it. The entrances into the aulæ are opposite to the wall. In front of the entrances there are long and numerous covered ways, with winding passages communicating with each other, so that no stranger could find his way into the aulæ or out of them without a guide. The surprising circumstance is that the roofs of these dwellings consist of a single stone each, and that the covered ways through their whole range were roofed in the same manner with single slabs of stone of extraordinary size, without the intermixture of timber or of any other material. On ascending the roof—which is not of great height, for it consists only of a single storey—there may be seen a stone-field, thus composed of stones. Descending again and looking into the aulæ, these may be seen in a line supported by 27 pillars, each consisting of a single stone. The walls also are constructed of stones not inferior in size to them. At the end of this building, which occupies more than a stadium, is the tomb, which is a quadrangular pyramid, each side of which is about four plethra (*i.e.*, about 404 feet) in length, and of equal height. The name of the person buried there is Imandes [Diodorus

gives Mendes or Marrus]. They built, it is said, this number of aulæ, because it was the custom for all the nomes to assemble there according to their rank, with their own priests and priestesses, for the purpose of performing sacrifices and making offerings to the gods, and of administering justice in matters of great importance. Each of the nomes was conducted to the aula appointed for it." The account given by Herodotus (II., 148, Cary's translation) is as follows :—

"Yet the labyrinth surpasses even the pyramids. For it has twelve courts enclosed with walls, with doors opposite each other, six facing the north, and six the south, contiguous to one another ; and the same exterior wall encloses them. It contains two kinds of rooms, some under ground and some above ground over them, to the number of three thousand, fifteen hundred of each. The rooms above ground I myself went through, and saw, and relate from personal inspection. But the underground rooms I only know from report ; for the Egyptians who have charge of the building would, on no account, show me them, saying, that there were the sepulchres of the kings who originally built this labyrinth, and of the sacred crocodiles. I can therefore only relate what I have learnt by hearsay concerning the lower rooms ; but the upper ones, which surpass all human works, I myself saw ; for the passages through the corridors, and the windings through the courts, from their great variety, presented a thousand occasions of wonder, as I passed from a court to the rooms, and from the rooms to halls, and to other corridors from the halls, and to other courts from the rooms. The roofs of all these are of stone, as also are the walls ; but the walls are full of sculptured figures. Each court is surrounded with a colonnade of white stone, closely fitted. And adjoining the extremity of the labyrinth is a pyramid, forty orgyæ (about 240 feet) in height, on which large figures are carved, and a way to it has been made under ground."

The whole district of the Fayyûm is one of considerable interest, and a careful examination of it would certainly result in the discovery of ruins now unknown. In recent years Messrs. Grenfell and Hunt have carried on excavations here with success, and they have recovered portions of the works of Greek authors of great value.

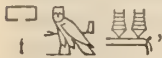
**Beni Suwêf**, 73 miles from Cairo, is the capital of the province bearing the same name, and is governed by a Mudîr. In ancient days it was famous for its textile fabrics, and supplied Akhmîm and other weaving cities of Upper Egypt with flax. A main road led from this town to the Fayyûm.

About twelve miles to the north of Beni Suwêf the Bahÿ Yûsuf bends towards the east, and runs by the side of large mounds of ruins of houses, broken pottery, etc.; these mounds cover an area of 360 acres, and are commonly called Umm al-Ḳûmân, or 'Mother of Heaps,' though the official name is Hanassîyah al-Madîna or **Ahnâs**. They mark the site of the great city which was called by the Egyptians  Ḥet-Suten-ḥenen, or Ḥenen-suten simply, from which the Copts made their name  $\text{Ϫ}\text{MHC}$ ; the Greeks made the city the capital of the nome Herakleopolites, and called it **Herakleopolis**. No date can be assigned for the founding of the city, but it was certainly a famous place in the early empire, and in mythological texts great importance is ascribed to it. According to Manetho the kings of the IXth and Xth dynasties were Herakleopolitans, but in the excavations which Prof. Naville and Prof. Petrie (1904) carried on at Hanassîyah, or Ahnâs, they found nothing there older than the XIIth dynasty. It has been maintained that Ahnâs represents the city of Ḥânês mentioned in Isaiah xxx. 4, but the city referred to by the prophet being coupled with Zoan was probably situated in the Delta. The gods worshipped by the Egyptians at Herakleopolis were Ḥeru-shef, or Ḥeru-shefit, who dwelt in the shrine of Ân-ruṭ-f, Shu, Beb, Osiris, and Sekhet; at this place Osiris was first crowned, and Horus assumed the rank and dignity of his father, and the sky was separated from the earth, and from here Sekhet set out on her journey to destroy

mankind because they had rebelled against Rā, the Sun-god, who, they declared, had become old and incapable of ruling them rightly. The people of Herakleopolis used to **worship the ichneumon**, a valuable animal which destroyed the eggs of crocodiles and asps, and even the asps themselves. Strabo declares that the ichneumons used to drop into the jaws of the crocodiles as they lay basking with their mouths open and, having eaten through their intestines, issue out of the dead body.

**Maghâghah**, 106 miles from Cairo, is now celebrated for its large sugar manufactory, which is lighted by gas, and is well worth a visit ; the manufacturing of sugar begins here early in January.

About twenty-four miles farther south, lying inland, on the western side of the Nile, between the river and the Baḥr Yûsuf, is the site of the town of **Oxyrrhynchus**, so called by the Greeks on account of the fish which they believed was worshipped there. The Egyptian name of the town was



Per-mâtchet, from which came the Coptic

Pemge, ΠΕΡΡΥΧΕ, and the corrupt Arabic form **Bahnasa**. The excavations made in the neighbourhood of Bahnasa by Messrs. Grenfell and Hunt have produced important results.

The Oxyrrhynchus fish was esteemed so sacred that the people of the city were afraid to eat any fish which had been caught with a hook, lest the hook should have injured one of the sacred fish ; the Oxyrrhynchus fish was thought to have been produced from the blood of the wounded Osiris (Ælian, *De Nat. Animalium*, x. 46). The Oasis of Baḥrîyah (Oasis Parva), which is called by Abû Şâlih 'the Oasis of Bahnasa,' is usually visited by the desert road which runs there from the city. The Arabic writer Al-Maḥrîzî says that there were once 360 churches in Bahnasa, but that the only one remaining in his time was that dedicated to the Virgin Mary. In recent years the



excavations which have been carried on by Messrs. Grenfell and Hunt at Oxyrrhynchus have resulted in the discovery of numerous papyri of a late period.

A little above Abû Girgah, on the west bank of the Nile, is the town of Al-Kais, which marks the site of the ancient **Cynopolis** or 'Dog-city'; it was the seat of a Coptic bishop, and is called Kais, **R&IC**, in Coptic.

Thirteen miles from Abû Girgah, also on the west bank of the Nile, is the town of **Ḳulûṣna**, 134 miles from Cairo, and a few miles south, lying inland, is **Samallût**.

Farther south, on the east bank of the Nile, is **Gebel aṭ-Ṭêr**, or the 'Bird mountain,' so called because tradition says that all the birds of Egypt assemble here once a year, and that they leave behind them when departing one solitary bird, that remains there until they return the following year to relieve him of his watch, and to set another in his place. As there are mountains called **Gebel aṭ-Ṭêr** in all parts of Arabic-speaking countries, because of the number of birds which frequent them, the story is only one which springs from the fertile Arab imagination. **Gebel aṭ-Ṭêr** rises above the river to a height of six or seven hundred feet, and upon its summit stands a Coptic convent dedicated to Mary the Virgin, **Dêr al-'Adhrâ**, but more commonly called **Dêr al-Bakarah**, **دير البكرة**, or the 'Convent of the Pulley,' because the ascent to the convent is generally made by a rope and pulley.

Leaving the river and entering a fissure in the rocks, the traveller finds himself at the bottom of a natural shaft about 120 feet long. When Robert Curzon visited this convent, he had to climb up much in the same way as boys used to climb up inside chimneys. The convent stands about 400 feet from the top of the shaft, and is built of small square stones of Roman workmanship; the necessary repairs have, however, been made with mud or sun-dried brick. The outer walls of the enclosure form a square




which measures about 200 feet each way; they are 20 feet high, and are perfectly unadorned. Tradition says that it was founded by the Empress Helena,\* and there is in this case no reason to doubt it. The church "is partly subterranean, being built in the recesses of an ancient stone quarry; the other parts of it are of stone plastered over. The roof is flat and is formed of horizontal beams of palm trees, upon which a terrace of reeds and earth is laid. The height of the interior is about 25 feet. On entering the door we had to descend a flight of narrow steps, which led into a side aisle about ten feet wide, which is divided from the nave by octagon columns of great thickness supporting the walls of a sort of clerestory. The columns were surmounted by heavy square plinths almost in the Egyptian style. I consider this church to be interesting from its being half a catacomb, or cave, and one of the earliest Christian buildings which has preserved its originality. . . . it will be seen that it is constructed on the principle of a Latin basilica, as the buildings of the Empress Helena usually were." (Curzon, *Monasteries of the Levant*, p. 109.) In Curzon's time the convent possessed fifteen Coptic books with Arabic translations, and eight Arabic MSS. As the monks were, and are, extremely poor, they used to descend the rock and swim out to any passing boat to beg for charity; the Patriarch has forbidden this practice, but it is not entirely discontinued.


Abû Şâlih identifies Gebel al-Kaff, *i.e.*, the 'Mountain of the Palm of the Hand,' with Gebel aṭ-Ṭêr, and records an interesting tradition concerning our Lord. According to this writer there is at this place the mark of the palm of His hand (hence the name) on the rock in the mountain out of which the church is hewn. The mountain is said to have bowed down in worship before Him, and He grasped the mountain as it worshipped, and set it back in its place,

\* Died about A.D. 328, aged 80. (Sozomen, *Eccles. Hist.*, II., 2.)



and the mark of His palm remains impressed upon it until this day. In the impression of the hand there is a small hole, large enough to admit a stibium needle, and if the needle be inserted and drawn out, it brings with it a black powder, the mark of which cannot be effaced.

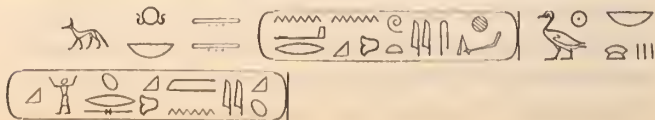
Two or three miles from the convent are some ancient quarries having rock bas-reliefs representing Rameses III. making an offering to the crocodile god Sebek  before Amen-Rā.


**Minyah**, or **Minyâ**, 153 miles from Cairo, on the west bank of the Nile, is the capital of the province of the same name; its Arabic name is derived from the Coptic Mone,


 **MONTE**, which in turn represents the Egyptian  *Ment*

in its old name Khufu-menāt    

 , *i.e.*, the 'Nurse of Khufu.' There is a large sugar factory here, in which about 2,000 men are employed. A few miles to the south of Minyâ are a number of tombs which were excavated by Mr. George Fraser in 1893; they are near the ancient site now called Ṭahna al-Gabal. These tombs are *maṣṭabas* cut in the solid rock. In all the undisturbed burials Mr. Fraser found that the body was placed with the head to the north; it lay on its left side, with the face to the east, the knees drawn up, and the arms straight, and a dome of stones and mud was built over each body. In one of the tombs the cartouches of Userkaf and Men-kau-Rā were found. In 1903 M. G. Lefebure and Barry excavated the temple of Ṭahna which was, apparently, built in the reign of Nero, whose cartouches are found here in the following forms :





The hypostyle hall contained eight columns, and was built close to the mountain, and was approached by a ramp; in each wall was a door. The sanctuary consisted of four chambers hewn out of the rock; in the first was a rectangular well, or pit, which contained a black granite figure of Sekhet, and in the fourth was an altar. The hypostyle hall is 20 metres long, and  $11\frac{1}{2}$  metres wide; the sanctuary, or speos, which is probably an ancient tomb, is about 28 metres long. The ramp was 25 metres long and 7 metres wide, and had a row of statues on each side of it; half way up was a terrace 11 metres long, which extended to the right and left of the ramp. A few miles south, on the eastern side of the river, is the village of **Zâwiyet al-Métin**, near which are the remains of some tombs of the VIth dynasty. They appear to be the tombs of the nobles of the city of Ḥebenu , the capital of the XVIth nome of Upper Egypt.

**Beni-Ḥasân**, 167 miles from Cairo, on the east bank of the Nile, is remarkable for the large collection of fine historical tombs which are situated at a short distance from the site of the villages known by this name. The villages of the 'Children of Ḥasân' were destroyed by order of Muḥammad 'Ali, on account of the thievish propensities of their inhabitants. The **Speos Artemidos** is the first rock excavation visited here. It was built by Queen Ḥâtshepset and her nephew Thothmes III.; about 250 years later Seti I. added his name to several of the half obliterated cartouches of Queen Ḥâtshepset, but it seems never to have been finished. The cavern was dedicated to the lioness-headed goddess Pakheth , who was called Artemis by the Greeks; hence the name 'cavern of Artemis.' The Arabs call the cavern the 'Stable of 'Anṣar,' a famous Muḥammadan hero. The portico had originally two rows of columns, four in each; the cavern

is about 21 feet square, and the niche in the wall at the end was probably intended to hold a statue of Pakheth.

The famous **Tombs of Beni-Hasân** are hewn out of the living rock, and are situated high up in the mountain ; they are about thirty-nine in number, and all open on a terrace, somewhat similar to the terrace outside the tombs at Aswân. Each tomb preserves the chief characteristics of the maṣṭabas of Ṣakḳârah, that is to say, it consists of a hall for offerings and a shaft leading down to a corridor, which ends in the chamber containing the sarcophagus and the mummy. The tombs were hewn out of a thick layer of fine, white limestone, and the walls were partly smoothed, and then covered with a thin layer of plaster, upon which the scenes in the lives of the wealthy men who ordered them to be made might be painted. Lower down the hill are some scores of mummy pits, with small chambers attached, wherein, probably, the poorer class of people who lived near were buried. Of the 39 tombs at Beni-Ḥasân only twelve contain inscriptions, but it is clear from these that the men who made the necropolis there were well-born, independent, and almost feudal proprietors of the land in the neighbourhood, who filled various high offices in the city of Menât-Khufu, which was situated not far off, and that they flourished during the XIth and XIIth dynasties. Of the twelve inscribed tombs, eight are of governors of the nome Meḥ, two are of princes of Menât-Khufu, one is of the son of a prince, and one is of a royal scribe. The 39 tombs were divided by Lepsius into two groups, northern and southern ; in the former are 13 and in the latter 26 tombs. Six of the inscribed tombs belong to the reigns of Âmenemḥât I., Usertsen I., and Usertsen II., and the other six were probably made during the rule of the kings of the XIth dynasty.

**No. 2. Tomb of Âmeni**  or **Âmenemḥât**  
. Âmeni was the governor of the XVIth

nome of Upper Egypt, called Meḥ by the Egyptians and Antinoë by the Greeks, and he flourished in the reign of Usertsen I. He was by birth the hereditary prince of the district, and he held the rank of “ḥā” or “duke,” and the office of priest to various gods and goddesses; he seems to have combined in his own person the offices of almost every high state official in the nome. Architecturally his tomb is of great interest, and it is instructive to find examples of the use of octagonal and polyhedral pillars in the same tomb; the shrine is at the east end of the hall, and two shafts, which lead to mummy chambers below, are on one side of it. The inscription shows that Āmeni was buried in the 43rd year of the reign of Usertsen I., on the 15th day of the second month of the inundation, *i.e.*, about the end of May; the feudal lords of the nome seem to have had an epoch of their own by which to reckon, for we are told that the 43rd year of Usertsen I. was the equivalent of “year 25 of the nome of Meḥ.”

Āmeni makes an appeal to those who visit his tomb to pray that abundant funeral offerings may be made to his *ka* (*i.e.*, double), in these words:—“O ye who love life, and who hate death, say ye, ‘Thousands of [cakes of] bread and [vessels of] beer, and thousands of oxen and feathered fowl be to the *ka* of the prince and duke\* Āmeni, triumphant.’” He then goes on to say that he went with his lord to Ethiopia on an expedition against the peoples of that land, that he set the bounds of Egyptian territory further to the south, that he brought back tribute from the conquered peoples, and that there was no loss among his soldiers. His success was so great that his praise “ascended even into the heavens,” and soon afterwards he sailed up the river with 400 chosen men on a second expedition to bring back gold for his lord; his mission was successful, and he was sent

\* Here follow other titles.


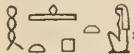

up once more, but this time with 600 men, and he returned in peace, having done all that he had been ordered to do. It is a pity that we are not told how far south he went.

In the rest of the inscription Ámeni tells of the excellent way in which he ruled the nome under his charge. He says, "I was a gracious and a compassionate man, and a ruler who loved his city. I have passed [my] years as ruler of the nome of Meh, and all the works of the palace came under my hand. The cattle owners of the nome gave me 3,000 of their cattle, and I received praise therefor in the palace; at the appointed seasons I brought the proceeds of their toil to the palace, and nought remained due to him. I journeyed through the nome from one end to the other, making inspections frequently. I have never made the daughter of a poor man to grieve, I have never defrauded the widow, I have never oppressed the labourer, and I have never defrauded the owner of cattle. I have never impressed for forced labour the labourers of him who only employed five men; there was never a person in want in my time, and no one went hungry during my rule, for if years of leanness came, I [made them] to plough up all the arable land in the nome of Meh up to its very frontiers on the north and south [at my expense]. Thus I kept its people alive and obtained for them provisions, and so there was not a hungry person among them. To the widow I gave the same amount as I gave to her that had a husband, and I made no distinction between the great and the little in all that I gave. And afterwards, when the Nile floods were high, and wheat, and barley, and all things were abundant, I made no addition to the amounts due from them."

The pictures on the walls represent the working of flint weapons, the making of bows, the making of a bier, working in metal, the making of pottery and stone vessels, the weaving of rope, ploughing, reaping, the treading of corn, the







making of wine, the netting of birds and fish, musicians playing the harp and rattling the sistrum, the hunting of wild animals, games of wrestling, the attack of a fortress, the sailing of boats laden with men and women, the slaughter of the sacrificial bull, the bringing of offerings, etc. The name of Amen's father is unknown; his

mother was called Henu , his wife Hetepet, , and his son Khnemu-hetep .

### No. 3. Tomb of Khnemu-Hetep II.

Khnemu-hetep was the governor of the Eastern Mountains, *i.e.*, of the land on the eastern side of the nome of Meḥ as far as the Arabian mountains; and he flourished in the reign of Usertsen II. He was by birth the hereditary prince of the district, and he held the rank of "ḥā" or "duke," and the office of priest to various gods and goddesses. On the door-posts and lintel of his tomb is an inscription which records his name and titles, and gives a list of the days on which funeral services are to be performed at the tomb, and offerings made. On the jambs of the doorway are two short inscriptions in which "those who love their life and who hate death," and "those who love a long life, and would be brought to a state of fitness for heaven," are entreated to pray that thousands of meat and drink offerings may be made to the *ka* of Khnemu-hetep II.

From the inscriptions it is clear that Khnemu-hetep II. was the son of Neḥerā , the son of Sebek-Ānkh ; his father was a feudal prince, *erpā*  and he held the rank of "ḥā" or "duke." The mother of Khnemu-hetep was Baqet , the daughter of a prince called Khnemu-hetep I., and of his wife Satāp, also of princely rank. His wives were called



interest, and represent :— (*West Wall, over the doorway*) a shrine with a statue of the deceased being drawn to the tomb; (*south side*) carpenters, washers of clothes, boat-builders, potters, weavers, bakers, and others at work, and (*middle row*) the wives and family of Khnemu-ḥetep sailing in boats to Abydos; (*north side*) the storage and registration of grain, reaping, treading of corn, ploughing, gathering of grapes and other fruit, watering the garden, oxen fording a river, a fishing scene, and (*middle row*) the passage of the mummy of the deceased to Abydos. (*North Wall*) Khnemu-ḥetep, armed with bow and arrows, and his sons hunting in the desert; with him went the scribe Menthu-ḥetep, who kept an account of the bag made. On the right is a large figure of Khnemu-ḥetep, who is accompanied by one of his sons, and by an attendant, and by three dogs, and the four lines of text above him state that he is inspecting his cattle and the produce of his lands. Of the four rows of figures before him, the first is perhaps the most important, for it illustrates a procession of foreign people who visited him in his capacity of governor of the nome.

The procession consists of 37 persons of the *Āamu*, a Semitic people or tribe, and they are introduced by Nefer-ḥetep, a royal scribe, who holds in his hand a papyrus roll, on which is inscribed, “Year 6, under the majesty of Horus, the leader of the world, the king of the South and North, Rā-Khā-Kheper (*i.e.*, Usertsen II.). List of the *Āamu*, brought by the son of the Duke Khnemu-ḥetep, on account of the eye-paint, *Āamu* of Shu; a list of 37 [persons].” Behind the scribe stands the official Khati, and behind him the *Āamu* chief, or desert shékh; these are followed by the other members of the foreign tribe. The men of the *Āamu* wear beards, and carry bows and arrows, and both men and women are dressed in garments of many colours. The home of the *Āamu* was situated to the east of Palestine. In this picture some have seen a representation of the arrival of



A deputation of thirty-seven members of the Aamu people bringing eye paint to Khnemu-hetep II. in the reign of Usertsen II.

Jacob's sons in Egypt to buy corn, but there is no evidence for the support of this theory; others have identified the Āamu with the Hyksos. The company here seen are probably merchants who brought eye-paint, spices and the like from their own country, and sold their wares to the rich officials of Egypt. On the East and South Walls is a series of scenes in which Khnemu-ḥetep is depicted hunting the hippopotamus, and snaring birds, and spearing fish, and receiving offerings.

**No. 13. Tomb of Khnemu-ḥetep III.,** a royal scribe, the son of Neteru-ḥetep. This tomb consists of one small rectangular chamber with one mummy pit. The inscriptions record the name and titles of the deceased, and petitions to those who visit the tomb to pray that abundant offerings may be made to him. This is one of the oldest tombs at Beni-Ḥasân, and was probably made long before the site became a general burial ground for the nobles of Menât-Khufu.

**No. 14. Tomb of Khnemu-ḥetep I.,** the governor of the nome of Meḥ, and prince of the town of Menât-Khufu. His father's name and titles are unknown, and the rank of his mother Baqet is also unknown; his wife was called Satâp, and his son Nekht succeeded to his rank, title, and dignities. He flourished during the reign of Āmen-em-ḥât I. On the south-west wall of the main chamber of this tomb is an inscription which contains the cartouches of Āmen-em-ḥât I., and which states that Khnemu-ḥetep I. went on an expedition with his king in boats to some country, probably to the south. The paintings in the tomb are much faded, but the remains of the figures of the foreigners represented are of considerable interest.

**No. 15. Tomb of Baqet III.,** governor of the nome of Meḥ. Baqet held the rank of "ḥâ" or "duke," and flourished before the rule of the kings of the XIIth dynasty.

This tomb contains seven shafts leading to mummy chambers. The North Wall is ornamented with some interesting scenes in which men and women are seen engaged in various handicrafts and occupations, and the deceased is seen enjoying himself hunting in the desert, and fishing in the Nile. On the East Wall wrestling scenes are painted, and over two hundred positions are illustrated; below these are illustrations of the events of a pitched battle. On the South Wall are scenes connected with the work on Baqet's estates, and pictures of men engaged in their work or amusements.

**No. 17. Tomb of Khati**, governor of the nome of Meḥ, and commandant of the Eastern Desert; the main chamber is crossed by two rows of three quatrefoil columns, of the lotus bud type, and of these two remain perfect. Each column represents four lotus stems, with unopened buds, tied together below the buds, and is brilliantly painted in red, blue, and yellow. This tomb contains two shafts leading to mummy chambers, and is decorated with a large number of scenes which have, however, much in common with those in the other tombs already described.



Other inscribed tombs are:—No. 21, Tomb of Nekhtā, uncle of Khnemu-ḥetep II., and governor of Meḥ; No. 23, Tomb of Neter-nekht, governor of the Eastern Desert, and son of the priestess Ārit-ḥetep, and husband of Ḥer-āb; No. 27, Tomb of Re-mu-shentā, chief of the nome of Meḥ; No. 29, Tomb of Baqet I., chief of the nome of Meḥ; and No. 33, Tomb of Baqet II., who held the same office.\*

In December, 1902, Mr. John Garstang began a systematic excavation of the cemetery at Beni-Ḥasān, or at least of that portion of it which remained untouched by the Egypt Exploration Fund. By May, 1903, the number of tombs which he examined was about 500, and by March, 1904,

\* See the Egypt Exploration Fund's Memoirs entitled *Beni Hasan*, 4 parts, London, 1893-1899.



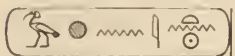
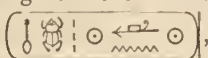


connecting canal on the north. An old legend says that on the highest point of this town there was a cock, and beneath it a row of dromedaries, and that when a stranger approached, the cock crew, and the dromedaries went forth to destroy the stranger. When our Lord entered this town by the eastern gate these creatures worshipped Him and were straightway turned into stone. It is said that there were three hundred villages in the district, and many Christian churches. The most famous was the church dedicated to the Virgin Mary, which contained several altars and marble pillars, on one of which was the mark of the hand of our Lord. Outside it stood a tree bearing fruit of a dark purple colour which resembled a plum, and is called *sebestan*; when our Lord passed by it, this tree is said to have bowed its head in adoration before Him. About five miles south of Antinoë, and seven miles from Ashmûnên in a direct line across the Nile, on the north side of the rocky valley behind the modern **Dêr Al-Nakhlah**, is a very important group of ancient Egyptian tombs at the place called **Al-Barsha**. The most important of these is the **Tomb of Tehuti-hetep** , the chief of , the XVth nome of Upper Egypt, who flourished during the reigns of Amen-em-hât II., Usertsen II., and Usertsen III., in the XIIth dynasty. The façade consists of two fine columns with palm leaf capitals, supporting a massive architrave, all coloured pink, and marbled with pale green to represent rose granite; the ceiling is painted blue and studded with quatrefoils, and the walls were sculptured with hunting and other scenes. The main chamber measures 25 × 20 × 13½ feet, and on the upper part of the left-hand wall is the famous painting of the "Colossus on a sledge," in which we see a huge alabaster statue of the deceased being dragged along by nearly two hundred men. This statue,

we are told in the inscriptions, was 13 cubits in height, *i.e.*, nearly 21 feet, and it must have weighed about 60 tons; the work of transporting this mass from the mountain many miles distant, where it was quarried, must have been enormous. Of Teḥuti-ḥetep's career little is known, but the wealth and position of the man are sufficiently indicated by the fact that he was able to undertake such a work. The tomb was discovered by Messrs. Mangles and Irby about August 26, 1817.\*

**Melawī**, 185 miles from Cairo, is situated on the west bank of the river; it is the  $\mu\lambda\lambda\alpha\tau$  of Coptic writers, and there were many Christian churches in the town, among others one dedicated to Abatir, one to Mercurius, one to Saint George, one to Gabriel the Archangel, one to Raphael the Archangel, and two to the Virgin and to Michael the Archangel.

**Ḥaggi Kāndīl**, or **Tall (Tell) al-'Amarna**, 195 miles from Cairo, lies on the east bank of the river, about five miles from the ruins of the city built by **Khu-en-āten**,

), or Amenophis IV., the famous heretic king of the XVIIIth dynasty, whose prenomen was ,

Amenophis IV. was the son of Amenophis III., by **Thi**, the daughter of Iuāa and Thuāu. When the young prince Amenophis IV. grew up, it was found that he had conceived a rooted dislike to the worship of Āmen-Rā, the king of the gods and great lord of Thebes, and that he preferred the worship of the disk of the sun to that of Āmen-Rā; as a sign of his opinions he called himself Khu-en-Āten, or "Spirit of Āten," and "beloved of the sun's disk," instead of the usual and time-honoured "beloved of Āmen." The native Egyptian

\* Full descriptions of the tombs at Al-Barsha, with plans, etc., have been published by the Egypt Exploration Fund in their Memoir, in *El-Bersheh*, 2 parts, London (no date).

priesthood disliked the foreign queen, and the sight of her son with his protruding chin, thick lips, and other characteristic features of a foreign race, found no favour in their sight ; that such a man should openly despise the worship of Amen-Rā was a thing intolerable to the priesthood, and angry words and acts were, on their part, the result. In answer to their objections the king ordered the name of Amen-Rā to be chiselled out of all the monuments, even from his father's names. Rebellion then broke out, and Khu-en-äten thought it best to leave Thebes, and to found a new city for himself at a place between Memphis and Thebes, now called Tell al-'Amarna. The famous architect Bek, whose father Men served under Amenophis III., designed the temple buildings, and in a very short time a splendid town with beautiful granite sculptures sprang out of the desert. As an insult to the priests and people of Thebes, he built a sandstone and granite temple at Thebes in honour of the god Harmachis. When Khu-en-äten's new town, Khut-äten, "the spirit of the sun's disk," was finished, his mother Thi came to live there ; and here the king passed his life quietly with his mother, wife, and seven daughters. He died leaving no male issue, and each of the husbands of his daughters became king.

As long as the "heretic king" lived the city prospered and grew, and many wealthy people took up their abode in it ; sculptors and artists and skilled workmen of every kind found abundant employment, therefore their patrons were determined to be buried in the mountains close by. Beautifully decorated houses and tombs became the order of the day, and the sculpture, and painting, and indeed art generally, prove that artist so fall kinds who settled there at that time threw off many of the old trammels and conventionalities of their professions, and indulged themselves in new designs, and new forms, and new treatment of their subjects. Indeed, it is to the buildings of the city of Khut-äten and their decorations that we owe many ideas of


the possibilities of Egyptian art. The new styles of sculpture and artistic decoration, however, only flourished as long as the king was alive, and as soon as he died the inhabitants of all classes drifted back to Thebes, and by degrees the city of Khut-âten became deserted; tradition and obedience to custom proved to be too strong for the would-be followers of the heretic king.

The length of the reign of Âmen-ĥetep IV. does not seem to have been more than twelve or fifteen years, and certainly long before a century had passed the beautiful city which he built had fallen into ruins. Fortunately, however, the ruins are very instructive, and they allow visitors to follow its plan with success. In 1887 a number of **important cuneiform tablets** were found by a native woman near the palace, and most of these may be seen in the Museums of London, Berlin, and Cairo. They are inscribed with letters and despatches from kings of countries in and about Mesopotamia and from governors of cities in Palestine and Syria, and those from the last named countries show that, whilst the heretic king was occupying himself with theological problems and artistic developments, his Empire was falling to pieces. In 1892 Prof. Petrie carried on excavations at Tell al-'Amarna, and uncovered several painted plaster pavements of an unusual character.

In the neighbourhood of the town are a number of inscribed tombs of considerable interest, by reason of the religious texts that are found in them. In form and arrangement they have much in common with the tombs of the XIIth dynasty, but their decoration is characteristic of the period of Khu-en-Âten. Among them of special interest are:—(*Northern Group*) No. 1. Tomb of **Pa-nehsi**, which seems to have been used as a church by the Copts; No. 2. Tomb of **Pentu**, inscribed with a hymn to Âten; No. 3. Tomb of **Meri-Râ**, which is probably the most characteristic of the period, with sacrificial scenes,


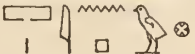
hymns to **Āten**, plans of houses, and scenes of the crowning of officials ; No. 4. Tomb of **Āāhmes**, with a hymn to **Āten** ; No. 5. Tomb of an unknown official which was being built when King **Rā-seāa-ka** came to the throne ; and No. 7, a tomb which mentions the receipt of tribute from vassal nations. The scenes and portraits in this tomb are of great interest. (*Southern Group*), the Tomb of **Tutu**, with hymns to **Āten** ; and the Tomb of **Ai**, the successor of King **Khu-en-Āten**. The **Tomb of Khu-en-Āten** lies at a considerable distance from the river, and it is chiefly interesting on account of the scenes of sun-worship which are depicted in it.


**Gebel Abū Fēdah**.—Seventeen miles south of **Ḥaggi** **Ḳandil**, 209 miles from **Cairo**, on the east side of the river, is the range of low mountains about twelve miles long known by this name. Lying a little distance inland is the village of **Al-Ḳuṣiyah**, which marks the site of the

Greek City of **Cusae**, the Qes  of the hieroglyphic texts, and the capital of the XIVth nome of Upper Egypt. The name seems to mean, "the town of the mummy bandages." According to **Ælian** (H.A. x. 27), the goddess of the city was worshipped under the form of a white cow. Towards the southern end of this range there are some crocodile mummy pits.

**Manfalût**, 220 miles from **Cairo** on the west bank of the Nile, occupies the site of an ancient Egyptian town. **Leo Africanus** says that the town was destroyed by the Romans, and adds that it was rebuilt under **Muḥammadan** rule. In his time he says that huge columns and buildings inscribed with hieroglyphs were still visible. The Coptic name **Manbalot**,  $\mu\epsilon\lambda\lambda\omicron\tau$  ἢ  $\beta\alpha\lambda\omicron\tau$  "place of the sack," is the original of its Arabic name to-day. Quite close on the east bank is **Ma'abdah**, in the hills of which was found a burial place full of mummies of **crocodiles**.



**Asyût**, 249½ miles from Cairo, is the capital of the province of the same name, and the seat of the Inspector-General of Upper Egypt; it stands on the site of the ancient Egyptian city called —  *Saut*, whence the Arabic name Siût or Asyût, and the Coptic  $\text{C}\text{I}\text{W}\text{O}\text{Y}\text{T}$ . The Greeks called the city Lycopolis, or “wolf city,” probably because the jackal-headed Anubis was worshipped there. In ancient Egyptian times the sacred name of the city was Per-Anpu  and it formed the

capital of the XVIIth or Anubis nome, , of Upper

Egypt. Asyût is a large city, with spacious bazaars and fine mosques; it is famous for its red pottery and for its market, held every Sunday, to which wares from Arabia and Upper Egypt are brought.

The **American Missionaries** have a large establishment, and the practical, useful education of the natives by these devoted men is carried on here, as well as at Cairo, on a large scale. The Asyût Training College was specially established to provide and prepare workers to carry on the educational and evangelistic operations of the Evangelical community in Egypt, and nearly all the male teachers, in number 215, have been trained in it. At the end of 1904 there were 686 boarders and day pupils in the institution, who represented scores of towns and villages, and came from all parts of Egypt. The expenses of the College were in 1904 \$20,038. The College was opened on 13th March, 1865, by Dr. Hogg with five pupils! In the year 1904 the American Mission had in all Egypt 167 schools with 14,884 pupils, and 399 teachers. During 1904 over 98,000 volumes have been distributed throughout Egypt by the Book Department; and over 40,000 copies of the Old or New Testament, or of single Gospels have been placed in the hands of the people. The population of the

field of the Mission is 8,000,000, and the foreign missionaries are 68 in number. The Mission was established in 1854, and the history of the work which it has carried out with conspicuous success is told by Dr. Andrew Watson in the *American Mission of Egypt*, 1854-1896: Pittsburgh, 1898.

The Arabic geographers described Asyût as a town of considerable size, beauty, and importance, and before the abandonment of the Sûdân by the Khedive all caravans from that region stopped there. In the hills to the west of the town are a number of ancient Egyptian tombs, which date back as far as the VIIIth dynasty. The most important of these are the tombs of **Khati** and **Tef-âb**. A large number have been destroyed during the present century for the sake of the limestone which forms the walls. When M. Denon stayed here he said that the number of hieroglyphic inscriptions which cover the tombs was so great that many months would be required to read, and many years to copy them. The disfigurement of the tombs dates from the time when the Christians took up their abode in them. The **Barrage at Asyût** has already been described (see p. 169).

Fifteen miles farther south is the Coptic town of **Abû Tîg**, the name of which appears to be derived from ΑΙΙΟΘΗΚΗ, a "granary"; and 14½ miles beyond, 279 miles from Cairo, is **Kau al-Kabîr** (the Ἐκωοῦ of the Copts), which marks the site of **Antaeopolis**, the capital of the Antaeopolite nome in Upper Egypt. The temple which formerly existed here was dedicated to Antaeus,\* the Libyan wrestler, who fought with Hercules. In the plain close by it is said by Diodorus that the battle between Horus, the son of Osiris and Isis, and Set or Typhon, the murderer of Osiris, took place; Typhon was overcome, and fled away in the form of a crocodile. In Christian times Antaeopolis was the seat of a bishop.

\* He was the son of Poseidon and Ge, and was invincible as long as he remained in contact with his mother earth.


**Tahtah**, 291½ miles from Cairo, contains some interesting mosques, and is the home of a large number of Copts, in consequence of which, probably, the town is kept clean.

**Sûhâg**, 317½ miles from Cairo, is the capital of the province of Girgah; near it are the White and Red Monasteries. The Dêr al-Abyaḍ or "**White Monastery**," so called because of the colour of the stone of which it is built, but better known by the name of Amba Shenûdah, is situated on the west bank of the river near Sûhâg, 317½ miles from Cairo.

"The peculiarity of this monastery is that the interior was once a magnificent basilica, while the exterior was built by the Empress Helena, in the ancient Egyptian style. The walls slope inwards towards the summit, where they are crowned with a deep overhanging cornice. The building is of an oblong shape, about 200 feet in length by 90 wide, very well built of fine blocks of stone; it has no windows outside larger than loopholes, and these are at a great height from the ground. Of these there are twenty on the south side and nine at the east end. The monastery stands at the foot of the hill, on the edge of the Libyan desert, where the sand encroaches on the plain. . . . . The ancient doorway of red granite has been partially closed up. There were formerly six gates; the single entrance now remaining is called the 'mule gate,' because when a certain heathen princess came riding on a mule to desecrate the church, the earth opened and swallowed her up. The walls enclose a space measuring about 240 feet by 133 feet. The convent was dedicated to Shenûti,\* a celebrated Coptic saint who lived in the fourth century of our era. . . . . The tall granite columns of the ancient church reared themselves like an avenue on either side of the desecrated nave, which is now open to the sky, and is used as a promenade for a host of chickens. . . . . The principal entrance was formerly at the west end, where there is a small vestibule, immediately within the door of which, on the left hand, is a small chapel, perhaps the baptistery, about twenty-five feet long, and still in tolerable preservation. It is a splendid specimen of the richest Roman architecture of the latter empire, and is truly an imperial little room. The arched ceiling is of stone; and there are three beautifully ornamented

\* Shenûdah, Coptic  $\text{ϩ}\epsilon\text{N}\epsilon\text{O}\text{ⲓ}\text{ⲧ}$  Shenûti, was born A.D. 333; he died at midday on July 2, A.D. 451, aged, it is said, 118 years!

niches on each side. The upper end is semi-circular, and has been entirely covered with a profusion of sculpture in panels, cornices, and every kind of architectural enrichment. When it was entire, and covered with gilding, painting, or mosaic, it must have been most gorgeous. The altar on such a chapel as this was probably of gold, set full of gems; or if it was the baptistery, as I suppose, it most likely contained a bath of the most precious jasper, or of some of the more rare kinds of marble, for the immersion of the converted heathen, whose entrance into the church was not permitted until they had been purified with the waters of baptism in a building without the door of the house of God."\*

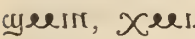

The library once contained over a hundred parchment books, but these were destroyed by the Mamlûks when they last sacked the convent. In this monastery the bodies of Saint Bartholomew and Simon the Canaanite are said to be buried, but the body of its founder was laid in the monastery which stood on the Mountain of Athribis, a name derived from the Egyptian Het-erpât, .

The Dêr al-Aḥmar or "**Red Monastery**," so called because of the red colour of the bricks of which it is built, was also built by the Empress Helena; it is smaller and better preserved than the White Monastery, and was dedicated to the Abba Bêsa, the disciple and friend of Shenûti. The pillars of both churches were taken from Athribis, which lay close by; the orientation of neither church is exact, for their axes point between N.E. and N.E. by E. The ruined church of Armant near Thebes is built on the same model.

All lovers of Coptic buildings will be grateful to Lord Cromer for the promptitude which he has shown in connection with the repairing of these monasteries, which contain the two most important churches in Egypt. Mr. Somers Clarke called attention to the ruined state of the monasteries, and very soon after Herz Bey, Architect to the Comité de Conservation, took steps to preserve the buildings and to

\* Curzon, *Monasteries*, pp. 131-135.

clear out the squalid houses which had been built up within the walls. The Egyptian Government granted £E.4,000 for the work of restoration, and to this sum the Coptic Patriarch added £E.1,000.

A few miles south of Sûhâg, on the east bank of the river, lies the town of **Akhmîm**, called Shmin or Chmim, , (hence **Khemmis**) by the Copts, and Panopolis by the Greeks; Strabo and Leo Africanus say that it was one of the most ancient cities of Egypt. The ithyphallic god Âmsu, or Menu, identified by the Greeks with Pan, was worshipped here, and the town was famous for its linen weavers and stone cutters. Its Egyptian name was  Apu. Of this city Herodotus (ii, 91) says :


“There is a large city called Chemmis (*i.e.*, Panopolis), situate in the Thebaic district, near Neapolis, in which is a quadrangular temple dedicated to Perseus, the son of Danaë; palm-trees grow around it, and the portico is of stone, very spacious, and over it are placed two stone statues. In this enclosure is a temple and in it is placed a statue of Perseus. The Chemmites affirm, that Perseus has frequently appeared to them on earth, and frequently within the temple, and that a sandal worn by him is sometimes found, which is two cubits in length; and that after its appearance, all Egypt flourishes. They adopt the following Grecian customs in honour of Perseus: they celebrate gymnastic games, embracing every kind of contest; and they give as prizes, cattle, cloaks, and skins. When I enquired why Perseus appeared only to them, and why they differed from the rest of the Egyptians, in holding gymnastic games, they answered, ‘that Perseus derived his origin from their city; for that Danaus and Lynceus, who were both natives of Chemmis, sailed from them into Greece’; and tracing the descent down from them they came to Perseus; and that he coming to Egypt, for the same reason as the Greeks allege, in order to bring away the Gorgon’s head from Libya, they affirmed that he came to them also and acknowledged all his kindred; and that when he came to Egypt he was well acquainted with the name of Chemmis, having heard it from his mother: they add, that by his order they instituted gymnastic games in honour of him.”

Akhmîm is still famous for its linen weavers, who seem to have inherited the skill of their predecessors in making

many-coloured woven fabrics. The city is also famous as the birth-place of Nonnus, the poet, A.D. 410, and as the burial-place of Nestorius, A.D. 450. This wretched man was banished first to Petra, in Arabia, and then to the Oasis of Khârgah in 435; he was seized by the Blemmyes and carried off, but eventually found his way to Panopolis. He was again banished and tortured by sufferings and privations, and at length died of a disease in the course of which his tongue was eaten by worms; his religious opponents declared that rain never fell on his tomb. In ancient days Akhmîm had a large population of Copts, and large Coptic monasteries stood close by.

**Al-Menshâh**, on the west bank of the river,  $328\frac{1}{2}$  miles from Cairo, stands on the site of a city which is said to have been the capital of the Panopolite nome; its Coptic name was Psôî,  $\Psi\omega\iota$ . In the time of Shenûti the Blemmyes, a nomad warlike Ethiopian tribe, invaded Upper Egypt, and having acquired much booty, they returned to Psôî or Menshâh, and settled down there.

**Girgah**, on the west bank of the river,  $341\frac{1}{2}$  miles from Cairo, has a large Christian population, and is said to occupy the site of the ancient This, whence sprang the first dynasty of historical Egyptian kings. A few miles further south is **Al-Balyanâ** البليانا, commonly, but erroneously, pronounced Balîâna, where travellers usually start for Abydos.

**Abydos**, \* in Egyptian  Abtu, Coptic  $\epsilon\beta\omega\tau$ , Arabic 'Arâbat al-Madfûnah, on the west bank of the Nile, was one of the most renowned cities of ancient Egypt; it was famous as the chief seat of the worship of Osiris in Upper Egypt, because the head of this god was supposed to

\* Greek Ἄβυδος; see Pape, *Wörterbuch*, p. 4. That the name was pronounced Abÿdos, and not Abÿdos, is clear from:—

καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσθην.

*Iliad*, ii., 836.



be buried here. The town itself was dedicated to Osiris, and the temple in it, wherein the most solemn ceremonies connected with the worship of this god were celebrated, was more revered than any other in the land. The town and its necropolis were built side by side, and the custom usually followed by the Egyptians in burying their dead away from the town in the mountains was not followed in this case. Though the hills of fine white stone were there ready, the people of Abydos did not make use of them for funereal purposes; the sandy plain interspersed every here and there with rocks was the place chosen for burial. The town of Abydos, a small town even in its best



The Ruins of Abydos. (After Mariette).

- |                         |                     |
|-------------------------|---------------------|
| A Ancient town.         | B Temple of Seti I. |
| C Temple of Rameses II. | D Temple of Osiris. |
| E Coptic convent.       |                     |

time, was built upon a narrow tongue of land situated between the canal, which lies inland some few miles, and the desert. It owed its importance solely to the position it held as a religious centre, and from this point of view it was the second city in Egypt. Thebes, Abydos, and Heliopolis practically represented the homes of religious thought and learning in Egypt. The necropolis of Abydos is not much older than the VIth dynasty, and the tombs found there belonging to this period are of the maṣṭaba class.


During the XIth and XIIth dynasties the tombs took the form of small pyramids, which were generally built of brick, and the ancient rectangular form of tomb was revived during the XVIIIth dynasty. Abydos attained its greatest splendour under the monarchs of the XIth and XIIth dynasties, and though its plain was used as a burial ground as late as Roman times, it became of little or no account as early as the time of Psammetichus I. It has often been assumed that the town of Abydos is to be identified with This, the home of Menes, the first historical king of Egypt; the evidence derived from the exhaustive excavations made by M. Mariette does not support this assumption. No trace of the shrine of Osiris, which was as famous in Upper Egypt as was the shrine of the same god at Busiris in Lower Egypt, has been found in the temple; neither can any trace be discovered of the royal tombs which Rameses II. declares he restored. Plutarch says that wealthy inhabitants of Egypt were often brought to Abydos to be buried near the mummy of Osiris, and, curiously enough, the tombs close to certain parts of the temple of Osiris are more carefully executed than those elsewhere.

Of Abydos Strabo says (Bk. XVII., cap. i., sec. 42), "Above this city (Ptolemais) is Abydos, where is the palace of Memnon, constructed in a singular manner, entirely of stone, and after the plan of the Labyrinth, which we have described, but not composed of many parts. It has a fountain situated at a great depth. There is a descent to it through an arched passage built with single stones of remarkable size and workmanship. There is a canal which leads to this place from the great river. About the canal is a grove of Egyptian acanthus, dedicated to Apollo. Abydos seems once to have been a large city, second to Thebes. At present it is a small town. But if, as they say, Memnon is called Ismandes by the Egyptians, the Labyrinth might be a Memnonium, and the

work of the same person who constructed those at Abydos and at Thebes; for in those places, it is said, are some Memnonia. At Abydos Osiris is worshipped; but in the temple of Osiris no singer, nor player on the pipe, nor on the cithara, is permitted to perform at the commencement of the ceremonies celebrated in honour of the god, as is usual in rites celebrated in honour of the gods." (Bk. XVII. 1, 44, Falconer's translation.) The principal monuments which have been brought to light by the excavations of M. Mariette at Abydos are:—The **Temple of Seti I.**,\* and the **Temple of Rameses II.**

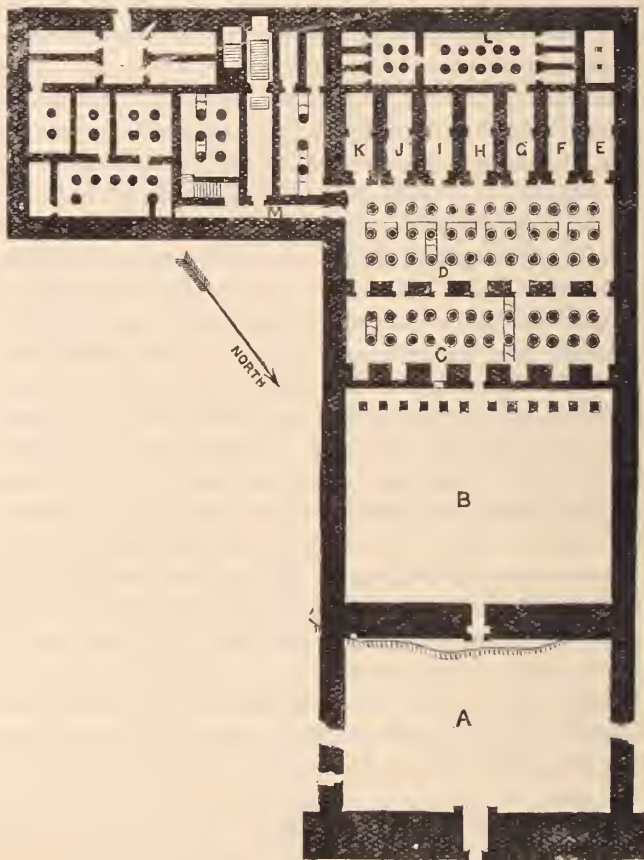
I. The **Temple of Seti I.**, better known as the **Memnonium**, is built of fine white calcareous stone upon an artificial foundation made of stone, earth and sand, which has been laid upon a sloping piece of land; it was called Memnaât-Râ, † after the prenominal of its builder. The Phœnician *graffiti* show that the temple must have ceased to be used at a comparatively early period. It would seem that it was nearly finished when Seti I. died, and that his son Rameses II. only added the pillars in front and the decoration. Its exterior consists of two courts, A and B, the wall which divides them, and the façade; all these parts were built by Rameses II. The pillars are inscribed with religious scenes and figures of the king and the god Osiris. On the large wall to the south of the central door is an inscription in which Rameses II. relates all that he has done for the honour of his father's memory, how he erected statues of him at Thebes and Memphis, and how he built up the sacred doors. At

\* The plans of the temples of Abydos, etc., printed in this book are copied from those which accompany the *Rapport sur les Temples Égyptiens adressé à S. E. Le Ministre des Travaux Publics* par Grand Bey. This gentleman's plans are more complete than the more elaborate drawings given by Lepsius in his *Denkmaler*, and by other savants.

† 

the end of it he gives a brief sketch of his childhood, and the various grades of rank and dignities which he held.

In the interior the first hall, C, is of the time of



Plan of the Temple of Seti I. at Abydos.

Rameses II., but it is possible to see under the rough hieroglyphics of this king the finer ones of Seti I.; this hall contains twenty-four pillars arranged in two rows.



Sculptured relief in which King Seti I. is represented seated before a table of offerings; behind him is the king's KA or "double" bearing his Horus name. The hieroglyphic text consists of a series of addresses to the king, each containing the mention of a gift made to him by the "Eye of Horus."



The scenes on the walls represent figures of the gods and of the king offering to them, the names of the nomes, etc., etc. The second hall, D, is larger than the first, the style and finish of the sculptures are very fine, the hieroglyphics are in relief, and it contains 36 columns, arranged in three rows. From this hall seven short naves dedicated to Horus, Isis, Osiris, Amen, Harmachis, Ptah, and Seti I. respectively, lead into seven vaulted chambers, E, F, G, H, I, J, K, beautifully shaped and decorated, which are dedicated to the same beings. The scenes on the walls of six of these chambers represent the ceremonies which the king was supposed to perform in them daily; those in the seventh refer to the apotheosis of the king. At the end of chamber G is a door which leads into the sanctuary of Osiris, L, and in the corridor M is the famous **Tablet of Abydos** (see pp. 6, 7), which gives the names of seventy-six kings of Egypt, beginning with Menes and ending with Seti I. The value of this most interesting monument has been pointed out on p. 5.

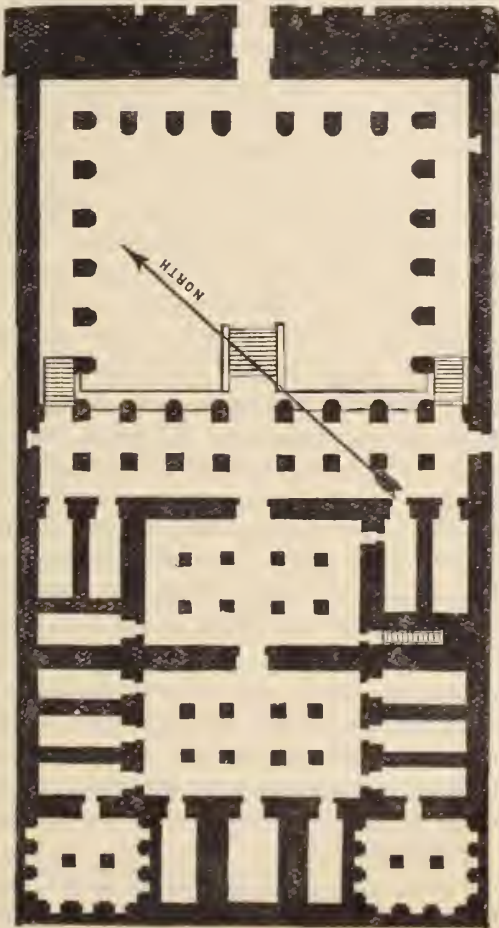
II. The **Temple of Rameses II.** was dedicated by this king to the god Osiris; it lies a little to the north of the temple of Seti I. Many distinguished scholars thought that this was the famous shrine which all Egypt adored, but the excavations made there by M. Mariette proved that it was not. It would seem that during the French occupation of Egypt in the early part of last century this temple stood almost intact; since that time, however, so much damage has been wrought upon it, that the portions of wall which now remain are only about eight or nine feet high. The fragment of the second Tablet of Abydos, now in the British Museum, came from this temple. The few scenes and fragments of inscriptions which remain are interesting but not important.

A little to the north of the temple of Rameses II. is a Coptic monastery, the church of which is dedicated to Amba Musas.



In recent years a number of excavations which have been productive of important results have been carried on near Abydos.

In 1896 M. de Morgan discovered a number of remarkable tombs of the Neolithic Period at Al-'Amrah, about three miles to the east of Abydos, and in 1895, 1896, and 1897 M. Amélineau excavated the tombs of a number of kings of the first three dynasties at Ummal-Ḳa'ab, which lies to the west of the necropolis of the Middle Empire;



Plan of the Temple of Rameses II. at Abydos.

and in the course of his work at Abydos he also discovered a shrine which the ancient Egyptians placed on a spot where

they seem to have believed that the god Osiris was buried, or, at any rate, where some traditions declared he was laid. In the winter of 1899-1900 Professor **Petrie** also carried on excavations on M. Amélineau's old sites at Abydos, and recovered a number of objects of the same class as those found by M. Amélineau. The true value and general historical position of the antiquities which were found at Abydos by M. Amélineau and M. de Morgan, as well as of those which were found by M. de Morgan at Nakâda and Abydos, and by Professor Petrie at Ballas and Tûkh, were first indicated by M. de Morgan himself in his volumes of *Recherches sur les Origines de l'Égypte*, Paris, 1896 and 1897. The royal names TĒN, ATCHAB, and SMERKHAT, discovered by M. de Morgan, were tentatively identified with the kings of the 1st dynasty who are usually called Hesepti, Merbapen, and Semen-Ptah, by Herr Sethe in the *Aegyptische Zeitschrift*, Bd. 35, p. 1, ff. 1897. M. Jéquier identified PERĀBSEN with Neter-baiu, a king of the 2nd dynasty, and Professor Petrie identified QĀ with the king of the 1st dynasty who is usually called Qebh. The identifications of ĀĤĀ with MENES, and NARMER with Tetâ, and TCHA with Ateth, and MER-NIT with Ata, kings of the 1st dynasty, at present need further evidence. Some of these are more probably pre-dynastic kings. In 1908-09 Professor **Naville** and Mr. **Ayrton** continued excavations at Abydos on behalf of the Egypt Exploration Fund. The greater part of the site, however, still remains to be excavated, and the clearing of it will occupy many excavators for several years.

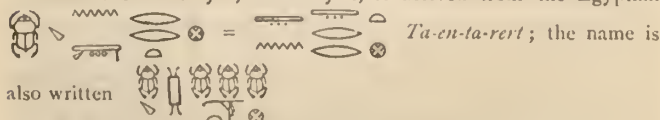
**Farshût**, 368 miles from Cairo, on the west bank of the river, called in Coptic Βερσοῦρτ, contains a sugar factory. At **Nag' Ĥamâdi**, 373 miles from Cairo, is the iron railway bridge across the Nile. It is 1,362 feet long. **Ķaşr aş-Şayyâd**, or "the hunter's castle," 376 miles from Cairo, on the east bank of the river, marks the site

of the ancient **Chenoboscion**, *i.e.*, the "Goose-pen," or place where geese were kept in large numbers and fattened for market. The Copts call the town **ϢΕΝΕΣΧΤ**, which is probably a corruption of some old Egyptian name, meaning the place where geese were fattened. The town is famous in Coptic annals as the place where Pachomius (he died about A.D. 349, aged 57 years) embraced Christianity, and a few miles to the south of it stood the great monastery of Tabenna, which he founded. In the neighbourhood are a number of interesting tombs of the Early Empire.

**Kaná** (Kēneh), 405½ miles from Cairo, on the east bank of the river, is the capital of the province of the same name. This city is famous for its dates, and for the trade which it carries on with the Arabian peninsula, and for its manufactories of the drinking bottle called "Kullah," **قَلَّة**, commonly pronounced "gullah"; its plural is either *kulal* or *kilâl*, **قَلَل**, or **قِلَال**.

A short distance from the river, on the west bank, a little to the north of the village of Denderah, stands the **Temple of Denderah**,\* which marks the site of the classical Tentyra or Tentyris, called **ΤΕΝΤΩΡΕ** by the Copts, where the goddess Hathor was worshipped. During the Middle Empire quantities of flax and linen fabrics were produced at Tentyra, and it gained some reputation thereby. In very ancient times Khufu, or Cheops, a king of the IVth dynasty, founded a temple here, but it seems never to have become of much importance,† probably

\* The Greek Tentyra, or Tentyris, is derived from the Egyptian



† M. Mariette thought that a temple to Hathor existed at Denderah during the XIIth, XVIIIth and XIXth dynasties.

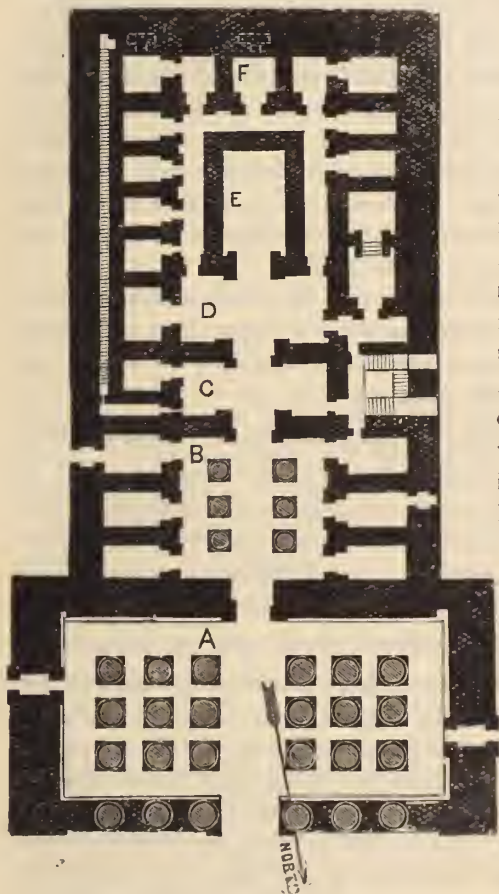
because it lay so close to the famous shrines of Abydos and Thebes. The wonderfully preserved Temple now standing there is probably not older than the beginning of our era; indeed, it cannot, in any case, be older than the time of the later Ptolemies: hence it must be considered as the architectural product of a time when the ancient Egyptian traditions of sculpture were already dead and nearly forgotten. It is, however, a majestic monument, and worthy of careful examination.\* Strabo says (Bk. xvii., ch. i. 44) of this town and its inhabitants:

“Next to Abydos is . . . . the city Tentyra, where the crocodile is held in peculiar abhorrence, and is regarded as the most odious of all animals. For the other Egyptians, although acquainted with its mischievous disposition, and hostility towards the human race, yet worship it, and abstain from doing it harm. But the people of Tentyra track and destroy it in every way. Some, however, as they say of the Psyllians of Cyrenæa, possess a certain natural antipathy to snakes, and the people of Tentyra have the same dislike to crocodiles, yet they suffer no injury from them, but dive and cross the river when no other person ventures to do so. When crocodiles were brought to Rome to be exhibited, they were attended by some of the Tentyritæ. A reservoir was made for them with a sort of stage on one of the sides, to form a basking place for them on coming out of the water, and these persons went into the water, drew them in a net to the place, where they might sun themselves and be exhibited, and then dragged them back again to the reservoir. The people of Tentyra worship Venus. At the back of the fane of Venus is a temple of Isis; then follow what are called Typhoneia, and the canal leading to Coptos, a city common both to the Egyptians and Arabians.” (Falconer’s translation.)

On the walls and on various other parts of the temples are the names of several of the Roman Emperors; the famous

\* “Accessible comme il l’est aujourd’hui jusque dans la dernière de ses chambres, il semble se présenter au visiteur comme un livre qu’il n’a qu’à ouvrir et à consulter. Mais le temple de Dendérah est, en somme, un monument terriblement complexe. . . . Il faudrait plusieurs années pour copier tout ce vaste ensemble, et il faudrait vingt volumes du format (folio!) de nos quatre volumes de planches pour le publier.”  
—Mariette, *Dendérah, Description Générale*, p. 10.

portraits of Cleopatra and Cæsarion her son are on the end wall of the exterior. Passing along a dromos for about



250 feet, the portico, A, open at the top, and supported by twenty-four Hathor-headed columns, arranged in six rows, is reached. Leaving this hall by the doorway facing the entrance, the visitor arrives in a second hall, B, having six columns and three small chambers on each side. The two chambers C and D have smaller chambers on the right and left, E was the so-called sanctuary, and in F the emblem of the god worshipped in the temple was placed.



Plan of the Temple at Denderah.

From a room on each side of C a staircase led up to the roof. The purposes for which



the chambers were used are stated by M. Mariette in his *Dendérah, Descrip. Gén. du Grand Temple de cette ville*. On the ceiling of the portico is the famous "Zodiac," which was thought to have been made in ancient Egyptian times; the Greek inscription written in the twenty-first year of Tiberius=A.D. 35, and the names of the Roman Emperors, have clearly proved that, like that at Esna, it belongs to the Roman time. The Zodiac from Denderah, now at Paris, was cut out, with the permission of Muḥammad 'Alī, in 1821, from the small temple of Osiris, generally called the "Temple on the Roof."

The **Iseium** is situated to the south of the temple of Hathor, and consists of three chambers and a corridor; near by is a pylon which was dedicated to Isis in the 31st year of Cæsar Augustus.

The **Mammisi**, , *Per-mestu*, or "house of giving birth," also built by Augustus, is the name given to the celestial dwelling where the goddess was supposed to have brought forth the third person of the triad which was adored in the temple close by. The **Typhonium** stands to the north of the Temple of Hathor, and was so named because the god Bes , figures of whom occur on its walls, was confused with Typhon; it measures about 120 feet × 60 feet, and is surrounded by a peristyle of twenty-two columns. The Temple of Denderah was nearly buried among the rubbish which centuries had accumulated round about it, and a whole village of wretched mud-huts actually stood upon the roof! The excavation of this fine monument was undertaken and completed by M. Mariette, who published many of the texts and scenes inscribed upon its walls in his work mentioned above. The crocodile was worshipped at Kom Ombo, and Juvenal gives an account of a fight which took place between the people of this place and those of Denderah, in which one of the former stumbled,



while running along, and was caught by his foes, cut up, and eaten.

A few miles beyond Denderah, on the east bank of the river, lies the town of **Ḳuḡt**, the  $\Delta \parallel \textcircled{\text{C}}$  *Qebt* of the hieroglyphics, and  $\text{KECT}$  of the Copts; it was the principal city in the Coptites nome, and was the Thebaïs Secunda of the Itineraries. From **Ḳuḡt** the road which crossed the desert to Berenice on the Red Sea started, and the merchandise which passed through the town from the east, and the stone from the famous porphyry quarries in the Arabian desert must have made it wealthy and important. It held the position of a port on the Nile for merchandise from a very early period; and there is no doubt that every Egyptian king who sent expeditions to Punt, and the countries round about, found **Ḳuḡt** most usefully situated for this purpose. A temple dedicated to the ithyphallic god *Āmsu*, or *Menu*, *Isis* and *Osiris*, stood here. It was nearly destroyed by Diocletian A.D. 292. A copy of a medical papyrus in the British Museum states that the work was originally discovered at Coptos during the time of Cheops, a king of the IVth dynasty; it is certain, then, that the Egyptians considered this city to be of very old foundation.

**Ḳûs**, 425 miles from Cairo, on the east bank of the Nile, marks the site of the city called *Apollinopolis Parva* by the Greeks, and *Qeset*  $\delta \delta \textcircled{\text{C}}$  by the Egyptians. To the west of the city stood the monastery of Saint *Pisentius*, who flourished in the VIIth century, and the well of water which is said to have been visited by our Lord and the Virgin *Mary* and *Joseph*; the Copts built numbers of churches in the neighbourhood.

**Nakāda**, 428 miles from Cairo, on the west bank of the river, nearly opposite the island of *Maṡarah*, was the home of a large number of Copts in early Christian times, and several monasteries were situated there. The four

which now remain are dedicated to the Cross, St. Michael, St. Victor, and St. George respectively, and tradition says that they were founded by the Empress Helena; the most important of them is that of St. Michael. The church in this monastery "is one of the most remarkable Christian structures in Egypt, possessing as it does some unique peculiarities. There are four churches, of which three stand side by side in such a manner that they have a single continuous western wall. Two of the four have an apsidal haikal with rectangular side chapels, while the other two are entirely rectangular; but the two apses differ from all other apses in Egyptian churches by projecting . . . beyond the eastern wall and by showing an outward curvature. They form a solitary exception to the rule that the Coptic apse is merely internal, and so far belong rather to Syrian architecture than to Coptic. The principal church shows two other features which do not occur elsewhere in the Christian buildings of Egypt, namely, an external atrium surrounded with a cloister, and a central tower with a clerestory . . . . Possibly the same remark may apply to the structure of the iconostasis, which has two side-doors and no central entrance, though this arrangement is not quite unparalleled in the churches of Upper Egypt, and may be a later alteration. It will be noticed that the church has a triple western entrance from the cloisters." (Butler, *Ancient Coptic Churches of Egypt*, Vol. I., p. 361.) In 1897 M. de Morgan carried on some important excavations here, and discovered a large number of prehistoric tombs, and the tomb of a king called Āḥā, who has, by some, been identified with Menā, the first king of the Ist dynasty.

## LUXOR (AL-UḲṢUR) AND THEBES.


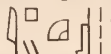
**Luxor**, 450 miles from Cairo, on the east bank of the river, is a small town with 12,644 inhabitants (in 1907), and owes its importance to the fact that it is situated close to the ruins of the temples of the ancient city of Thebes. The name Luxor is a corruption of the Arabic name "Al-Uḳṣur," which means "the palaces." About twenty-five years ago Luxor was nothing more than a cluster of poorly built mud-houses which stood close to the edge of the river bank, and inside the various courts of the Temple of Luxor. The village, as we may call it, was ill-kept and ill-scavenged, its alleys were unlit at nights, and it was not in a prosperous condition. In 1886 a great change came over the place, for owing to the enterprise of Messrs. Thos. Cook and Son, British tourists began to visit Upper Egypt in comparatively large numbers, and prosperity followed in their train. In December of that year Messrs. Thos. Cook and Son inaugurated a new line of steamers, which ran at regular intervals from Cairo to Aswân and back. The advent of these steamers on the Nile marked a new era in the history of river travel in Egypt, and the late **Mr. John M. Cook**, who superintended their journeys personally, and devoted much time and care to every detail of their management, was the first to undertake the transformation of the dusty village of Luxor into a town suitable for European travellers to live in. He first caused steps to be built up the bank, the convenience of which the natives were not slow to perceive, and he improved the river front, and induced the local authorities to clean the streets and alleys, and to remove the stones which blocked the ways. He then enlarged and afterwards rebuilt the old Luxor Hotel, and inaugurated improvements every-

where. Gradually the streets were widened, and as the trade which followed in the wake of his steamers grew, the natives began to build better houses for themselves, and European wares began to fill the bazaars. Quite early in the history of the modern development of Luxor, Mr. Cook founded a **hospital**, and hundreds of the sick and suffering gladly and promptly availed themselves of the medical assistance which he provided gratis. In this, as in many other things too numerous to mention, his sound advice, shrewd business capacity, and ready generosity laid the foundation of the prosperity which has subsequently come to Luxor. He encouraged the natives to learn new methods, and quietly and unostentatiously supported struggling local undertakings until they were established, and the trade which he enabled the natives to do with his steamers literally "made" scores of villages on both banks of the river. The great organizer of the tourist traffic of Egypt was well called the "friend of the poor," and the "father of Luxor." Next came the excavation of the temple of Luxor, begun by Prof. Maspero in 1883, and continued with conspicuous success by M. de Morgan. The houses inside the temple were pulled down, the road along the river front was widened, and the quay built, and several improvements were made at both ends of Luxor. The sacred lake of the temple of Mut, which had degenerated into a mere stagnant pool, was filled up, to the great benefit of the community. The advent of the railway from Cairo led to the introduction of carriages, and these have brought about a great improvement in the roads to Karnak and in those which traverse the town itself. The resultant of the forces of civilization which have been brought to bear on Luxor during the last few years, is a clean, well-kept town, and the waste of time, fatigue, and annoyance which used to accompany a prolonged series of visits to the temples on each side of the river are now things of the


past. Nowhere in Egypt can time more profitably or more comfortably be spent than at Luxor. In recent years much has been done to improve the town by the natives themselves, and many of the new houses are substantial and comfortable dwellings. In the year 1906 a new and handsome **mosque** was built and dedicated to the service of Almighty God by a native of the town, Al-Ḥâgg Muḥammad Muḥassib Mûsa Ash-Shairî, who is descended from the Ashrâf or "nobles" of Mekka, who settled at Luxor in the fourteenth century, when Abû Ḥagâg, the builder of the old mosque, which stands in one of the temple courts, came to the town. The building stands in the heart of Luxor and is 59 feet long, 52 feet wide, and 23 feet high; the height of the minaret is 122 feet. The roof is supported by six columns of hard stone from Akhmîm, and has six windows, three on the north side, two on the west side, and one on the south side; there are doors on the west, north, and south sides. Within the mosque is a Ḥanafiya, and the decoration is of a partly Muslim, and partly ancient Egyptian, character. Over the main door is the inscription in Arabic: "In the name of God, the Merciful, the Compassionate! Say: May God pray for the Apostle of God, and give him peace. He who buildeth for God a house of worship shall the face of God, the Most High, follow, and God shall build for him therein a house of Paradise: Al-Ḥâgg Muḥammad Muḥassib Mûsa Ash-Shairî founded this House of Assembly in the year of the Hijra 1323." Provision has been made for a garden, and when the buildings of the mosque are complete they will include a number of alms-houses.

In connection with the **American Mission** must be mentioned the **Boarding School for Girls**. This new and commodious School, which stands on the right-hand side of the road to Karnak, was opened to receive boarders and day pupils on 24th February, 1905. The old School

was situated in the town, on the road leading to the Railway Station, and was managed for many years by Mrs. Chauncey Murch, but the development of the town and the increased and urgent demand for female education induced the authorities of the Mission to acquire a new and larger site, and to erect the present building.

**Ancient Thebes** stood on both sides of the Nile, and was generally called in hieroglyphics , Uast; that part of the city which was situated on the east bank of the river, and included the temples of Karnak and Luxor, appears to have been called  Apet,\* whence the Coptic  $\Upsilon \ \& \ \Pi \text{E}$  and the name Thebes have been derived. The cuneiform inscriptions and Hebrew Scriptures call it No (Ezek. xxx. 14) and No-Amon † (Nahum iii. 8), and the Greek and Roman writers Diospolis Magna. When or by whom Thebes was founded it is impossible to say. Diodorus says that it is the most ancient city of Egypt; some say that, like Memphis, it was founded by Menes, and others, that it was a colony from Memphis. It is improbable that Thebes is, as Diodorus says, the oldest city in Egypt, but there is no doubt that it is one of the oldest cities of that country. The proof of this statement is supplied by the results of the splendid excavations which have been made during the last few years by M. George Legrain. During the course of his work M. Legrain has discovered that the temple of Karnak of the XVIIIth dynasty stood upon the remains of one of the XIth and XIIth dynasties, and that this in turn covered the site of a temple which existed under the SECOND DYNASTY, and it will surprise no one if subsequently he proves that the temple of the IInd dynasty stood upon the ruins of a sanctuary of some god who was

\* *I.e.*, "throne city."

† In Revised Version, =  Nut-Amen.



worshipped there in the Predynastic Period. In short, M. Legrain has added nearly 2,000 years to the life-history of the city of Thebes. It is certain, however, that it did not become a city of the first importance until after the decay of Memphis, and as the progress of Egyptian civilization was, in the Dynastic Period, from north to south, this is only what was to be expected.

The spot on which ancient Thebes stood is so admirably adapted for the site of a great city, that it would have been impossible for the Egyptians to overlook it. The mountains on the east and west side of the river sweep away from it, and leave a broad plain on each bank of several square miles in extent. It has been calculated that modern Paris could stand on this space of ground. We have, unfortunately, no Egyptian description of Thebes, or any statement as to its size; it may, however, be assumed from the remains of its buildings which still exist, that the descriptions of the city as given by Strabo and Diodorus are on the whole trustworthy. The fame of the greatness of Thebes had reached the Greeks of Homer's age, and its "hundred gates"\* and 20,000 war chariots are referred to in *Iliad* IX, 381. The city must have reached its highest point of splendour during the rule of the XVIIIth and XIXth dynasties over Egypt, and as little by little the local god Amen-Rā became the great god of all Egypt, his dwelling-place Thebes also gained in importance and splendour. The city suffered severely at the hands of Cambyses, who left nothing in it unburnt that fire would consume.

Herodotus appears never to have visited Thebes, and the account he gives of it is not satisfactory; the account of **Diodorus**, who saw it about B.C. 57, is as follows:

"Afterwards reigned Busiris, and eight of his posterity after him; the last of which (of the same name with the first) built that

\* The names of about a dozen of the city gates have been preserved.

great city which the Egyptians call Diospolis, the Greeks Thebes; it was in circuit 140 stades (about twelve miles), adorned with stately public buildings, magnificent temples, and rich donations and revenues to admiration; and he built all the private houses, some four, some five stories high. And to sum up all in a word, he made it not only the most beautiful and stateliest city of Egypt, but of all others in the world. The fame therefore of the riches and grandeur of this city was so noised abroad in every place, that the poet Homer takes notice of it:

Nor Thebes so much renown'd,  
Whose courts with unexhausted wealth abound,  
Where through a hundred gates with marble arch  
To battle twenty thousand chariots march.

Although there are some that say it had not a hundred gates; but that there were many large porches to the temples, whence the city was called *Hecatompylus*, a hundred gates, for many gates: yet that it was certain they had in it 20,000 chariots of war; for there were a hundred stables all along the river from Memphis to Thebes towards Lybia, each of which was capable to hold two hundred horses, the marks and signs of which are visible at this day. And we have it related, that not only this king, but the succeeding princes from time to time, made it their business to beautify this city; for that there was no city under the sun so adorned with so many and stately monuments of gold, silver, and ivory, and multitudes of colossi and obelisks, cut out of one entire stone. For there were there four temples built, for beauty and greatness to be admired, the most ancient of which was in circuit thirteen furlongs (about one and a half miles), and five and forty cubits high, and had a wall twenty-four feet broad. The ornaments of this temple were suitable for its magnificence, both for cost and workmanship. The fabric hath continued to our time, but the silver and the gold, and ornaments of ivory and precious stones were carried away by the Persians when Cambyses burnt the temples of Egypt. At which time they say those palaces at Persepolis and Susa, and other parts of Media (famous all the world over), were built by the Persians, who brought over these rich spoils into Asia, and sent for workmen out of Egypt for that purpose. And it is reported, that the riches of Egypt were then so great, that in the rubbish and cinders there were found and gathered up above 300 talents of gold, and of silver no less than 2,300, which was in the 108th Olympiad. There, they say, are the wonderful sepulchres of the ancient kings, which for state and grandeur far exceed all that posterity can attain unto at this day. The Egyptian priests say that in their sacred registers there are

entered 47 of these sepulchres ; but in the reign of Ptolemy Lagus there remained only 17, many of which were ruined and destroyed when I myself came into those parts. The Thebans boast that they were the most antient philosophers and astrologers of any people in the world, and the first that found out exact rules for the improvement both of philosophy and astrology ; the situation of their country being such as gave them an advantage over others, more clearly to discern the rising and setting of the stars : and that the months and years are best and most properly ordered, and disposed by them ; for they measure their days according to the motion of the sun, and not of the moon ; and account 30 days to each month, and add  $5\frac{1}{4}$  days to every 12 months ; and by this means they complete the whole year ; but they add no intercalary months, nor subtract any days, as it is the custom with many of the Greeks. But those of Thebes seem most accurately to have observed the eclipses of the sun and moon ; and from them do so manage their prognostications, that they certainly foretell every particular event." (Bk. I., chaps. 45, 46, Booth's translation, pp. 52, 53.)

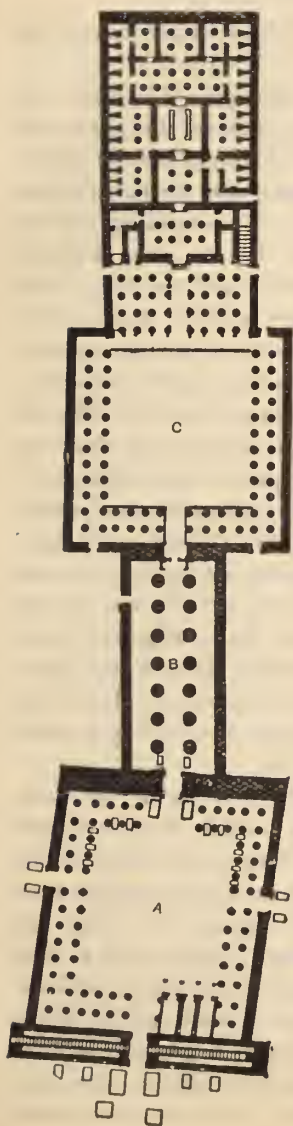
Strabo, who visited Thebes about B.C. 24, says :—

"Next to the city of Apollo is Thebes, now called Diospolis, 'with her hundred gates, through each of which issue 200 men, with horses and chariots,' according to Homer, who mentions also its wealth ; 'not all the wealth the palaces of Egyptian Thebes contain.' Other writers use the same language, and consider Thebes as the metropolis of Egypt. Vestiges of its magnitude still exist, which extend 80 stadia (about nine miles) in length. There are a great number of temples, many of which Cambyses mutilated. The spot is at present occupied by villages. One part of it, in which is the city, lies in Arabia ; another is in the country on the other side of the river, where is the Memnonium. Here are two colossal figures near one another, each consisting of a single stone. One is entire ; the upper parts of the other, from the chair, are fallen down, the effect, it is said, of an earthquake. It is believed that once a day a noise as of a slight blow issues from the part of the statue which remains in the seat and on its base. When I was at those places with Ælius Gallus, and numerous friends and soldiers about him, I heard a noise at the first hour (of the day), but whether proceeding from the base or from the colossus, or produced on purpose by some of those standing around the base, I cannot confidently assert. For from the uncertainty of the cause, I am disposed to believe anything rather than that stones disposed in that manner could send forth

sound. Above the Memnonium are tombs of kings in caves, and hewn out of the stone, about forty in number; they are executed with singular skill, and are worthy of notice. Among the tombs are obelisks with inscriptions, denoting the wealth of the kings of that time, and the extent of their empire, as reaching to the Scythians, Bactrians, Indians, and the present Ionia; the amount of tribute also, and the number of soldiers, which composed an army of about a million of men. The priests there are said to be, for the most part, astronomers and philosophers. The former compute the days, not by the moon, but by the sun, introducing into the twelve months, of thirty days each, five days every year. But in order to complete the whole year, because there is (annually) an excess of a part of a day, they form a period from out of whole days and whole years, the supernumerary portions of which in that period, when collected together, amount to a day. They ascribe to Mercury (Thoth) all knowledge of this kind. To Jupiter, whom they worship above all other deities, a virgin of the greatest beauty and of the most illustrious family (such persons the Greeks call *pallades*) is dedicated" . . . . . (Bk. XVII, chap. 1, sec. 46, translated by Falconer.)

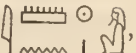


The principal objects of interest on the **East or right Bank** of the river are:—

**I. The Temple of Luxor.** Compared with Karnak the temple of Luxor is not of the greatest importance, and until recent years the greater part of its courts and chambers was buried by the accumulated rubbish and mud upon which a large number of houses stood. The excavation of the ruins of this temple was begun by M. Maspero, who, with the help of several hundred pounds collected by public subscription in England, began the work in the winter of 1883, and it was prosecuted with such vigour, that the natives almost resisted by force the removal of the soil upon which their houses stood. In 1887 M. Grébaut, the successor of M. Maspero, continued the clearing, and shortly afterwards M. Grand Bey, a distinguished official of the Egyptian Government, and a skilled, practical architect, was appointed to report on the means which ought to be taken to prevent the collapse of the temple remains, which was beginning to take place owing to the removal of the



The Temple of Luxor.

earth from the walls and pillars.

In 1888 and the following years much clearing was done, and many portions of the building were strengthened with modern masonry, and now it is possible for the visitor to walk about in the temple and get an idea of its general plan. The temple is built of sandstone, and stands, probably, upon the site of an earlier religious edifice; it formed an important part of the sacred buildings of Thebes, which were dedicated to the Theban triad of Amen-Rā , Mut,  and Khonsu, , and was called "The House of Amen in the Southern Apt," to distinguish it from "The House of Amen in the Northern Apt," *i.e.*, Karnak. It was built by Amenophis III. about B.C. 1450, and was at that time the most beautiful temple in Egypt; it was nearly 500 feet long and about 180 feet wide, and was connected with Karnak by means of a paved way, on each side of which was



arranged a row of rams with their faces turned towards its main axis.

Soon after the death of Amenophis III. his son, the heretic king Amenophis IV., ordered the name and figure of the god Ámen to be erased throughout the temple, and built a small shrine or chapel near his father's great work in honour of the god Áten. The building was not popular among the Egyptians, for on the death of Amenophis IV. it was pulled down, and the stones were employed in other parts of the main edifice. H̄eru-em-heb and Seti I. added a number of bas-reliefs, and Rameses II. built the large colonnade, a large courtyard with porticoes, a pylon, two obelisks, and some colossal statues. This last king, in building the courtyard and pylon, made their axes be in continuation of that of the paved way which led to Karnak, instead of that of the colonnade and other parts of the temple. During the rule of the Persians over Egypt the temple was sacked and burnt, but under the Ptolemies the damage was partially made good; in B.C. 27 the temple was greatly damaged by the earthquake which wrecked many a noble temple and tomb in Egypt, and a little later the stones which had been thrown down from the walls and columns were employed in building a barrier to keep out the waters from the city.

The damage wrought by the Christians in the Luxor temple was, as at D̄er al-Baḥarî, terrible, for not content with turning certain sections of it into churches, the more fanatical among them smashed statues, and disfigured bas-reliefs, and wrecked shrines with characteristic savage and ignorant zeal. When the Christians could afford to build churches for themselves they forsook the temple, and then the inhabitants of the town began to build mud houses for themselves in the courtyard and other parts of the building. As these fell down year by year the natives, who never repair a building if they can help it, built new ones on the



old sites, and thus the temple became filled with earth and rubbish. In the XIVth century a mosque was built in the large courtyard of Rameses II. by a descendant of a Muḥammadan saint, who is said to have flourished near Mecca either during the life of Muḥammad the Prophet or shortly after; this man was called Abû Ḥagâg, and several families now living at Luxor claim him as an ancestor.

The **Obelisk**, hewn out of fine Aswân granite, is one of a pair which stood before the pylon of the temple and proclaimed the names and titles of Rameses II. ; it is nearly 82 feet high. The companion obelisk now stands in the Place de la Concorde in Paris. The front of the temple was ornamented with six colossal statues of Rameses II., four standing and two seated, but of the former three have been destroyed. The seated statues, one on each side of the door, were of black granite, and on the side of the throne of the one which now remains are conventional representations of members of vanquished nations.

The top of the **pylon** when first built was about 80 feet above the ground, and its width was nearly 100 feet; each of its towers was hollow, and in their front walls were channels with sockets in the ground, in which large poles with flags flying from them were placed when Thebes was keeping a festival. The face of the pylon is covered with sculptures and texts which refer to the dedication of the pylon to Amen-Râ, and to the victory of Rameses I. over the Kheta. The battle, which took place near the city of Kadesh on the Orontes, resulted in the overthrow of a great confederation of Syrian tribes, and Rameses was greatly elated by his victory. Among the texts on the pylon is a description of the fight written by one **Pen-ta-urt**, and this poetical narrative of the momentous event was so much esteemed by the king, that he ordered it to be inscribed

on stelæ and many public buildings throughout the country. The outsides of the walls built by Rameses II. are covered with scenes relating to the same campaign and describing the return of the king in triumph.

The doorway of the **Court** of Rameses II. (A) contains reliefs by Shabaka, a king of the XXVth dynasty, and in the north-west corner are the ruins of a small chapel which Rameses II. built against the pylon; a portico with two rows of pillars runs round most of the four sides. Of the reliefs on the walls some date from the reign of Amenophis III. and Ḥeru-em-ḥeb, but most of them have been usurped by Rameses II.; here also are figures of personifications of geographical localities bearing offerings, and in the south-west corner are figures of seventeen of the sons of Rameses II., who are making offerings at the ceremony of dedication of the pylon. These are followed by a number of sacrificial scenes. The columns of the portico are 72 in number and have lotus capitals; on each is a relief representing Rameses II. making an offering either to Āmen-Rā, or Āmsu, and some goddess. The little chapel in the north-west corner contains three chambers, which are dedicated respectively to Āmen-Rā, Mut, and Khonsu. On each side of the doorway which leads into the colonnade Rameses II. placed a huge black granite statue of himself, and between the columns close by were eleven statues of himself in red granite; on the side of each of these last is a figure of one of his wives. The **Colonnade** (B) beyond the courtyard of Rameses II. is a part of the original building of Amenophis III., though the names of many other kings are found in it; but it is doubtful if any of the reliefs on the walls were made by him; the scenes represent the celebration of the festival of Āmen-Rā, the procession of sacred boats to the Nile and back, the ceremonies in the shrine, etc., and many of them date from the time of Ḥeru-em-ḥeb. The lotus columns, 14

in number, are massive but beautifully proportioned; they are about 51 feet high, and about 11 feet in diameter.

The **Court of Amenophis III.** (c) is next reached. Round three sides of this runs a colonnade with two rows of columns, and the walls are decorated with reliefs belonging to various periods, from that of Amenophis III. to that of Alexander and Philip. Beyond this courtyard is a hall containing 32 columns; the walls are ornamented with reliefs of various periods, and the occurrence of the names of several kings in this portion of the building shows that, in parts, it has been often repaired. To the left, between the two last columns, is an altar of the Roman period, with a Latin inscription dedicating it to the Emperor Augustus. Passing through the doorway, a chamber which originally had eight columns is entered; this was altered in several ways, and turned into a church by the Christians, who plastered over the interesting reliefs of the time of Amenophis III. with lime, and then painted it with elaborate designs in bright colours. On each side of this chamber is a small chapel; that on the left was dedicated to Mut, and that on the right to Khensu. Leaving the chamber which was turned into a Christian church, and passing through a smaller chamber with four columns, the **shrine of Alexander the Great** is reached. In the time of Amenophis III. it contained four columns, but these Alexander removed, and turned it into a shrine in place of the old shrine which was originally in the last room of the building. In the centre a rectangular building open at both ends was built, and within this was carefully preserved the sacred boat of Rā, wherein was seated a figure of the god. The walls of this shrine are ornamented with reliefs, in which Amenophis III. is seen adoring the various gods of Thebes; the ceiling is decorated with figures of vultures and a large number of five-rayed stars painted in yellow on a blue ground. Through a doorway

on the left in the sanctuary, and through a second doorway immediately on the left of it, the chamber on which is depicted the **Birth of Amenophis III.** is reached; the roof of the chamber is supported by three columns with lotus capitals. Here on the west wall are the following scenes, arranged in three rows:—

*First or Lowest Row.* 1. Khnemu, seated opposite Isis, fashioning the body of the young king and his *ka* or double upon a potter's wheel; he predicts that the child shall be king of Egypt. 2. Amen and Khnemu holding converse. 3. Amen and Mut-em-ua, wife of Thothmes IV., and mother of Amenophis III., holding converse in the presence of the goddesses Selq, or Serq, and Neith. In the text the god Amen declares that he had taken the form of the husband of Mut-em-ua and that he is the father of the child who is to be born. 4. Amen and Thothmes IV. 5. Mut-em-ua being embraced by the goddess Isis in the presence of Amen. *Second or Middle Row.* 1. Thoth telling the queen that Amen has given her a son. 2. The queen being great with child, is being sustained by Khnemu and Isis, who make her to breathe "life." 3. The child is born in the presence of Thoueris, the goddess of children, and Bes, the driver away of evil spirits from the bed of birth. 4. Isis offering the child to Amen, who addresses him as "son of the Sun." 5. The child Amenophis III., seated on the knees of Amen, whilst his destiny is being decreed in the presence of Isis or Hathor; Mut offers to him a palm branch, at the end of which is the emblem of festivals. Amen declares that he will give him "millions of years, like the Sun." *Third or Top Row.* 1. The queen seated on the bed of birth, and the child being suckled by Hathor in the form of a cow. 2. The seven Hathors (?) and two goddesses. 3. The Niles of the South and North purifying the child. 4. Horus presenting the king and his *ka* to Amen. 5. The gods Khnemu and

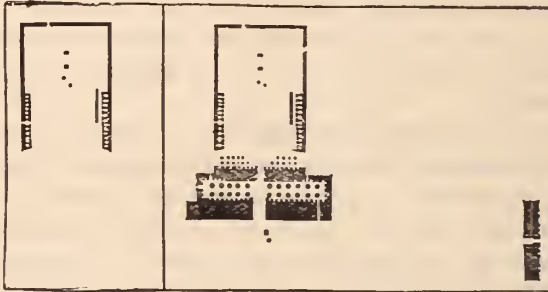
Anubis. 6. The king and his *ka* seated and also standing before Amen. 7. Amenophis seated on his throne. The scenes on the south wall refer to the acknowledgment of his sovereignty by the gods of Egypt. The remaining chambers of the temple are not of any special interest. It will be noted that the idea of the scenes of the Birth Chamber is copied from the temple of Hâtshepset at Dêr al-Bahârî.

II. The **Temple at Karnak**. The ruins of the buildings at Karnak are perhaps the most wonderful of any in Egypt, and they merit many visits from the traveller. It is probable that this spot was "holy ground" from a very early to a very late period, and we know that a number of kings from Usertsen I. to Euergetes II. lavished much wealth to make splendid the famous shrine of Amen in the Apts, and other temples situated there. The temples of Luxor and Karnak were united by an avenue about 6,500 feet long and 80 feet wide, on each side of which was arranged a row of sphinxes; from the fact that these monuments are without names, M. Mariette thought that the avenue was constructed at the expense of the priests or the wealthy inhabitants of the town, just as in later days the pronaos of the temple at Denderah was built by the people of that town. At the end of this avenue, to the right, is a road which leads to the so-called **Temple of Mut**,\* which was also approached by an avenue of sphinxes. Within

\* In the Temple of Mut, by permission of the authorities, Miss Margaret Benson carried out some excavations, and in the first court discovered an almost perfect black granite squatting statue of a scribe called Amen-em-hât. On the front were several lines of well cut hieroglyphics containing prayers to the various great gods of Thebes, and the cartouches on it of Amenophis II. show that the deceased flourished during the first half of the XVIIIth dynasty, about B.C. 1500. The statue is about two feet high, and probably stood in a prominent place in the temple with which he was associated. This site had been dug through more than once by Mariette and by natives, and Miss Benson's "find" indicates that the neighbouring ground should be

the enclosure there stood originally two temples, both of which were dedicated to *Âmen*, built during the reign of Amenophis III. ; Rameses II. erected two obelisks in front

## PLANS OF KARNAK—I-3.

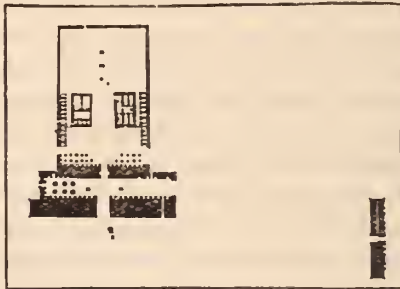


1.

2.

1. Karnak before the time of Thothmes I., B.C. 1550.

2. Karnak during the reign of Thothmes I.



3.

3. Karnak during the reign of Queen *Hûtshepset*, B.C. 1550.From Mariette, *Karnak*, Pl. VI.

of the larger temple. To the north-west of these a smaller temple was built in Ptolemaic times, and the ruins on one side of it show that the small temples which stood there

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explored once again. Further excavations by Miss Benson brought to light about forty *Sekhet* figures, and cartouches of Rameses II., Rameses III., Rameses IV., Rameses VI., and Shishak I. inscribed upon statues and walls.



were either founded or restored by Rameses II., Osorkon, Thekeleth, Sabaco, Nectanebus I., and the Ptolemies. Behind the temple enclosure are the remains of a temple dedicated to Ptah of Memphis by Thothmes III.; the three doors behind it and the courts into which they lead were added by Sabaco, Tirhakah, and the Ptolemies.

Returning to the end of the avenue of sphinxes which leads from Luxor to Karnak, a second smaller avenue ornamented with a row of ram-headed sphinxes on each side is entered; at the end of it stands the splendid pylon built by Ptolemy IX., Euergetes II. Passing through the door, a smaller avenue of sphinxes lead-

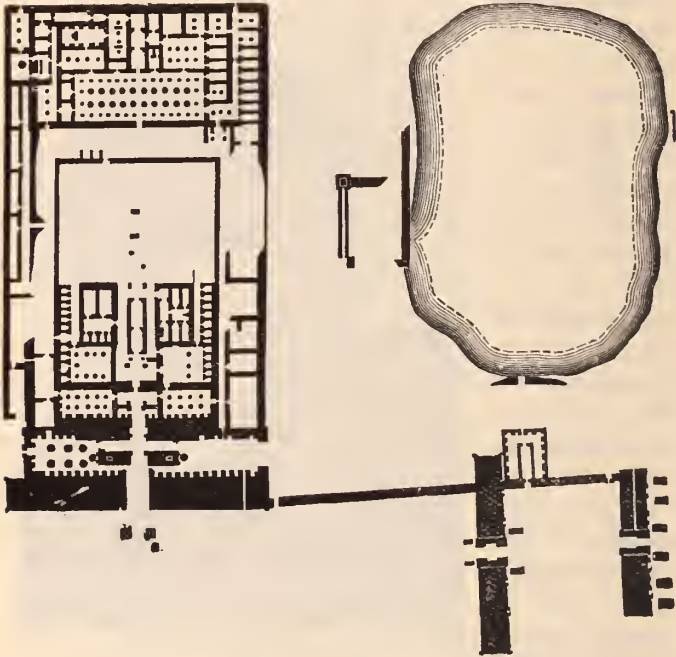


Ptolemaic gateway at Karnak.

ing to the temple built by Rameses III. is reached; the small avenue of sphinxes and eight of its columns were added by Rameses XIII. This temple was dedicated to Khonsu, and appears to have been built upon the site of an ancient temple of the time of Amenophis III. To the west of this temple is a smaller temple built by Ptolemy IX., Euergetes II.

The great **Temple of Amen** at Karnak fronted the Nile, and was approached by means of a small avenue of ram-headed sphinxes which were placed in position by Rameses II. Passing through the first pylon, a court or hall, having a double row of pillars down the centre, is

PLAN OF KARNAK—4.



Karnak during the reign of Thothmes III., B.C. 1550.

From Mariette, *Karnak*, Pl. VI.

entered; on each side is a corridor with a row of columns. On the right-hand (south) side are the ruins of a temple built by Rameses III., and on the left are those of another built by Seti II. This court or hall was the work of Shashanq, the first king of the XXII<sup>nd</sup> dynasty. On each side of

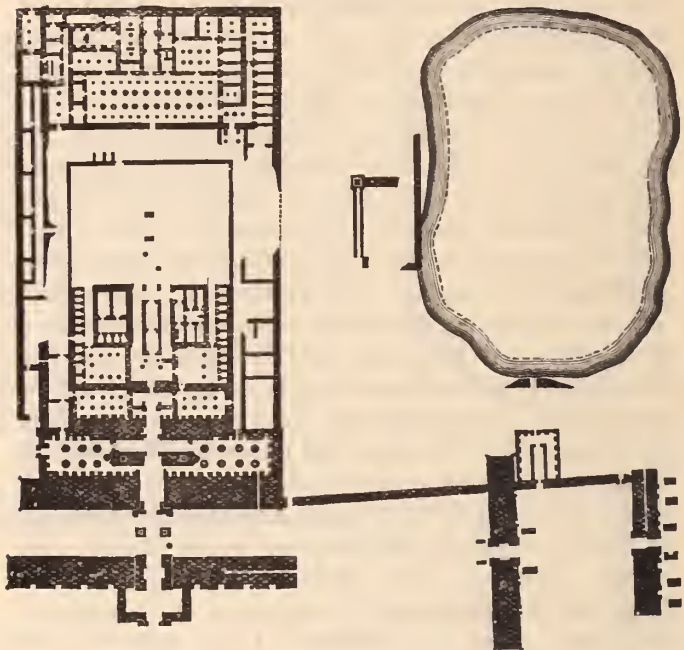
the steps leading through the second pylon was a colossal statue of Rameses II.; that on the right hand has now disappeared. Passing through this pylon, the famous "**Hall of Columns**" is entered. The twelve columns forming the double row in the middle are about sixty feet high and about thirty-five feet in circumference; the other columns, 122 in number, are about forty feet high and twenty-seven feet in circumference. Rameses I. set up one column, Seti I., the builder of this hall, set up seventy-nine, and the remaining fifty-four were set up by Rameses II. It is thought that this hall was originally roofed over. At the end of it is the third propylon, which was built by Amenophis III., and served as the entrance to the temple until the time of Rameses I. Between this and the next pylon is a narrow passage, in the middle of which stood **two obelisks** which were set up by Thothmes I.; the southern one is still standing, and bears the names of this king, but the northern one has fallen,\* and its fragments show that Thothmes III. caused his name to be carved on it. At the southern end of this passage are the remains of a gate built by Rameses IX. The fourth and fifth pylons were built by Thothmes I. Between them stood fourteen columns, six of which were set up by Thothmes I., and eight by Amenophis II., and two granite obelisks; one of the obelisks still stands. They were hewn out of the granite quarry by the command of **Hâtshepset**,† the daughter of Thothmes I., and sister and wife of Thothmes II. and aunt of Thothmes III. This able woman set them up in honour of "father Amen," and she relates in the inscriptions on the

\* It was standing when Pococke visited Egypt in 1737-1739.

† "Scarcely had the royal brother and husband of Hâshop (*sic*) closed his eyes, when the proud queen threw aside her woman's veil, and appeared in all the splendour of Pharaoh, as a born king. For she laid aside her woman's dress, clothed herself in man's attire, and adorned herself with the crown and insignia of royalty." (Brugsch's *Egypt under the Pharaohs*, Vol. I., p. 349.)

base of the standing obelisk that she covered their tops with *tchām*, i.e., gold containing a large proportion of silver, so that they could be seen from a very great distance, and that she had them hewn and brought down to Thebes in about seven months. These obelisks were brought into their

PLAN OF KARNAK—5.



Karnak during the reign of Amenophis III., B.C. 1450.

From Mariette, *Karnak*, Pl. VI.

chamber from the south side, and were 98 and 105 feet high respectively; the masonry round their bases is of the time of Thothmes III.

The sixth pylon and the two walls which flank it on the north and south are the work of Thothmes III., but Seti II., Rameses III., and Rameses IV. have added

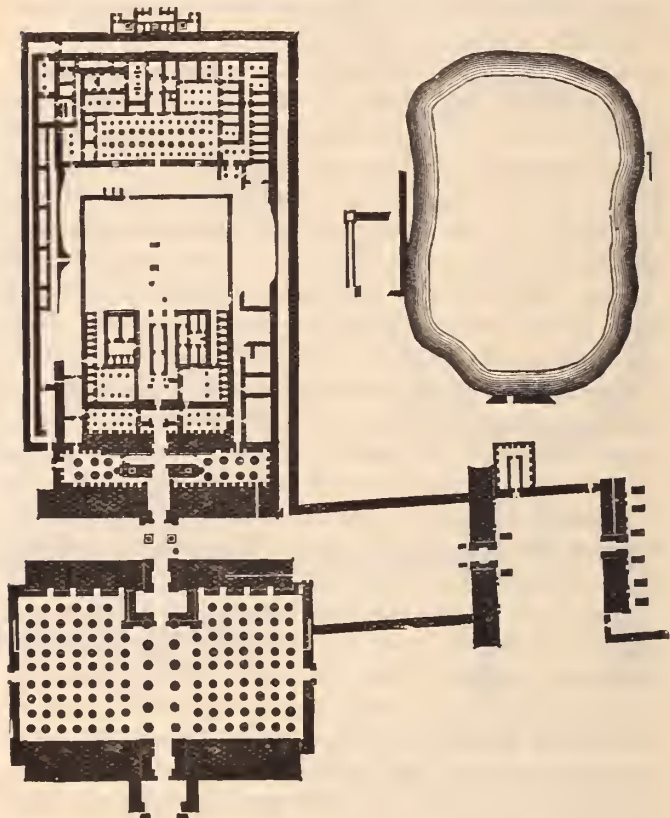
their cartouches to them. On this pylon are inscribed a large number of geographical names of interest. Passing through it, the visitor finds himself in a vestibule which leads into a red granite oblong chamber, inscribed with the name of Philip III. of Macedon, which is often said to have formed the sanctuary. In the chambers on each side of it are found the names of Amenophis I., Thothmes I., Thothmes II., Hātshepset, and Thothmes III. The sanctuary stood in the centre of the large court beyond the two oblong red granite pedestals. In ancient days, when Thebes was pillaged by her conquerors, it would seem that special care was taken to uproot not only the shrine, but the very foundations upon which it rested. Some fragments of columns inscribed with the name of Usertsen I. found there prove, however, that its foundation dates from the reign of this king. Beyond the sanctuary court is a large building of the time of Thothmes III. In it was found the famous **Tablet of Ancestors**,\* now in Paris, where this king is seen making offerings to a number of his royal ancestors. On the north side of the building is the chamber in which he made his offerings, and on the east side is a chamber where he adored the hawk, the emblem of the Sun-god Rā; this latter chamber was restored by Alexander II. Behind the great temple, and quite distinct from it, was another small temple. On the south side of the great temple was a lake which was filled by infiltration from the Nile; it appears only to have been used for processional purposes, as water for ablutionary and other purposes was drawn from the well on the north side of the interior of the temple. The lake was dug during the reign of Thothmes III., and its stone quays probably belong to the same period.

Passing through the gate at the southern end of the passage in which stands the obelisk of Hātshepset, a long

\* See p. 9 (Tablet of Karnak).

avenue with four pylons is entered; the first was built by Thothmes III., the second by Thothmes I., and the third and fourth by Heru-em-heb. Between these last two, on the

PLAN OF KARNAK—6.



Karnak under Rameses II., B.C. 1333.

From Mariette, *Karnak*, Pl. VII.

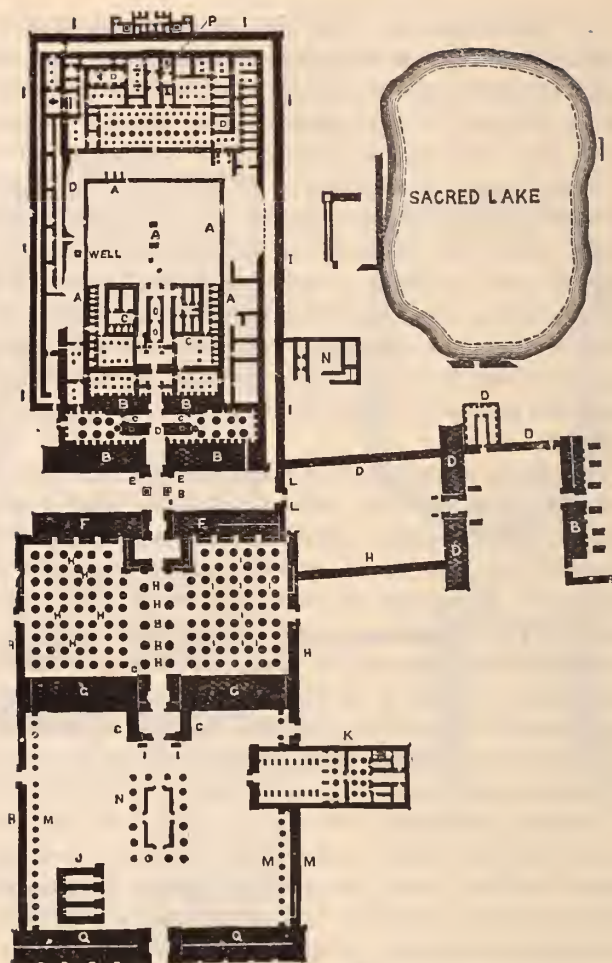
east side, stood a temple built by Amenophis II. On the north side of the Great Temple are the ruins of two smaller buildings which belong to the time of the XXVIth dynasty.



The outside of the north wall of the Great Hall of Columns is ornamented with some interesting scenes from the battles of Seti I. against the peoples who lived to the north-east of Syria and in Mesopotamia, called Shasu, Rutennu, and Kharu. The king is represented as having conquered all these people, and returning to Thebes laden with much spoil and bringing many captives. It is doubtful if the events really took place in the order in which they are depicted; but the fidelity to nature, and the spirit and skill with which these bas-reliefs have been executed, make them some of the most remarkable sculptures known. The scene in which Seti I. is shown grasping the hair of the heads of a number of people, in the act of slaying them, is symbolic.

The outside of the south wall is ornamented with a large scene in which Shashanq (Shishak), the first king of the XXII<sup>nd</sup> dynasty, is represented smiting a group of kneeling prisoners; the god Amen, in the form of a woman, is standing by presenting him with weapons of war. Here also are 150 cartouches, surmounted by heads, in which are written the names of the towns captured by Shishak. The type of features given to these heads by the sculptor shows that the vanquished peoples belonged to a branch of the great Semitic family. The hieroglyphics in one of the cartouches were supposed to read "the king of Judah," and to represent **Jeroboam**, who was vanquished by Shishak: it has now been proved conclusively that they form the name of a place called Iuta-melek. Passing along to the east, the visitor comes to a wall at right angles to the first, upon which is inscribed a copy of the poem of Pen-ta-urt, celebrating the victory of Rameses II. over the Kheta, in the fifth year of his reign; and on the west side of the wall is a stele on which is set forth a copy of the offensive and defensive treaty between this king and the prince of the Kheta.

PLAN OF KARNAK—7.



Karnak under the Ptolemies. From Mariette, *Karnak*, Pl. VII.

- A. Walls standing before the time of Thothmes I.
- B. Pylons built by Thothmes I.
- C. Walls and obelisks of Hatshepsut.
- D. Walls, pylon, etc., of Thothmes III.
- E. Gateway of Thothmes IV.
- F. Pylon of Amenophis III.
- G. Pylon of Rameses I.
- H. Walls and columns of Seti I.
- Columns, walls, and statue of Rameses II.

- J. Temple of Seti II.
- K. Temple of Rameses III.
- L. Gateway of Rameses IX.
- M. Pillars and walls of the XXII<sup>nd</sup> dynasty.
- N. Pillars of Tirhakah.
- O. Corridor of Philip III. of Macedon.
- P. Chamber and shrine of Alexander II.
- Q. Pylon built by the Ptolemies.

The inscriptions on the magnificent ruins at Karnak show that from the time of Usertsen I., B.C. 2433, to that of Alexander II. of Egypt, B.C. 312 (?), the chief religious centre\* of Upper Egypt was at Thebes, and that the most powerful of the kings of Egypt who reigned during this period spared neither pains nor expense in adding to and beautifying the temples there. In fact, it was as much a pleasure as a duty for a king to repair the old buildings of the famous shrine of Karnak, or to build new ones, for the walls and pylons of that ancient sanctuary constituted a book of fame in the best and greatest sense in the opinion of the Egyptians. The fury of the elements, the attacks of Egypt's enemies, and the yearly rise of the Nile have all contributed powerfully towards the destruction of these splendid buildings; but what has helped most of all to injure them is the weakness of the foundations of their walls and columns, and the insufficiency of their bases. So long as the columns were partly buried in earth and rubbish, very little strain was put upon them, and they appeared sound enough; but when the masses of earth which surrounded their bases were removed, experts declared that a number of them would fall. In 1899 eleven of the columns in the Great Hall at Karnak *did* fall, and an examination of their foundations showed the reasons, viz., insufficiency of base, poor foundations, and to these may be added, as Sir W. Garstin said, unstable equilibrium of the soil caused by alteration of the levels of the Nile. Much injury has, of course, also been caused to the stones of the columns by the salts which were present in the masses of earth which formerly surrounded them. It is satisfactory to be able to state that the 11 columns have been re-erected to their full height. Each stone has been placed in its former position, and the work of replacing

\* The short-lived heresy of the worship of the disk of the Sun instead of that of Amen-Rā would not interfere with the general popularity of Theban temples.

the capitals and the architraves is being carried out in such a way that the restored columns will not be over-weighted. This fine piece of restoration has been effected by M. George **Legrain**, who has been in charge of the work from the beginning. He has rebuilt the columns very skilfully, without accident or damage to a single stone, and his energy and devotion to the work deserve the gratitude of all lovers of antiquity. Under his care, excavation and restoration have gone hand in hand, and, when his work is finished, the best result is to be anticipated. During the course of the work at Karnak, M. Legrain made a "find" of statues of unparalleled historical interest; as Sir William Garstin says, nothing like it has been made since Mariette Pâshâ's excavations at the Serapeum. It seems that in 1883 M. Maspero sank some trial shafts near the seventh pylon of the Temple of Karnak, and was rewarded by the discovery of a large number of pieces of statues, and architectural fragments of considerable size. In 1901 and 1902, M. Legrain began work at this place, and, among other things, found several fine reliefs of *Âmen-ḥetep I.* Inasmuch as these reliefs showed no signs of the hammering out of the name of *Âmen* which took place in the reign of *Âmen-ḥetep IV.*, it was clear that they had been cast down from their places in the reign of some earlier king of the XVIIIth dynasty. Subsequently monuments of the reign of *Ḥâtshepset* and *Thothmes III.* were discovered, and later a statue of the period of *Seti I.* In 1903, when the work was continued, M. Legrain discovered a vast pit literally filled with statues which had been cast into it by the order of some king who was about to repair or enlarge the Temple of Karnak. As a result of the excavations of 1903, M. Legrain brought up out of the pit 457 statues in granite, alabaster, calcareous stone, basalt, breccia, quartz, mother-of-emerald, sandstone, petrified wood, etc.; 7 stone sphinxes, 5 sacred animals, 15 stelæ in granite, etc.; 3

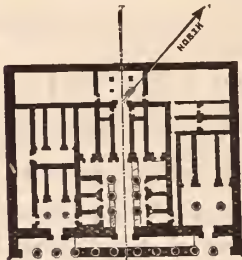


we know nothing, but care appears to have been taken to prevent any breakage of them on a large scale, and honourable oblivion was afforded them. It is too early yet to attempt to summarize the results which the inscriptions on these statues will yield, and we must wait for the catalogue of them which, we understand, is in preparation by M. Legrain. Meanwhile the facts given above\* will indicate the importance of the "find," and show what a mass of new material awaits investigation by the Egyptologist.

The **Temple of Amen-hetep II.** at **Madâmûd** المدامود, about 6 miles from Luxor, is well worth a visit.

On the **West Bank** of the river the following are the most interesting antiquities:—

I. The **Temple of Kûrna**.—This temple was built by Seti I. in memory of his father Rameses I.; it was completed by Rameses II., by whom it was re-dedicated to the memory of his father Seti I. Two pylons stood before it, and joining them was an Avenue of Sphinxes. This temple was to all intents and purposes a cenotaph, and as such its position on the edge of the desert, at the entrance to a necropolis, is explained. In the temple



Plan of the Temple at Kûrna.

were six columns, and on each side were several small chambers. The sculptures on the walls represent Rameses II. making offerings to the gods, among whom are Rameses I. and Seti I. According to an inscription there, it is said that Seti I. went to heaven and was united with the Sun-god before this temple was finished, and that Rameses II. made and fixed the doors, finished the building of the walls,

\* See Legrain in Maspero's *Recueil*, tom. xxvii, etc.

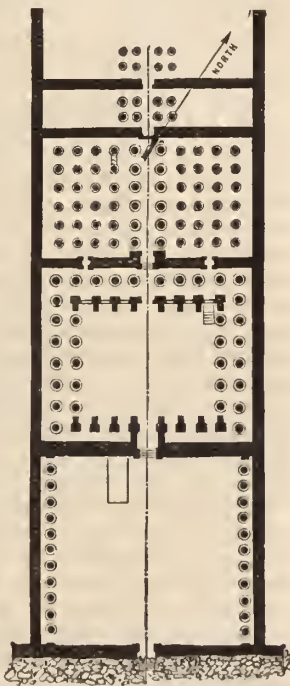


and decorated the interior. The workmanship in certain parts of this temple recalls that of certain parts of Abydos ; it is probable that the same artists were employed.

II. The **Ramesseum**.—This temple, called also the **Memnonium** and the **tomb of Osymandyas** (Diodorus, I.,

iv), was built by Rameses II., in honour of Ámen-Rā. As at K̄urna, two pylons stood in front of it. The first court had a single row of pillars on each side of it ; passing up a flight of steps, and through the second pylon, is a second court, having a double row of round columns on the east and west sides, and a row of pilasters, to which large figures of Rameses II. under the form of Osiris are attached, on the north and south sides. Before the second pylon stood a colossal statue of Rameses II., at least sixty feet high, which has been thrown down (by Cambyses ?), turned over on its back, and mutilated. In the hall are twelve huge columns, arranged in two rows, and thirty-six smaller ones arranged in six rows. On the

interior face of the second pylon are sculptured scenes in the war of Rameses II. against the Kheta, which took place in the fifth year of his reign ; in them he is represented slaying the personal attendants of the prince of the Kheta. Elsewhere is the famous scene in which Rameses, having been forsaken by his army, is seen cutting his way through



Plan of the Ramesseum at  
K̄urna.

the enemy, and hurling them one after the other into the Orontes near Kadesh. The walls of the temple are ornamented with small battle scenes and reliefs representing the king making offerings to the gods of Thebes. On the ceiling of one of the chambers is an interesting astronomical piece on which the twelve Egyptian months are mentioned.

The following is the account of the Tomb of Osymandyas given by Diodorus:—

“And these things are not only reported by the Egyptian priests, out of their sacred records, but many of the Grecians, who travelled to Thebes in the time of Ptolemy Lagus, and wrote histories of Egypt (among whom was Hecateus), agree with what we have related. Of the first sepulchres (wherein they say the women of Jupiter were buried), that of king Osymandyas was ten furlongs in circuit; at the entrance of which they say, was a portico of various coloured marble, in length two hundred feet; and in height, five-and-forty cubits: thence going forward, you come into a four-square stone gallery, every square being four hundred feet, supported, instead of pillars, with beasts, each of one entire stone, sixteen cubits high, carved after the antique manner. The roof was entirely of stone; each stone eight cubits broad, with an azure sky, bespangled with stars. Passing out of this peristylion, you enter into another portico, much like the former, but more curiously carved, and with more variety. At the entrance stand three statues, each of one entire stone, the workmanship of Memnon of Sienitas. One of these, made in a sitting posture, is the greatest in all Egypt, the measure of his foot exceeding seven cubits; the one standing on the right, and the other on the left, being his daughter and mother. This piece is not only commendable for its greatness, but admirable for its cut and workmanship, and the excellency of the stone. In so great a work there is not to be discerned the least flaw, or any other blemish. Upon it there is this inscription:—‘I am Osymandyas, king of kings; if any would know how great I am, and where I lie, let him excel me in any of my works.’

“There was likewise at this second gate, another statue of his mother, by herself, of one stone, twenty cubits in height; upon her head were placed three crowns, to denote she was both the daughter, wife, and mother of a king. Near to this portico, they say there was another gallery or piazza, more remarkable than the former, in which were various sculptures, representing his wars with the Bactrians, who had revolted from him, against

whom (it is said) he marched with four hundred thousand foot, and twenty thousand horse ; which army he divided into four bodies, and appointed his sons generals of the whole.


“ In the first wall might be seen the king assaulting a bulwark, environed with the river, and fighting at the head of his men, each against some that make up against him, assisted by a lion, in a terrible manner ; which some affirm, is to be taken for a true and real lion, which the king bred up tame, which went along with him in all his wars, and by his great strength, ever put the enemy to flight. Others make this construction of it, that the king being a man of extraordinary courage and strength, he was willing to trumpet forth his own praises, setting forth the bravery of his own spirit, by the representation of a lion. In the second wall were carved the captives dragged after the king, represented without hands, etc. ; which was to signify that they were of effeminate spirits, and had no hands when they came to fight. The third wall represented all sorts of sculptures, and curious images, in which were set forth the king’s sacrificing of oxen, and his triumphs in that war.

“ In the middle of the peristylion, open to the air at the top, was reared an altar of shining marble, of excellent workmanship, and for largeness to be admired. In the last wall were two statues, each of one entire stone, seven-and-twenty cubits high : near to which, three passages opened out of the peristylion, into a stately room, supported with pillars like to a theatre for music ; every side of the theatre was two hundred feet square. In this, there were many statues of wood, representing the pleaders and spectators, looking upon the judges that gave judgment. Of these, there were thirty carved upon one of the walls. In the middle sat the chief justice, with the image of truth lying about his neck, with his eyes closed, having many books lying before him. This signified that a judge ought not to take any bribes, but ought only to regard the truth and merits of the cause.”

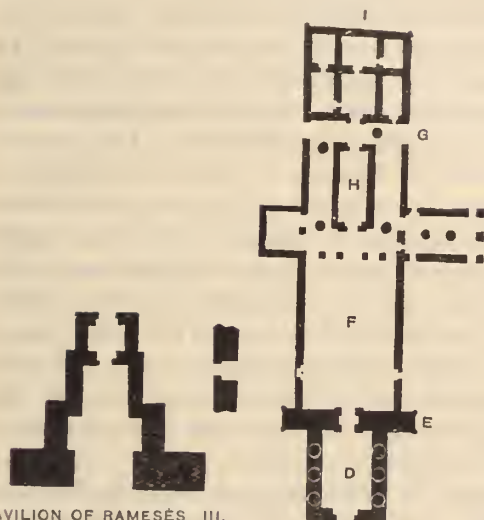
III. The **Colossi**.—These two interesting statues were set up in honour of Amenophis III., whom they represent ; they stood in front of the pylon of a calcareous stone temple which was built by this king ; this has now entirely disappeared. They were hewn out of a hard grit-stone, and the top of each was about sixty feet above the ground ; originally each was monolithic. The statue on the north is the famous **Colossus of Memnon**, from which a sound was said to issue every morning when the sun rose. The

upper part of it was thrown down by an earthquake, it is said, about B.C. 27; the damage was partially repaired during the reign of Septimius Severus, who restored the head and shoulders of the figure by adding to it five layers of stone. When Strabo was at Thebes with Ælius Gallus he heard "a noise at the first hour of the day, but whether proceeding from the base or from the colossus, or produced on purpose by some of those standing round the base, I cannot confidently assert." It is said that after the colossus was repaired no sound issued from it. Some think that the noise was caused by the sun's rays striking upon the stone, while others believe that a priest hidden in the colossus produced it by striking a stone. The inscriptions show that many distinguished Romans visited the "vocal Memnon" and heard the sound; one Petronianus, of a poetical turn of mind, stated that it made a sighing sound in complaining to its mother, the dawn, of the injuries inflicted upon it by Cambyzes. The inscriptions on the back of the colossi give the names of Amenophis III.

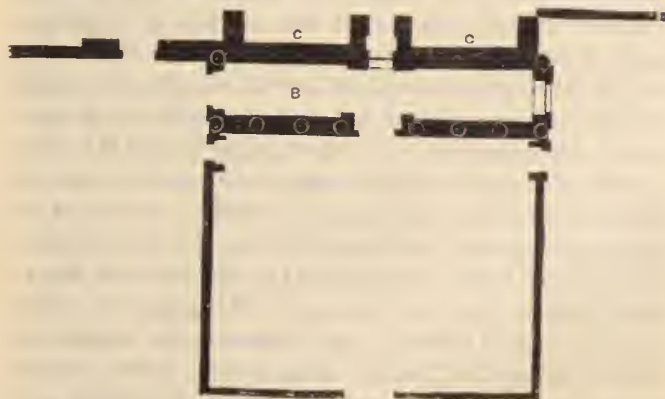
IV. **Madinat Habû.**—This village lies to the south of the colossi, and its foundation dates from Coptic times. The early Christians established themselves around the ancient Egyptian temple there, and having carefully plastered over the wall sculptures in one of its chambers, they used it as a chapel. Round and about this temple many Greek and Coptic inscriptions have been found, which prove that the Coptic community here was one of the largest and most important in Upper Egypt.

The Egyptian name of the site was *Āat-tcha-Mutet*  

 , which the Copts turned into

ⲪⲬⲏⲓⲈ. The principal buildings at *Madīnat Habû* are:—The Little Temple, the chapels built by royal personages in the XXVIth dynasty, the "Pavilion of Rameses III.," and the Great Temple. The collection of buildings which



PAVILION OF RAMESÉS III.



The Little Temple of Thothmes II. at Madinat Habu.



forms the **Little Temple** belongs to various periods, the oldest dating from the reigns of the early kings of the XVIIIth dynasty (Thothmes II. and III.), and the most recent from the time of the Roman rule over Egypt. The paved courtyard (A) is the work of the Roman period, and in it are inscriptions which record the addresses made to various gods by the Emperor Antoninus. The pylon (C), which was built by Ptolemy X. and Ptolemy XIII., is reached by crossing a smaller court (B), also of the Roman period; the reliefs upon it represent these kings making offerings to the great gods of Egypt, and below them is the text of a hymn to the Sun. This pylon leads to the courtyard built by Nectanebus II. (D), and to the pylon built at the end of it by royal Ethiopian personages (E). The scenes on the walls of the court of Nectanebus represent the king slaughtering prisoners, processions of the personifications of nomes, the king making offerings, etc. The pylon was built by Shabaka, and additions were made by Tirhâkâh, Nectanebus II., and Ptolemy X. Beyond this pylon is another courtyard, of uncertain date, containing 16 pillars, eight on each side (F). The oldest part of the building is the XVIIIth dynasty temple (G), which consists of a shrine chamber (H), open at each end, and surrounded by an open gallery, and a group of six small chambers beyond (I). The royal name most frequently found on the temple is that of Rameses III., who added several reliefs, in which he is represented making offerings to the gods. In the open gallery are the names of Thothmes III., Ḥeru-em-ḥeb, Seti I. and Ptolemy Physkon; on one of the pillars is a text showing that Thothmes III. dedicated the temple to Menthu, the lord of Thebes. Repairs were carried out on some of the pillars in this gallery by Queen Amenârtâs and Achoris. On the walls of the shrine chamber Thothmes III. and Ptolemy Physkon are depicted making offerings to the gods of Thebes, and the inscriptions show that the chamber



was rebuilt by the latter king. In one of the chambers beyond is an unfinished red granite shrine in which the boat or emblem of the god Ámen-Rā was kept. The Little Temple was, like all other temples, enclosed within a wall of unbaked bricks, but its extent and outline were modified at different periods to suit the rearrangements made by the various kings who restored old buildings or added new ones to the site.

To the left of the Little Temple and the Pavilion of Rameses III. lie the **Temple of Queen Ámenārtās**, the daughter of Kashta, and three small chapels dedicated by Shep-en-áp, daughter of Piānkhi, Meht-en-usekht, wife of Psammetichus I., and Nit-áqert (Nitocris), daughter of Psammetichus I. The scenes on the walls of the chapels are of the same class as those on the Temple of Ámenārtās, and, though interesting, are of no great importance.

The **Pavilion of Rameses III.** is a most interesting and instructive building, for it represents an attempt to reproduce in Egypt a small fort or strong city of the class with which the Egyptians must have become familiar in their campaigns against the Kheta and other allied peoples in Northern Syria. It seems to have been designed to take the place of a pylon, and to have been intended to add to the dignity and grandeur of the Great Temple of Rameses III., which lay beyond it. It was approached through an opening in the eastern side of the great unbaked mud brick wall, some 30 feet high and 30 feet thick, with which this king surrounded the temple buildings at Madínat Habú. In front of the building was a stone crenelated wall, nearly ten feet thick and eleven feet high, with a doorway nearly five feet wide, and in each side of this was a small room which served as a guard chamber. On the outside of these chambers are scenes representing Rameses III. and Rameses IV. making offerings to the

gods. The Pavilion consists of two large rectangular towers, about 26 feet wide, and, when complete, their height must have been about 72 feet; the distance between them is about 22 ft. 6 in. The walls behind them open out and form a small court, but they soon contract, and becoming still narrower, at length the two wings of the building unite; in the portion where they unite is a door, above which are two windows. On each side of the stone walls which remain are a number of chambers built of brick, and it appears that these filled the whole of the thickness of the great mud brick wall which enclosed all the temple buildings. The wall of the front of the pavilion slopes backwards, and its lower part rests upon a low foundation wall which slopes rapidly. On the south tower are reliefs representing Rameses III. clubbing his enemies in the presence of Harmachis, who hands him a sword. The peoples depicted here are the Ethiopians and the tribes that lived in the deserts to the west of the Nile; and those on the north tower are the Kheta, the Ameru, the Tchakari, the Shardana of the sea, the Shakalasha, the Tursha of the sea, and the Pulasta, *i.e.*, the sea-coast dwellers of Phœnicia and the neighbouring coasts and islands (?). The scenes on the towers represent the king bringing his prisoners before Amen-Rā, and the texts give the words spoken by the god and the king and the chiefs of the vanquished peoples. In the widest part of the space between the towers are scenes depicting Rameses III. making offerings to the gods Anḥer-Shu, Tefnut, Temu, Iusāaset, Ptaḥ, Sekhet, Thoth, etc. On the walls further in the king is being led to Amen by Menthu and Temu, and he receives a crown from Amen, whilst Thoth inscribes his name upon a palm-branch for long years of life. The entrance to the upper rooms was by a staircase in the south tower. The walls of the rooms are decorated with scenes in which the king is seen sur-

rounded by naked women, who play tambourines, and bring him fruit and flowers, and play draughts with him.

The **Great Temple of Rameses III.** is one of the most interesting of the funerary chapels on the western bank of the Nile at Thebes, and was built by this king to his own memory; its length is nearly 500 feet, and its width about 160 feet. The upper parts of the towers of the first pylon have neither texts nor sculptures, but the lower parts have both. The reliefs on both sides of the doorways are, substantially, the same. Here we see Rameses III. clubbing a number of representatives of vanquished peoples, and near these are 86 captives with their names enclosed within ovals upon their bodies. It is clear from some of the names that the peoples here represented lived in Syria, Phœnicia, Cyprus, and parts of Africa. Here also is the god Thoth, who inscribes the king's name upon the leaves of a tree, probably a kind of celestial acacia, for the cult of which the neighbourhood was famous; and close by are Amen, Mut, and Khonsu, before whom the king kneels. The text on the north side is a poetical description of the king's conquest of the Libyans. To the right of one of the flag-pole channels, on the south side, is a stele, dated in the 12th year of the king, in which his benefactions to the temples are extolled, and a speech of the god Ptah is reported.

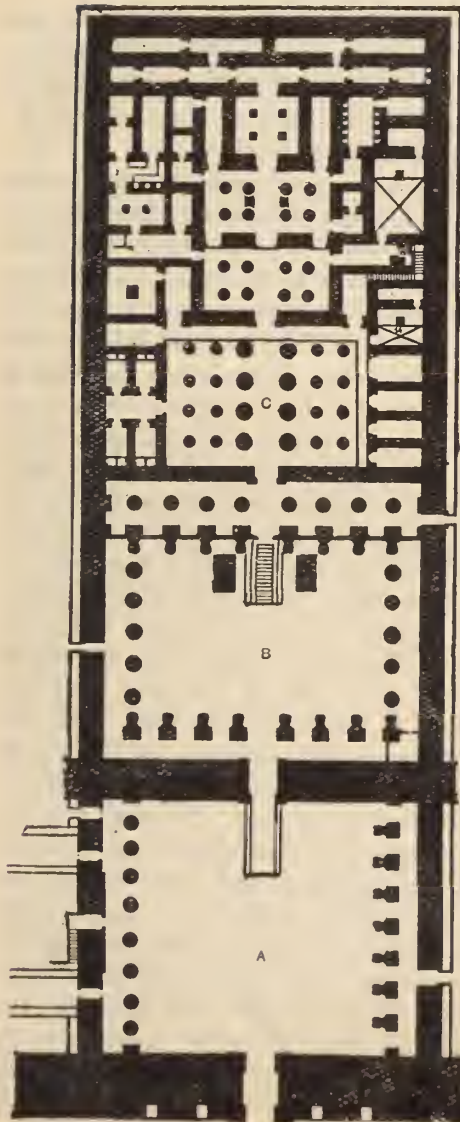
The door leading to the **First Court** is decorated with reliefs in which Rameses III. is seen adoring various gods. The first court (A), which measures 111 feet by 136 feet, contains two porticoes; that on the right has seven rectangular pillars, in the front of each of which is a statue of the king, nearly 20 feet high, in the form of Osiris, and that on the left has eight columns. On the back of the pylon leading into this courtyard the defeat of the Libyans and the triumph of the Egyptians are depicted; in one portion of the relief on the right side the

hands of the dead are being cut off, and the numbers of men killed and mutilated, as well as lists of the spoil, are set forth with evident care. The accompanying text, of course, describes the battle, and the great valour of Rameses III. The seven rectangular pillars of the north portico are ornamented with battle scenes and representations of the king making offerings to the gods, etc. : in the statues the king has all the attributes of Osiris, and by the side of the



Court at Madinat Habû.

legs are small statues of the sons and daughters of Rameses III. The eight columns with cup-shaped capitals of the south portico have each a double relief representing the king slaying prisoners in the presence of Âmen-Râ or Menthu. On the north side of the face of the second pylon is a long inscription recording the triumph of the king over some tribes of Western Asia, and on the south side is a representation of Rameses III. reviewing his army and battle scenes, etc.



The **Second Court** (B) is about the same size as the first, and on each of the four sides is a portico; on the north and south sides the roof is supported by five columns with lotus capitals, and on the east and west sides by eight rectangular pillars, each of which had a statue of the king as Osiris in front of it.

The walls on the **south-east** side are decorated with reliefs of battle scenes, among them being:—The Theban triad giving the




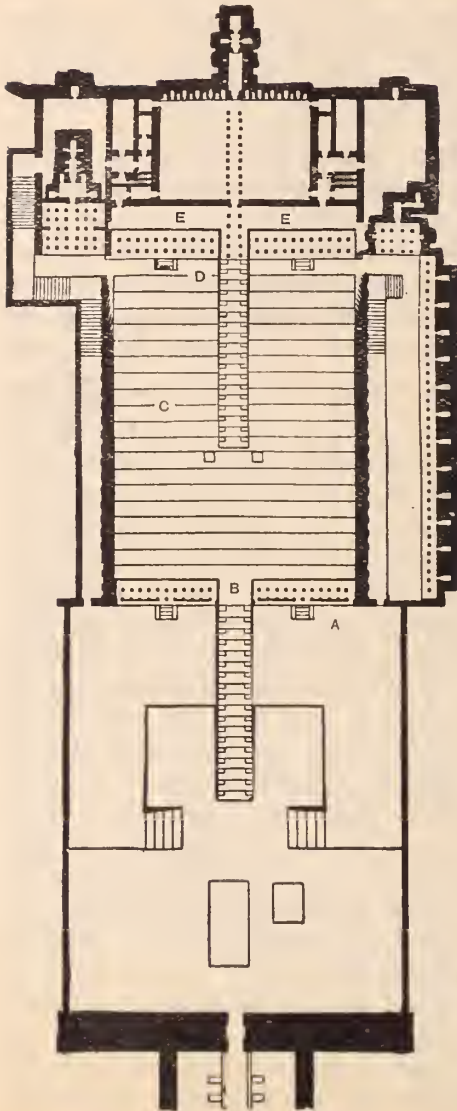
king victory over the invaders of Egypt; defeat of northern tribes by the Egyptians; counting the hands (3,000!) cut off from dead enemies; Rameses leading three rows of captives; and captives being offered to Amen; the accompanying text celebrates the king's victories.

On the **north-east** are representations of religious processions at the festival of Seker, the festival of Amen, and the festival of Amsu; these reliefs are of great interest. This courtyard was turned into a church by the Copts, who removed the middle column of the northern portico, and built an altar against the wall behind it. On the west wall are figures of a number of the king's sons. Passing into the **Hall of Columns** (c) it is seen that this part of the temple is not as well preserved as the First and Second Courts, for of the 24 columns which supported the roof, only the bases remain. This damage is said to have been wrought by the earthquake of B.C. 27, and the portions of the overthrown columns were probably used by the Copts and Arabs to make stones for corn mills. This hall measures about 87 feet by 62 feet. On the walls are reliefs in which the king is seen making offerings of various kinds to the gods of Thebes. On the south side are five small chambers wherein the treasures of the temple were kept. After the Hall of Columns come two small chambers, each with eight columns; the first, the reliefs of which are destroyed, measures about 56 feet by 27 feet. On each side are numbers of small chambers, the walls of which are decorated with mythological, astronomical, and other scenes, and some were clearly set apart for the service of special gods; in most of them are sculptured figures of the king adoring the gods. The spaces left hollow by the foundation walls, and commonly called crypts, were often used as tombs. On the outside of the temple walls are series of reliefs which refer to :—1. Calendar of Festivals (*South Wall*); 2. Wars against the people of the Sûdân, etc. (*West Wall*); and



3. Wars against the Libyans and peoples of Asia Minor (*North Wall and part of West Wall*). For a full account of the temple, see M. Daressy's excellent *Notice Explicative des Ruines de Médinat Habou*, Cairo, 1897.

V. The **Temple of Queen Hātshepset at Dêr al-Baḥarî** was built by order of Hātshepset in terraces on a wide, open space, bounded at its further end by the semi-circular wall of cliffs which divides this space from the valley of the Tombs of the Kings; it is approached from the plain on the western side of the river through a narrow gorge, the sides of which are honeycombed with tombs. It was called by the Great Queen, "Tcheser Tcheseru"  *i.e.*, "Holy of Holies." At the end of the XVIIIth century (1798) MM. Jollois and Devilliers visited it, and made a plan of the ruins as they found them; they declared that the approach from the plain was by an Avenue of Sphinxes, and that the avenue was about 42 feet wide, and 437 yards long, omitting to count a break of 54 yards; but they, apparently, did not know the building, which they imperfectly described, by the name it now bears, "Dêr al-Baḥarî," *i.e.*, the Northern Monastery. In 1827 Wilkinson made excavations on the site, and Lepsius seems to have done the same, but no serious clearance of the ruins was begun until Mariette began to work at them in 1858, in which year he uncovered the bas-reliefs which depict the Expedition to Punt. At an early stage in his labours he recognized that Hātshepset's temple was, like many another temple on the western bank of the Nile at Thebes, a funerary temple, and that it must be classed with buildings like the Ramesseum and the great temple at Madinat Habû. In other words, the temple of Dêr al-Baḥarî was a huge private chapel which was built by the great queen for the express purpose that offerings might be made to her *ka*, or "double," on the appointed days of festival, and to that of her father, Thothmes I.



The site which she chose for the temple was holy ground, for ruins of a building, which was probably a funerary temple of **Mentu-ḥetep III. Neb-ḥap-Râ**, a king of the XIth dynasty, were found to the south-west of the open space on which the queen built her temple. The whole temple was surrounded by an enclosing wall, most of which has disappeared, and was approached by means of an avenue of sphinxes. It was entered through a pylon, in front of which stood two obelisks. Passing through this pylon the visitor, following the

†The Temple of Ḥatshepsut at Dêr al-Bahârî.

pathway, arrived at an incline which led to the raised colonnade of the Eastern Terrace (A). The bas-reliefs on its wall were protected by a roof (B), supported by one row of rectangular pillars, and by one row of polygonal pillars. From the centre of this platform (C) an inclined plane or flight of steps led to the Western Terrace (D), and the face of the supporting wall was protected by a portico (E), formed by two rows of square pillars. At each end of the portico are rock-cut shrines, which are approached through a twelve-columned portico, the roof of which is in perfect preservation. The Northern Shrine is decorated with religious scenes, and the Southern or Hathor Shrine, which is entered through a covered vestibule having pillars with Hathor-headed capitals, contains scenes relating to the rejoicings which took place at Thebes on the return of the queen's successful expedition to Punt. Everywhere will be seen the marks of the erasure of the queen's name which was carried out by Thothmes III. her ward, who hated Hâtshepset with a deadly hatred; in many places will be found marks of the vandalism of Amenophis IV., who erased the name and figure of the god Âmen from the walls, because he hated this god and preferred to worship Âten; and everywhere will be seen the cartouche of Rameses II., who, because in places he tried to repair the mischief done by Amenophis IV., added his own name wherever possible. At the end of the building is a small rectangular court, which is entered through a granite gateway, and directly opposite it is a rock-hewn shrine with a vaulted roof. The plan of the temple given on p. 620 is from Mariette's work,\* and will be found useful; from it, however, the reader would think that the northern part of the buildings on the Western Terrace was similar to that on the south, but this is not so. The total length of the whole building, not including the Avenue of Sphinxes, was about 800 feet.

\* *Deir-el-Bahari*, Leipzig, 1877.

Hâtshepset, the builder of the temple, was the daughter of Thothmes I. and of his half-sister Aâhmes, and the granddaughter of Amenophis I.; her father, however, had another wife, Mut-nefert, called Senseneb, who bore him a son, Thothmes II., who married Aset, or



Queen Hâtshepset.

Isis, a woman of low rank, who bore him a son, Thothmes III. Hâtshepset was half-sister to Thothmes II. and aunt to Thothmes III., and she became the wife of the former and the guardian of the latter, her stepson. The inscriptions on her temple record that she was associated

with her father, Thothmes I., in the rule of the kingdom, and that she herself was enthroned at a very early age. From her childhood she is always represented in *male* attire, and in the inscriptions masculine pronouns and verbal forms are used in speaking of her, and masculine attributes, including a beard, are ascribed to her ; only when considered as a goddess is she represented in female form. She reigned for about 16 years, and the chief event of her reign, omitting the building of the temple, was the famous **expedition to Punt**, a general name of the district which probably reached from the coast of Somaliland to the Southern Sūdān. The queen sent five ships to the coast of Africa, and M. Maspero believes that they were sailed by their crews up the Elephant River, near Cape Guardafui, and made fast near one of the native villages inland. Then followed the exchange of objects brought from Egypt for native produce, and the natives appear to have given large quantities of gold in return for almost valueless articles.

The bas-reliefs which illustrate these scenes are found on the southern half of the wall which supports the Western Terrace, and it is easy to see that what the natives are giving to the Egyptians is both valuable and bulky. The chief of Punt, called Pa-rehu, is seen with uplifted hands, and wearing a dagger in his belt ; he is followed by his wife, a lady with a remarkable figure, who wears a single yellow garment and a necklace, and by his two sons and a daughter. The following drawing illustrates this scene. The native products given by the Prince of Punt to the Egyptians consisted of aromatic woods, spices, incense, ānti, rare trees and plants which were afterwards planted in the gardens of Āmen at Thebes, gold, etc. : these things were given to the Egyptians in such large quantities that their boats were filled with them, and they formed a very substantial offering to the god Āmen. Among the gifts of the Prince of Punt were leopards, panthers, and other wild

animals. Ḥātšepset seems to have been a capable ruler and administrator, but the conquests of foreign lands during her reign were few.

Her husband, Thothmes II., waged war against the nomad, raiding tribes of the Eastern Desert, and he conducted a campaign of considerable importance in Nubia; he seems to have died while he was comparatively young. After his death Ḥātšepset associated Thothmes III. with her in the rule of the kingdom, but, as after her death he obliterated her name from her temple, it seems that the relations between the rulers were not always happy. M. Naville thinks that Thothmes III. hated Ḥātšepset because her husband, Thothmes II., had



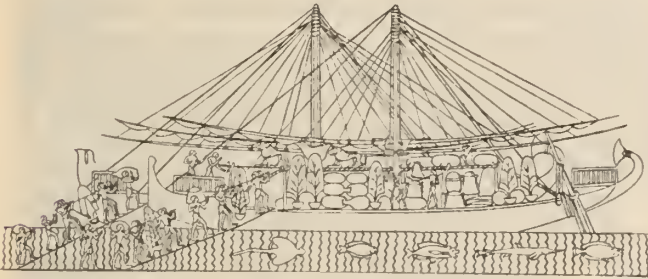
Pa-rehu, the Prince of Punt, his wife and his two sons, and a daughter.  
(This portion of the relief was stolen from the temple, and has not been recovered.)

not raised his (Thothmes III.'s) mother Åset to royal rank, and that he was jealous of his mother's honour; Ḥātšepset had no son, and she seems to have been obliged to associate Åset's son with her in the rule of the kingdom. Thothmes III. seems to have married first Neferu-Rā, a daughter of Ḥātšepset, and secondly, another daughter of the great queen called Ḥātšepset-meri-Rā.

It would be unjust to the memory of a great man and a loyal servant of Ḥātšepset if we omitted to mention the name of **Senmut**, the architect and overseer of works of Dêr al-Baḥarî. His tomb is still to be seen on a hill about a mile from the temple. There is little doubt that he was



influenced in making the plan of the temple which he built for the Great Queen by that of the temple of Menthuhetep, but it says much for the good sense of the ablest woman who ever sat on the throne of Egypt, that she gave this distinguished architect the opportunity of building the unique and beautiful temple, which has shed glory on the name, both of the subject and of his great sovereign. The visitor to the temple of Dêr al-Baḥari owes the ease with which he is able to visit every part of it to the labours of M. Naville, assisted by Mr. Hogarth, who spent three winters in clearing it at the expense of the Egypt Exploration Fund. An idea of the vastness of the work may be gleaned from the fact that



An Egyptian ship being loaded by the people of Punt.  
(After Mariette.)

in two winters the enormous amount of 60,000 cubic metres of rubbish and stones were removed from the site and carried away to a distance of 200 yards. This temple now presents a striking appearance, whether seen from the Luxor or Qûrna side, and every visitor will much appreciate the excellent results which have attended the completion of the undertaking.\*

Archæologists will be interested to know that the newly found fragments of the wall upon which the expedition to

\* M. Naville's description of the temple has been published under the title, "*The Temple of Deir el Bahari*," 4 parts, London, 1894-1898.

Punt is depicted all agree in pointing to the eastern side of Africa as the country which the Egyptians called Punt ; some of the animals in the reliefs are identical with those found to this day on the Abyssinian coast, and the general products of the two countries are the same. Punt was famous for its ebony, and all tradition agrees in making Abyssinia, and the countries south and east of it, the home of the ebony tree. The tombs at Dêr al-Baḥarî were opened many, many years ago, and a very large number of the coffins with which Mariette furnished the first Egyptian Museum at Bûlâk came from them ; since that time the whole site has been carefully searched by diggers for antiquities, hence comparatively few antiquities have been unearthed by M. Naville. In the course of the work he discovered an interesting mummy-pit, and in a small chamber hewn in the solid rock, about twelve feet below the pavement, he found three wooden rectangular coffins (each containing two inner coffins), with arched lids, wooden hawks and jackals, wreaths of flowers, and a box containing a large number of *ushabtiu* figures. These coffins contained the mummies of a priest called Menthu-Teḥuti-âuf-ânkḥ, and of his mother and of his aunt ; they belong to the period of the XXVIth dynasty, or perhaps a little earlier.

During the last days of the excavations at Dêr al-Baḥarî M. Naville's workmen came upon a very interesting "foundation deposit," which they discovered in a small rock-hewn pit. It consisted of fifty wooden hoes, four bronze slabs, a hatchet, a knife, eight wooden models of adzes, eight wooden adzes with bronze blades, fifty wooden models of an implement of unknown use, ten pots of alabaster, and ten baskets ; above these were a few common earthenware pots, and over all were some mats. All the objects bear the same inscription, *i.e.*, the prenomens and titles of Queen Hâtshepset.

VI. The **Tomb of Hâtshepset**.—The great interest which attaches to the name of this queen, and the romantic

circumstances under which she lived and reigned, have induced many to endeavour to discover both her mummy and her tomb, and during his excavations M. Naville kept this object steadily before him. Good fortune, tenacity of purpose, and a lavish but enlightened expenditure of money, gave the clue to the well-known American archæologist, **Mr. Theodore M. Davis**, and this gentleman, having overcome difficulties of a more than ordinary character, early in the year 1904 declared that he had found the tomb of the Great Queen. He was assisted in his work by Mr. Howard Carter, formerly an Inspector

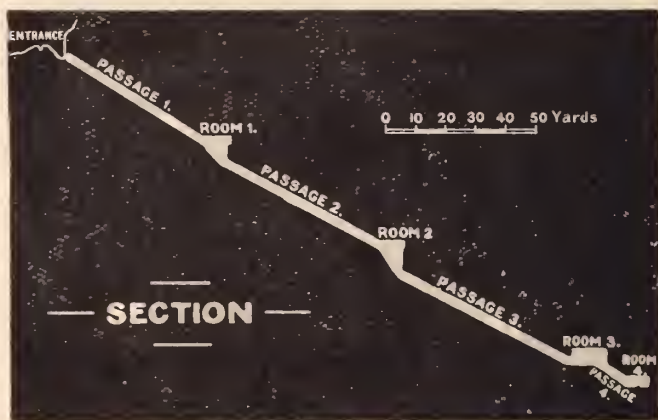


The Tomb of HĀtshepset.

of Egyptian Antiquities in the service of the Egyptian Government, who superintended the excavation operations. An account of the works and the discovery of the tomb appeared in the *Times* of March 14th, 1904.

The account of the excavation and clearing of the tomb are best given from Mr. Davis's *Introduction* to his publication on the tomb. The tomb was probably opened by the priests about B.C. 900, and the contents taken out and concealed in the tomb generally known as the "cachette," near HĀtshepset's temple at Dĕr al-Bahārī. The entrance

door of the tomb was open in the time of Strabo, and Napoleon's expedition cleared out about 80 feet of the corridor in 1799. In 1844 Lepsius cleared the corridor for about 140 feet, and then abandoned it. In March, 1903, Mr. Davis caused all the ground near the tomb to be cleared, and shortly after this work was started his men came upon a spot, directly before the door of the tomb, which yielded a hollow sound, and which, upon excavation, proved to be a small pit cut in the solid rock, which contained models of objects used in making the tomb, such as bronze tools,



The Tomb of Hâtshepsut.

alabaster vases, reed mats, magic symbols, bread, fringed mummy-cloth, napkins, etc., many of them bearing the cartouche of Hâtshepsut. Shortly after he undertook the exploration of this corridor for the benefit of the Cairo Museum, under the direction of Mr. Howard Carter. The corridor proved to be 692 feet long, and 320 feet vertically deep, and the entire length was filled to the roof with small stones. In places these stones had become cemented together, and the pickaxe had to be used in making a passage.

In places the ceilings of the corridors and chambers, which measured 26 feet by 23 feet by 6 feet 6 inches, had fallen in. Having tunnelled through a chamber full of blocks and small stones, Mr. Davis found the mouth of a descending corridor. Long before this was reached, however, the air was so bad and hot that the candles melted and the men could not see to work. Electric lamps were then installed, but as soon as a depth of about 165 feet was reached, the air became so foul that the men could not work. In addition to this, the bats of centuries had built innumerable nests on the ceilings of the corridors and chambers, and



The Tomb of Hâtshepset.

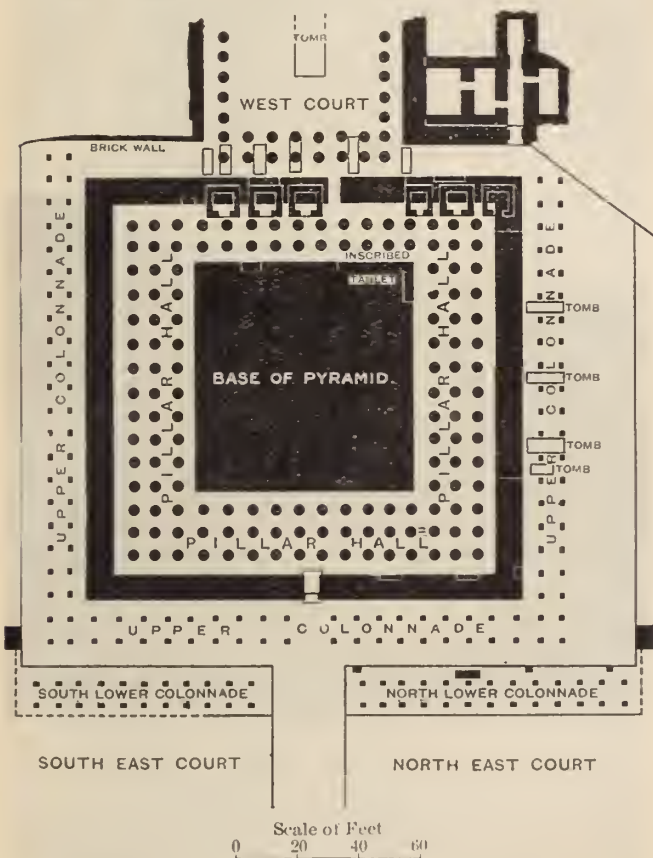
their droppings had become so dry that the least stir of the air filled the corridors with a fluffy black stuff, which choked the noses and mouths of the men, rendering it most difficult for them to breathe. An air suction pump was then installed, with a zinc pipe, which, before the burial chamber was reached, extended about 692 feet. When the burial chamber was reached, it was found to be filled with small stones, and the *débris* of the ceilings, and it took a month to clear it out. To appreciate the difficulties of the work, it must be remembered that all the *débris* found in the

tomb was carried on the heads of men and boys to the mouth of the tomb, a distance varying from 33 to 692 feet, including an ascent varying from 3 to 320 feet. Polished limestone blocks inscribed with extracts from the Book "Âm Tuat" were found in the burial chamber, and these, it seems, were intended to line the walls. In the burial chamber two sarcophagi were found; one for Hâtshepset, and one for her father Thothmes I. Doubtless she had his body transferred from his tomb, where a sarcophagus of his already was, to hers, and placed in the new sarcophagus, where it probably remained until about 900 B.C., when, during some great crisis in the affairs of Thebes, the priests thinking it wise to remove the bodies of many of the kings from their tombs in the valley, and to hide them in a safer repository, moved the contents of Hâtshepset's tomb to the tomb where the great "find" of Royal Mummies was made in 1881 near the queen's temple at Dêr al-Baḥarî. The "find" included the body of Thothmes I.; an ornamental box bearing the names and titles of Hâtshepset, and containing a mummified liver; and also two female bodies stripped of all covering and without coffins or inscriptions. Mr. Davis records his conviction that the body of Hâtshepset was moved with that of Thothmes I. from her tomb to the "cachette," and thinks that the logic of the situation justifies the conclusion that one of the two unidentified female bodies is that of the great Queen Hâtshepset.

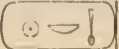
VII. The **Temple of Menthu-Ḥetep Neb-ḥap-Râ.**—The ruins of this temple lie to the south of Hâtshepset's temple of Dêr al-Baḥarî, and are of special interest; they were excavated by Prof. E. Naville, on behalf of the **Egypt Exploration Fund** in the years 1903 to 1906. Mr. H. R. Hall was in sole charge of the work during the first season, and he directed them in each of the two following winters before Prof. Naville's arrival; he was also



present on the site, superintending, for three weeks, in December, 1906. Other gentlemen who assisted in the



Plan of the Temple of Menthu-hetep at Dêr al-Bahari.  
(After the plan by C. R. Peers.)

work were Mr. E. R. Ayerton, Mr. H. Garnett-Orme, Mr. C. T. Currelly, Mr. M. D. Dalison, and Mr. Dennis. The Temple of Neb-hap-râ  is the most ancient

shrine yet discovered at Thebes, and it was built about B.C. 2500. It had been known for several years that a temple of the XIth dynasty existed at Dêr al-Baḥarî, for Messrs. Mariette, Maspero, and Brugsch Pâshâ had found objects there inscribed with the king's prenomen, but none of these investigators either knew where it was exactly, or made any excavations with the view of discovering it. The




The Temples of Menthu-ḥetep III. and Ḥâtshepset at Dêr al-Baḥarî.  
(From a photograph by H. R. Hall, Esq.)

precise site, size, and nature of the temple were not known until 1903, and as no objects have been found there of a period later than the time of the kings Rameses, it is safe to assert that the site had not been disturbed since about B.C. 1200. The general plan of the building of Menthu-Ḥetep may be thus described. A platform was cut out of the living rock to the south of the temple built by Ḥâtshepset,



The Temple of Hâtshepsut as excavated by Prof. Naville for the Egypt Exploration Fund.

and on this was built the royal pyramid. A colonnade and wall ran round all four sides of it. Outside the wall was a second colonnade, portions of which have now disappeared. A flight of steps, or ramp, with a small colonnade, formed the approach to the platform on the east side. To the north and south were courts, and at the western end "the platform was narrowed into a colonnaded court beneath the cliffs." In it is the dromos to the royal sanctuary of the king's Ka, or "double." Immediately under the cliffs is a transverse hypostyle hall, with a small sanctuary. The whole building was surrounded by a temenos boundary, and a high wall of limestone flanked it for some distance on the north and south sides. The great forecourt containing the ramp was provided with a low brick wall. The pyramid was called KHU-ĀSUT . To the west of the pyramid was a row of six chapels which were used in connection with the tombs of certain royal wives who were buried in rock-hewn shafts on the platform to the west and north of the walls and the chapels.\*

**The Cow of Hathor.**—In February, 1906, Prof. Naville discovered a small chapel, about ten feet long and five feet wide, which was wholly covered with painted sculptures. The roof is vaulted, and is painted blue, and strewn with stars in yellow. In this chapel stood a beautifully formed cow, in limestone, painted reddish brown with black spots. The head, horns, and flanks bore traces of having been overlaid with gold. The cow is supposed to be standing among reeds, grass, and flowers, and these reach up to her neck; she is in the attitude with which all are familiar from the Vignette in the last section of the Ani Papyrus. On her head she wears the head-dress of Hathor,

\* For full information about the Temple of Menthu-ḥetep, and descriptions of the objects found in the course of its excavation, see Naville—Hall—Ayrton, *The XIth dynasty Temple at Deir el-bahari*, Part I., London, 1907.



The Cow of Hathor discovered by Prof. Naville at Dér al-Pahāsi  
(From a photograph by E. Brugsch Pāshā).



*i.e.*, the lunar disk and two feathers. No cow of such beautiful workmanship and such size has hitherto been discovered, and it is probably the first time that a goddess has been found undisturbed in her sanctuary. Beneath her is a figure of the king as a boy, whom she is suckling, and under her head we see the king as a grown-up man. Behind the head of the cow is the cartouche of **Āmenhetep II.**, the son of Thothmes III., whose sculptures cover the walls. The authorities in Cairo were at once informed of this important discovery, and soldiers arrived the same night to guard the "find." As soon as possible both the cow, symbol of Hathor, and her shrine were removed to Cairo, and the monument has been established in a suitable place in the Museum.

The **Subterranean Sanctuary at Dér al-Baḥārī.**—The account of the clearing out of this sanctuary and the corridor which leads to it is best given in the words of Prof. Naville, the discoverer :—

"In the open court of the temple of Menthu-ḥetep, which we reached in 1906, we stopped at the entrance of a sloping passage extending down below the pavement, and the door of which was obstructed by heaps of enormous stones and rubbish. We left the clearing of it for 1907, and we entered it at the end of March. It is a well-cut rock tunnel, which goes down quite straight for about 500 feet. On more than half of its length it is vaulted; two sandstone blocks leaning against each other at the top, and cut in the form of an arch, rest on the rock and on walls of dry stones erected on both sides. Except at the entrance, where there was a pile of stones, the passage was free. Between the two walls there was a path sufficiently wide for a man to go down. At the end of the tunnel there is a room of granite made of big blocks extremely well joined, like the chambers in the pyramids. The door was blocked by a stone. One might have expected that this chamber was a tomb, but it seems clear that it had a different purpose. The greatest part of it is occupied by a great alabaster shrine, made of large blocks of that beautiful stone. Except a cornice and a moulding, it has no sculpture or ornament of any kind. The ceiling is made of an enormous monolithic red granite slab, over which comes again alabaster. This shrine was empty except for a few well-cut black granite stones, which were part of a casing inserted between the shrine and the walls of the chamber.



In my opinion this shrine was a sanctuary ; it was the abode of the *ka*, as the Egyptians called the double, or the image of the king, which was represented by a statue now destroyed. In front of the shrine there was a heap of broken wooden figures, fragments of furniture, and a quantity of cloth in which must have been wrapped offerings, or perhaps mummified animals, also a few small pieces of bones said to be human. But there was no trace of a wooden or stone coffin, no definite evidence of a burial. That is the reason why I consider this shrine as a sanctuary. This agrees with a decree found on a large stele at the entrance of the passage, in which a successor of Menthu-ĥetep, of the following dynasty, orders that for what he calls 'the cave of Menthu-ĥetep' should be provided every day food and drink, and whenever a bull should be slaughtered in the great temple of Amon, roast meat should be brought to that cave. These offerings are those of a god, or of the king, adored as such ; they are not funerary. It must have been a place where priests had frequently to descend, since an arch was made over the passage, evidently after the chamber and shrine had been finished. There would have been no reason for arching a passage leading to a closed funereal chamber. The shrine, which is 11 feet long, 7 feet wide, and 7 feet high, is striking by its fine architecture, and the beautiful material out of which it is made. It would be extremely difficult to remove it to a museum. It would be an expensive work, also somewhat dangerous. Besides, in a large hall it would by no means produce the same effect as it does in its subterranean granite chamber. It will remain for the present in its deep hiding place. The passage will be closed by a door, so that people specially interested in Egyptian architecture may reach it ; for it is not advisable for tourists to go in, nor would they much enjoy it. As it is, it has added a new feature to the temple of the XIth dynasty, which has been so rich in unexpected architectural discoveries. The platform, the pyramid issuing out of a colonnade, the hypostyle hall, the subterranean sanctuary, form a whole of a nature quite unique among Egyptian temples. We hope to finish the excavations at Dêr al-BaĦari shortly. Then the two temples, built at more than a thousand years' interval, will be free, and the whole of the circus-like end of the valley will be visible. I feel bound to add that, except for one-third of the temple of the Queen whose popular name is Hatasoo, which was uncovered by Mariette, the clearing of the site of Dêr al-BaĦari, now one of the chief attractions at Thebes, is entirely the work of the Egypt Exploration Fund. This great work, which lasted more than ten years, and which added

monuments of priceless value to the Cairo Museum, to the British Museum, and to various other collections both in Europe and America, has been completely carried on by private subscriptions."—(*Times*, April 9th, 1907.)

VIII. **Dêr al-Madinat.** The temple built in this place owes its name to the Coptic Dêr, or Monastery, which stood near here when Thebes was the home of a flourishing Coptic community, and was dedicated to Saint Paul of Pikolol, of whom, however, nothing is known. The monastery must have contained a society of considerable size, for it is said to have possessed *two* stewards. The small Egyptian temple, which stands between the Colossi and Madînat Habû, was begun by Ptolemy IV., Philopator, and continued by Ptolemy VII., Philometor, and finished by Ptolemy IX., Euergetes II. It is built of the ordinary sandstone of the district, and though in many respects it resembles most of the funeral temples built by the Ptolemies, it is a beautiful little example of its class. It appears to have been dedicated to more than one of the goddesses of the underworld, but Hathor was regarded as its tutelary deity. The capitals of some of the columns are Hathor-headed, and over the doorway of the large chamber are the heads of the Seven Hathors, who, in their forms of cows, supplied the deceased with food in the underworld. In one of the chambers is a relief representing the Judgment Scene, which forms the Vignette of the CXXVth Chapter of the *Book of the Dead*, and has been described above. (See pp. 261–269.) The chief interest of the scene here is that it proclaims the nature of the building, and proves how anxious the Ptolemies were officially to adopt and to maintain the principal religious views of the Egyptians. The temple was much visited by travellers in ancient times, as the number of names written on the walls testifies, and by both Greeks and Copts it was regarded as very holy.

IX. The principal cemeteries at Thebes are :—(1) **Drah Abu'l-Nekkah**, which lies between the Temple of Seti I.



and the Temple of Dêr al-Baḥari ; graves were made here at the time when the princes of Thebes began to acquire



power, *i.e.*, so far back as the XIth dynasty, and many officials under the XVIIIth dynasty were buried here.

The coffins of the *Antef* kings (XIth dynasty), now in the Louvre and British Museum, were discovered here, and here was made the marvellous "find" of the jewellery of *Āāḥ-ḥetep*, wife of *Kames*, a king of the XVIIth dynasty, about B.C. 1750. A little more to the south is the **necropolis of Asasif**, where during the XIXth, XXIInd, and XXVIth dynasties many beautiful tombs were constructed. Most of the tombs are in a ruined state, and do not repay a visit. (2) **Shékh 'Abd al-Ḳurnah**, which contains a large number of important tombs, chiefly of the XVIIIth dynasty. (3) **Ḳurnet Murrai**, which contains the Tombs of the Queens, and the tombs of many of the officials of the XIXth and XXth dynasties. The tombs of **Shékh 'Abd al-Ḳurnah** are extremely interesting, for in many of them are depicted events which took place under the rule of the greatest of the kings of the XVIIIth dynasty, and they illustrate scenes in the public and private life of some of the officials who played a prominent part in the development of Theban conquest and civilization. The tombs in their leading features resemble each other, and there is at times a sameness in the subjects represented, and even in the treatment of them. The scenes depicted comprise representations of agricultural operations, of the amusements of the deceased, of festivals and banquets, of official functions in which the deceased played a prominent part—*e.g.*, in the receipt of tribute from vassal nations, and of funeral rites and ceremonies. The scenes are usually painted in *tempera* upon a thin layer of white plaster laid upon the bedding of mud, or perhaps very poor dark-coloured mortar, with which the limestone slabs that formed the walls were covered. Among such tombs may be specially mentioned:—

I. (No. 100). The **Tomb\*** of **Rekhmārā**, which is

\* No. 35, according to Wilkinson, and No. 15, according to Champollion.



situated in the hill behind the Ramesseum called Shêkh 'Abd al-Ḳûrnah ; it is one of the most interesting of all the private tombs found at Thebes. The scenes on the walls represent a procession of tribute bearers from Punt carrying apes, ivory, etc., and of people from parts of Syria and the shores of the Mediterranean bringing to him gifts consisting of the choicest products of their lands, which Rekh-mârâ receives for Thothmes III. The countries can in many cases be identified by means of the article depicted. The scenes in the inner chamber represent brickmaking, ropemaking, smiths' and ma-



View in the tomb of Nekht.

sons' work, etc., etc., superintended by Rekhmârâ, prefect of Thebes ; elsewhere are domestic scenes and a representation of Rekhmârâ sailing in a boat, lists of offerings, etc.

2. (No. 125).

**Tomb of Nekht at Shêkh 'Abd al-Ḳûrnah.** This beautiful little tomb was opened out in the year 1889, but there is little doubt that it was known to the inhabitants of

Ḳûrnah some time before. Though small, it is of considerable interest, and the freshness of the colours in the scenes is unusual ; it is, moreover, a fine example of the



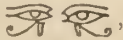

tomb of a Theban gentleman of the Middle Empire. As the paintings and inscriptions are typical of their class, they are here described at some length. The tomb of Nekht consists of two chambers, but the larger one only is ornamented; the ceiling is painted with a wave pattern, and the cornice is formed of the *khakeru* pattern



On the left end wall a granite stele is painted, and upon it are the following inscriptions:—

1. Grant royal oblation. Osiris Unnefer, god great, lord of Abydos, may he grant a coming in [and] a going out from the Other World, not being repulsed the soul [at the gates of the underworld], to the double of the temple-servant [Nekht] triumphant! 2. Grant royal oblation. [Harmachis], may he grant a view of his splendours every day, and a coming forth upon earth to see the Disk according to [his] wont when living upon earth, to the double of the temple-servant . . . [Nekht, triumphant]! 3. Grant royal oblation. Amen, president of the holy things of the god great, chief of Thebes, . . . [may he grant] things day every to the double of [the temple-servant Nekht, triumphant]! 4. Grant royal oblation. Anubis, chief of the divine hall, may he grant glory in heaven before Rā, power upon earth before Seb, triumph in the underworld before Unnefer, to the double of the temple-servant Nekht.

On the upper part of the stele the deceased Nekht and his sister and wife Tauī, a lady of the College of Amen, are represented sitting before a table of offerings; the inscription reads, “a coming forth always to the table of the lords of eternity every day, to the *ka* of the temple-servant, Nekht, triumphant, and to his sister, the lady of the house, triumphant!” Beneath this scene are two *utchts* facing



each other , and the signs . The four perpendicular lines of inscription state that the deceased is





grain. Above the head of Nekht, who sits in a *seh* chamber, is the inscription :—

Sitting in the *seh* seeth his fields the temple-servant of [Āmen, Nekht], triumphant before the great god.

On the left of the agricultural scenes stands Nekht pouring out a libation over an altar loaded with all manner of funereal offerings ; behind him is his wife Tauī holding a *menât* , emblem of joy and pleasure, in her right hand, and a sistrum  in her left. Beneath the altar two priests are sacrificing a bull. The inscription above the whole scene reads :—

Offering of things all beautiful, pure, bread, beer, oxen, ducks, heifers, calves, to be made upon the altars of . . . . Harmachis to Osiris, god great, and Hathor president of the mountain of the dead, to Anubis upon his mountain by the temple-servant . . . . Nekht. His sister, his darling, of the seat of his heart, the singing priestess of [Āmen, Tauī, triumphant !]

On the wall to the right of the doorway leading into the smaller chamber are painted the following scenes :—Upper register. Nekht in a boat, accompanied by his wife and children, spearing fish and bringing down birds with the boomerang in a papyrus swamp. Above is the inscription :—

Passeth through wild-fowl marshes, traverseth wild-fowl marshes with gladness, speareth fish Nekht, triumphant !

On the bank stand two of Nekht's servants holding sandals, staff, boomerang, *etc.*, and beneath is another servant carrying to Nekht the birds which Nekht himself has brought down. The inscriptions above read :—

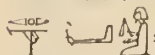
1. Rejoiceth, seeth happiness [in] making the chase, [and] in the work of the goddess Sekhet, the friend of the lady of the chase, the temple-servant, the scribe Nekht, triumphant. 2. His sister the singing priestess of [Āmen],

the lady of the house, 'Tau, saith, "Rejoice thou in the work of Sekhet,\* [and] the birds [which] he sets apart for his selection." Rejoiceth, seeth happiness in the produce of the fields of the land of the north, the temple-[servant, the scribe Nekht, triumphant!]

Lower register. Nekht and his wife sitting in a summer-house "to make himself glad and to experience the happiness of the land of the north" (*i.e.*, Lower Egypt); before them funereal offerings are heaped up. In the upper division of this register are seen Nekht's servants gathering grapes, the treading of the grapes in the wine-press, the drawing of the new wine, the jars for holding it, and two servants making offerings to Nekht of birds, flowers, etc. In the lower division we see Nekht instructing his servants in the art of snaring birds in nets, the plucking and cleaning of the birds newly caught, and two servants offering to Nekht fish, birds, fruit, etc. In the other scenes we have Nekht, accompanied by his wife 'Tau, making an offering of *ānta* unguent and incense to the gods of the tomb, and a representation of his funereal feast.


Other sepulchres worthy of a visit are:—

IX. (1) (No. 87). The tomb of **Āmsu** (or **Menu**)-nekht,




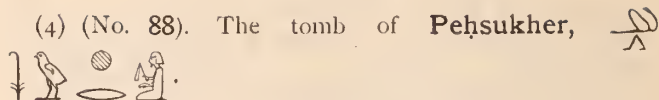

, an overseer of granaries.

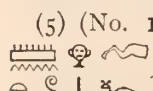
(2) (No. 96). The tomb of **Sen-nefer**, an official of Āmen-ḥetep II., and an important member of the brotherhood of Āmen.

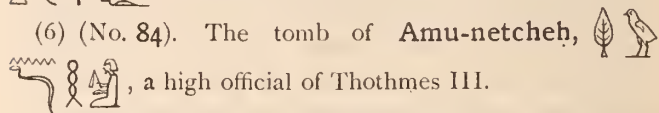
(3) (No. 86). **Men-kheper-Rā-senb**, ,


high priest of Āmen under Thothmes III.

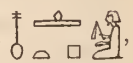
\* Sekhet was the goddess of the country, and was the wife of the god Khnum. She is represented with the sign for field , upon her head, she wears a girdle of lotus plants round her waist, and upon her hands she bears a plantation filled with all manner of wild fowl.

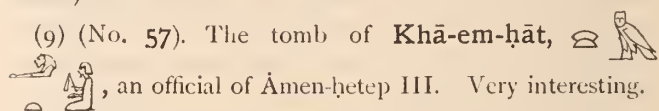
(4) (No. 88). The tomb of **Peḥsukher**,  

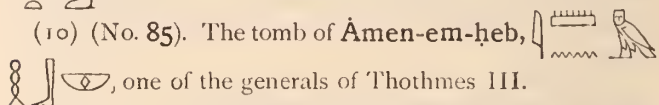
(5) (No. 19). The tomb of **Mentu-ḥer-khepesh-f**,  a prince and chancellor.

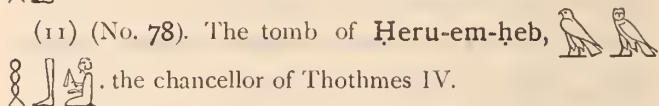
(6) (No. 84). The tomb of **Amu-netcheḥ**,  a high official of Thothmes III.

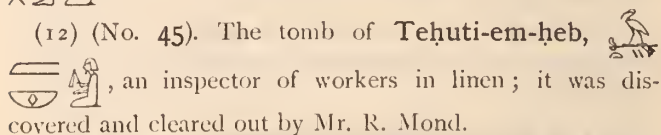
(7) The tomb of **Māi**, 


(8) (No. 50). The tomb of **Nefer-ḥetep**,  a divine father of Amen under Ḥeru-em-ḥeb (Harper's Tomb).


(9) (No. 57). The tomb of **Khā-em-ḥāt**,  an official of Amen-ḥetep III. Very interesting.

(10) (No. 85). The tomb of **Āmen-em-ḥeb**,  one of the generals of Thothmes III.

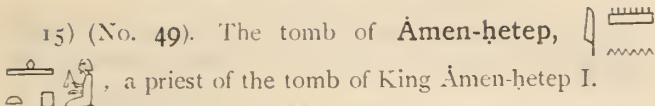
(11) (No. 78). The tomb of **Ḥeru-em-ḥeb**,  the chancellor of Thothmes IV.


(12) (No. 45). The tomb of **Teḥuti-em-ḥeb**,  an inspector of workers in linen; it was discovered and cleared out by Mr. R. Mond.

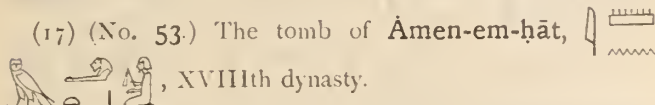
(13) (No. 46). The tomb of **Rāmes**,  XVIIIth dynasty.

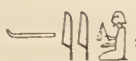
(14) (No. 47). The tomb of **Userḥāt**,  a temple official in the reign of Amen-ḥetep III. It originally contained a good portrait of Queen Thi.




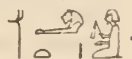
15) (No. 49). The tomb of **Āmen-ḥetep**,  a priest of the tomb of King Āmen-ḥetep I.

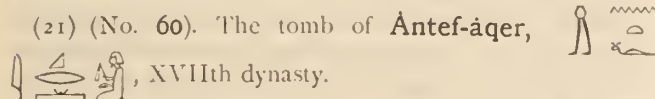
(16) (No. 51). The tomb of **Userḥāt**, , XIXth dynasty.

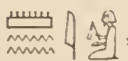
(17) (No. 53.) The tomb of **Āmen-em-ḥāt**, , XVIIIth dynasty.


(18) (No. 54). The tomb of **Ḥui**, , XIXth dynasty.

(19) (No. 55). The tomb of **Rāmes**, , commonly known as **Stuart's tomb**. The reliefs in this tomb are of considerable interest. Late XVIIIth dynasty.

(20) (No. 56). The tomb of **Userḥāt**, , A few fine paintings.

(21) (No. 60). The tomb of **Āntef-āqer**, , XVIIth dynasty.

(22) (No. 69). The tomb of **Mennā**, , contains some remarkably fine paintings. XVIIIth dynasty.

(23) (No. 71). The tomb of **Senmut**, , a high official of Queen Ḥātshepset.

(24). The **Gold Tomb**. This tomb, so called because of the "find" of jewellery made in it by Mr. Theodore M. Davis, is at the north side of the mound of rock which contains the tomb of Rameses VI. At a depth of 33 feet from the surface a doorway opens into a large room 25 feet long, which contained, when first found, a layer of mud, 3 feet 6 inches deep; when this was removed, layer by layer, a quantity of valuable jewellery was found near the

west wall. Among these may be mentioned: 1. **Gold crown** with ornaments in the form of flowers, whereon are

cut the cartouches of **Seti II.**



), and the name of Queen **Tausert**

in a cartouche



2. Pair of gold


ear-pendants on which are cut the cartouches of Seti II.


3. Parts of a gold necklace, *utchts*, shells, flies, amulets, etc., in gold. 4. Pair of gold bracelets, gold rings, etc.\*

Mr. Davis's discovery shows that Queen Ta-usert married first Sa-Ptah, the successor of Amen-meses, and that on his death she married her husband's successor, Seti II., and transferred her rights to her new husband.

During the winters of 1902-1906 Mr. Robert Mond cleared out and repaired, at his own expense, a number of the tombs of officials who flourished under the XVIIIth and XIXth dynasties; among these may specially be mentioned the tombs of Qen-Āmen, Sen-nefer, Menna, Rā-men-kheper-senb, Khā-em-ḥāt, Userḥāt, a priest, Teḥuti-em-ḥeb, a baker, and the mummy pits of User and Āmen-mes. He also began to excavate some tombs of the XIth dynasty, which lie between Dêr al-Madīna and Dêr al-Baḥārī. His work at Thebes may be thus summarized. He began to work at the end of December, 1902, and, first of all, cleared out the tomb of Men-kheper-Rā-senb, wherein he found 185 funeral cones. Next in order he cleared out and repaired the tombs of Khā-em-ḥāt and Userḥāt; the former was discovered by Lloyd in 1842. Userḥāt was a priest of the KA, or "double," of Thothmes I. Mr. Mond excavated the tomb of Āmen-em-ḥāt, and examined a large brick

\* A full description of the jewellery is given by Davis and Maspero in *The Tomb of Siptah*, London, 1908.

wall which had formed part of the court of the tomb of Meri-Ptah, and cleared the mummy pit of User, a high official. At Kûrna he examined two mummy pits, and the tombs of Api, Amen-em-âpt, Uah , and Amen-mes.

At Dêr al-BaĦarî, in the "second circus," he also carried on work, and he discovered a number of small but interesting objects. Between Kûrna and Dêr al-Madîna he found in a pit the coffin of Puâm , of the XVIIIth dynasty. He cleared out the tomb of Teḥuti-em-ḥeb, which lies near that of Khâ-em-ḥât, and excavated the tombs of Qen-Âmen and Sen-neferâ. The excavations and restorations which Mr. Mond has carried out are of a most useful character, and he deserves the thanks of all lovers of the civilization of Egypt for the pains and money which he has spent on his work.

In the winter of 1907-08 Lord Carnarvon carried out a series of excavations in Draḥ abu'l-Neḳḳa and in the valley of Dêr al-BaĦarî. In the former place he found, near the mosque, the interesting tomb of Tetâkhi, which probably belongs to the transition period between the XVIIth and XVIIIth dynasties. In the latter place he discovered an important inscribed stele of the reign of **Kames**, the text of which throws new light upon the expulsion of the Hyksos. In 1908-09, with the assistance of Mr. Howard Carter, he cleared out the tomb of Tetâkhi, and Mr. Carter discovered on the south side of the slope, near Dêr al-BaĦarî, a tomb containing the coffins of eight adults and of one child. All the coffins were in good condition, and belong to the period of the XXVIth dynasty. To the north-east of Dêr al-BaĦarî the base of a massive wall of dressed stone, 9 feet thick and 7 feet high, was also discovered, and a portion about 150 feet in length was cleared. Work will be continued on this site in 1909-10.

At **Ḳûrnah** Professor Petrie discovered a stele of a high official of King **Uaḥ-ānkh Āntef**, and other stelæ, which are inscribed with texts, recording the part which the officials, for whom they were made, took in establishing the rule of this king. At a place to the north of the Tombs of the Kings he discovered a tomb of the XVIIIth dynasty containing a considerable number of interesting objects, among others a horn, two stools, a chair, a blue marble bowl with four figures of monkeys, etc.

In the cemetery at **Ḳurnet Murrai** are large numbers of tombs, also of the XVIIIth dynasty, but few of them are sufficiently important to need careful examination. The most interesting, that of **Ḥui**, a viceroy of Nubia under the XVIIIth dynasty, has been provided with a door by the Administration of Antiquities, and many will be glad that the uncommon scenes depicted on the walls will be preserved. Those who have the time and are prepared to face a large number of bats, should visit the tomb of **Petā-Āmen-em-āpt**, a nobleman and priest who flourished under the XXVIth dynasty. During his own lifetime this priest prepared for himself a tomb containing 22 rooms, and a large number of corridors, all hewn out of the living rock, and he decorated the walls of these with texts and scenes referring to the making of funeral offerings, according to the use employed in the Pyramid Period; the ritual of Funeral Sacrifice, with scenes; the "Book of the Gates of the Underworld"; and a number of hymns and religious scenes copied from documents of a much older period. A great many of these have, unfortunately, been destroyed, but large numbers of passages may be restored by the help of the texts on the walls of the corridors and chambers in the pyramids at **Ṣaḳḳārah**. In the **Valley of the Tombs of the Queens** the most important sepulchre is that of **Queen Thi**; the colouring of the scenes is very good, and the paintings are comparatively well preserved.

In 1903-1904 Messrs. Schiaparelli and Bellerini opened the tomb of **Queen Āst**, and the tomb of a person without name, and they discovered the tombs of **Queen Nefert-āri-meri-Mut**, of **Āmen-her-khepesh-f**, of **P-Rā-her-unami-f**, and of **Āāhmeset**, the daughter of Seqenen-Rā.

Mr. Seton Karr has shown that the tombs at Thebes, and elsewhere in Egypt, were dug out by means of **tools made of chert**, and that metal tools were used for the final shaping and smoothing of the chambers. He has found numbers of chert chisels and other tools near the tombs and among the stone fragments which were cast out from them in ancient days, and there is reason to believe that tools of this material were in use for hewing stone so far back as the Neolithic Period. The **light** used by the workmen in the course of their work was, no doubt, that of ordinary lamps, which were probably suspended from stands. In 1905 a lamp, with stand complete, was found in a tomb a few miles to the south of Thebes.

X. The **Tombs of the Kings**, called in Arabic Bibān al-Mulūk, are hewn out of the living rock in a valley, which is reached by passing the temple at Kūrnah; it is situated about three or four miles from the river. This valley contains the tombs of kings of the XVIIth, XIXth, and XXth dynasties, and is generally known as the Eastern Valley; a smaller valley, the Western, contains the tombs of some of the kings of the XVIIth dynasty. These tombs consist of inclined planes with a number of chambers or halls receding into the mountain, sometimes to a distance of 300 feet. Strabo gives the number of these royal tombs as 40, 17 of which were open in the time of Ptolemy Lagus. In 1835, 21 were known, but the labours of Mariette, Professor Maspero, M. Victor Loret, and Mr. Theodore M. Davis have brought many others to light.

The Tombs of the Kings form a very important and interesting class of monuments, the like of which exists

nowhere else in Egypt. They were all made between B.C. 1700 and B.C. 1050, that is to say, they were hewn and built during the most flourishing period of Egyptian history, and at a time when tribute flowed into the country from Syria, Palestine, Libya, Nubia, and a part of the Northern Sûdân. When we consider the group as a whole it is easy to see that all are built practically on one and the same plan; the modifications which occur in the details of each are due partly to structural difficulties and partly to the difference in the lengths of time which were devoted to the making of them. If the king began to build his tomb early in life, and had a long and successful reign, his tomb would be large and contain many chambers, and be elaborately decorated with scenes and texts from the religious works which were most esteemed at the time; if his reign were short and supplies were not forthcoming to provide the food of the workmen and others employed on the work, the corridors had to be shortened, and the number of rooms diminished. It may well be assumed that these tombs were built by forced labour.

One of the commonest religious views of the Egyptians was that the **Tuat**, or Underworld, was a long, narrow valley which ran parallel with Egypt, and was neither above nor below the level of this earth. It had a river flowing through the whole length of it. This valley began on the west bank of the Nile, ran due north, bent round towards the east when the Delta was approached, and terminated at the place where the sun rose. It was divided into 10 sections, and at each end was a sort of vestibule or chamber. The ante-chamber at its beginning was called **Āmentet**, and was a place of gloom; as the passenger through this valley went onwards each of the first five sections grew darker and darker, until at the end of the fifth section the darkness was absolute. As the passenger moved on through the last five sections the darkness grew less and less dense,



until at the end of the tenth section he entered the chamber, the gloom of which resembled that of the chamber at the beginning of the valley. The whole night, which was supposed to consist of 12 hours, was occupied in passing through the *Ṭuat*, and the two chambers and the 10 main divisions of it were traversed each in one hour. The *Ṭuat* was a difficult place to pass through, for portions of it were filled with hideous monsters and horrible reptiles, and a lake of boiling and stinking water. Religious tradition declared that the Sun-god *Rā* had made his way in it seated in his boat, but that he was only enabled to do so by employing his words of magical power, and by the exercise of the functions of deity. The priests declared that they possessed the knowledge of such words of power, and people believed that if they learned them, and learned to recognize the various divisions of the *Ṭuat* and the beings in them by means of the pictures which the priests provided, they could make the journey through the *Ṭuat* in safety, and would rise in the next world with the sun.

The priests of *Āmen*, who promulgated this view, which was based upon an older system of indigenous belief, presided over the building of the royal tombs in the XVIIIth dynasty, and made each tomb to resemble the long, narrow valley of the *Ṭuat* by providing it with long corridors. When the body was deposited in the tomb the priests repeated the words of power which *Rā* was believed to have uttered, and performed ceremonies in imitation of those of the acts of the god; in fact, made very full use of sympathetic magic, and the worshippers of *Āmen* believed that their kings would surely and certainly pass safely through the dark valley, and would overcome all their foes, and would rise together with the sun to a new life in the next world. Now, the Sun-god traversed this valley each night in his boat, and, of course, rose each day; the aim, then, of every one of his worshippers was to secure a passage in his

boat, for if only this could be obtained resurrection was certain. The doctrine of the sun-worshippers and the priests of Amen taught that the souls of all who died during the day made their way to Amentet, where, provided they were equipped with the knowledge of the necessary "divine words," they entered the boat of the Sun-god. When they arrived at the kingdom of Osiris at midnight they were judged, and the blessed were rewarded, and the wicked were annihilated; this done the boat of the Sun-god passed on towards the East, where, having destroyed all the nature powers of night and darkness, *i.e.*, cloud, mist, rain, etc., he rose on this world in glorious strength, and the souls who had chosen to stay with him rejoiced in renewed light and were happy.

All the inscriptions on these tombs were written to effect this object, and they may be thus grouped:—(1) **The Book of the Praisings, or Litanies, of Rā**, which contains 75 short paragraphs; each paragraph supplies one of Rā's names, and a certain attribute. (2) **The Book of the Gates**, *i.e.*, the 12 Gates or Pylons of the 12 divisions of the Tuat. This book gave the names of the Gates and of their guardians, and described the various beings that were to be found in each section, and the texts repeated the addresses which they made to Rā, and the answers which Rā made to them. One portion of this book is exceedingly old, and the sympathetic magic described in it must date from pre-dynastic times. (3) **The Book of that which is in the Underworld**, which treats of the 12 divisions of the Underworld, and contains texts, the knowledge of which was of vital importance to the deceased. It describes at some length the kingdom of the god Seker, and the monster serpents which guard it, and reveals the belief in the existence of a place of doom where the darkness was impenetrable and the depth unfathomable. This work appears to represent the dogmas of the most ancient

inhabitants of Egypt with the modifications which were approved of by the priests of Amen, and it seems that they tried to eliminate the belief in Osiris, so far as was possible, from their writings, and to make their god Amen-Rā all sufficient. They did not, however, succeed in doing so, and the best proof of this fact is supplied by the sarcophagus of Seti I., now in the Soane Museum in London. Seti I. allowed the "Book of that which is in the Underworld" to be inscribed in full on the walls of the chambers of his tomb, but he had the full text of the "Book of the Gates," with all the vignettes, chiselled on his sarcophagus, including the magical part of it, and to make quite certain of his future welfare he caused some important chapters to be added from the old *Book of the Dead*. Similarly Thothmes III. allowed the walls of his tomb to be covered with the "Book of that which is in the Underworld," but on one of the swathings of his mummy we find a copy of the CLIVth Chapter of the *Book of the Dead*.

The group of sepulchres called the Tombs of the Kings may be now briefly enumerated ; the order is chronological :—

I (No. 38). **Tomb of Thothmes I.**—This tomb, the oldest of the Bibān al-Mulūk, is a small one ; it was discovered by M. Victor Loret in 1899. It contains the royal sarcophagus.

II (No. 20). **Tomb of Hātshepset.**—This tomb was excavated by Mr. Theodore N. Davis in 1903 and 1904. It has already been described in connection with her temple.

III (No. 34). **Tomb of Thothmes III.**—This tomb was discovered by M. Victor Loret in 1899, and lies about 325 feet from the tomb of Rameses III. The walls of the various chambers are ornamented with figures of the gods and inscriptions, among others being a long list of gods, and a complete copy of the "Book of that which is in the Underworld." The sarcophagus was, of course, found to

be empty, for the king's mummy was taken from Dêr al-Baḥarî, where it had been hidden by the Egyptians during a time of panic, to the Gizah Museum about 18 years ago. On a column in the second chamber we see depicted Thothmes followed by his mother Âset, his wife Mert-Râ, his wives Ââḥ-sat and Nebt-kheru, and his daughter Nefert-âru. It is to be hoped that steps will at once be taken to publish the texts and inscriptions in this tomb. The mummy of Thothmes III. was found at Dêr al-Baḥarî by Professor Maspero.

IV. (No. 35). **Tomb of Amen-ḥetep II.**—This tomb was found by M. Victor Loret in 1899, and in it is the mummy of the king lying in its sandstone sarcophagus. Thanks to the exertions of Sir William Garstin, the royal mummy and the mummies of the private persons that were found in the tomb and were at first removed, have been replaced, and the visitor is now able to look upon an impressive scene of death. The tomb is lit by electric light. The tomb of Amenophis, the son and successor of Thothmes III., in many respects resembles that of his father; the walls are covered with figures of the gods, with the text of the "Book of that which is in the Underworld," and scenes similar to those in the older tomb. Among the numerous objects found in the tomb may be mentioned:—Three mummies, each with a large hole in the skull, and a gash in the breast; fragments of a pink leather cuirass worn by the king; a series of statues of Sekhet, Anubis, Osiris, Horus, Ptah, etc.; a set of alabaster Canopic vases, a collection of amulets of all kinds; a large series of alabaster vessels; and a number of mummies of kings and royal personages, among whom are Thothmes IV., Amenophis III., Menephthah, Rameses IV., Rameses V., and Rameses VI. Thus in the tomb of Amenophis II. we have another hiding-place of royal mummies similar to that of Dêr al-Baḥarî.

V. (No. 43). **Tomb of Thothmes IV.**—This tomb was excavated in 1902 and 1903 by Mr. Theodore N. Davis, who has most generously published a detailed description both of it and its contents (*The Tomb of Thothmes IV.*, London, 1904). The tomb lies on the eastern side of the valley, and the descent to it is made by a flight of steps; it consists of a well, a hall, a flight of steps, a sloping corridor, a second flight of steps, a vestibule, a short passage, and the chamber which contains the sarcophagus. The sarcophagus was found to be empty. In the paintings on the walls of the well and vestibule the king is depicted standing before Osiris, Anubis, Hathor, and Khenti-Âmenti. A hieratic inscription states that the tomb was repaired or restored in the reign of Heru-em-heb, the last king of the XVIIIth dynasty. The inscribed sarcophagus is rounded at the top and measures 10 feet by 6 feet 6 inches by 5 feet 4 inches. The mummy is that of a man, "young, clean-shaven, and effeminate," 5 feet 6 inches high; the head has a cephalic index of 77·7, which places it in the mesaticephalic group. Circumcision had been performed. According to Mr. G. Elliot Smith, Thothmes IV. was about 25 years of age when he died.

In the sarcophagus chamber the **body of a chariot** was found. This magnificent object is now in the Museum at Cairo, and is one of the most interesting objects of the period which has ever been found. No one who is interested in Egyptian antiquities should fail to see it. On the right side of the chariot (exterior) the king, accompanied by the god of war, Menthu, is seen in his chariot charging the foe and shooting arrows among the hostile charioteers; on the left side (exterior) the king is seen in his chariot riding down his foes and slaying numbers of them. On the inside of the chariot Thothmes is depicted in the form of a human-headed lion, the paws of which rest upon the prostrate forms of enemies. The nations conquered come from Nehiren,

Sanker, Tunep, Shasu, Keşesh, Thikhisa, and other regions. (For further particulars about the chariot, see Professor Maspero's account in Mr. Davis's *Tomb of Thothmes IV.*)

In a corner of a small chamber by the side of the sarcophagus chamber, "resting in an erect position against the wall, was a denuded mummy of a boy, whose stomach and cage had been ripped open by the ancient plunderers with a very sharp knife" (Mr. Howard Carter, in *Tomb of Thothmes IV.*, p. 10).

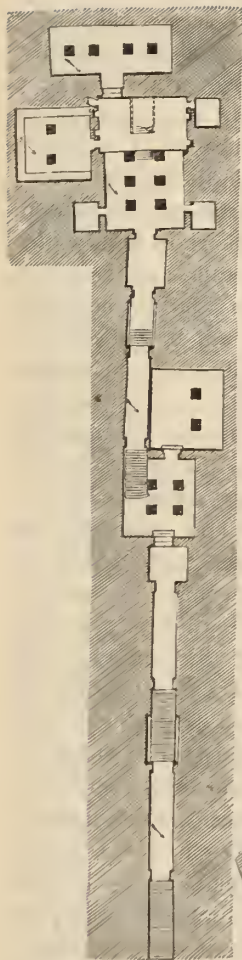
VI. (No. 22). **Tomb of Amen-hetep III.**—This tomb is in the Western Valley, and it seems not to have been finished. Its total length is about 370 feet, and, like many of the best tombs, it contains a deep, rectangular shaft, commonly called a well, which was intended either to bar the way of the thief, or to mislead him. The scenes on the walls represent the king standing before gods of the Underworld, and are unimportant, but the astronomical scenes painted on the ceilings are of considerable interest. The sarcophagus is broken, and the mummy was hidden in a chamber in the tomb of Amen-hetep II., where it was found by M. Loret in 1899.

VII. (No. 23). **Tomb of Ai.**—This tomb is in the Western Valley, and is called **Tomb of the Apes**, because of the picture of 12 apes, which probably forms part of the vignette of the First Hour of the Night.

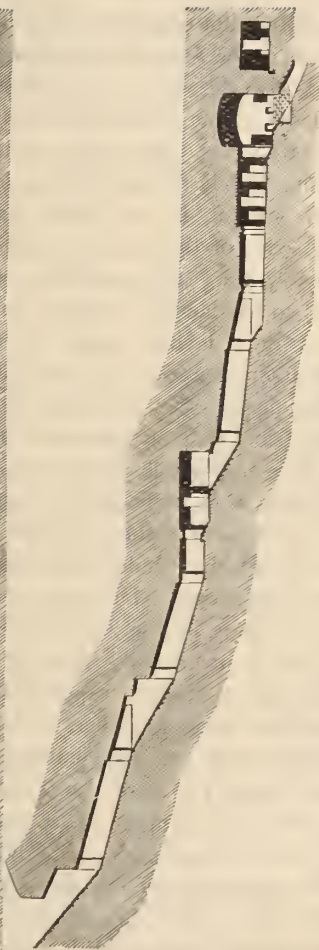
VIII. (No. 16). **Tomb of Rameses I.**—This tomb was discovered by Belzoni and excavated by M. Loret; the royal sarcophagus, made of granite, is in its chamber. The mummy was found at Dêr al-Baḥarî by Professor Maspero, and is now in the museum at Cairo.

IX. (No. 17). **Tomb of Seti I.**, called also "Belzoni's Tomb," because it was discovered by him in 1817. This is the most important and interesting of all the royal tombs, and should be carefully examined, because it may be regarded as the best known type of the tombs which were





I.



II.

I. Ground plan of the Tomb of Seti I, B.C. 1350.

II. Section of the Tomb of Seti I.

(From Lepsius, *Denkmäler*, Abth. I., Bl. 96.)

planned by the priests of Amen. The walls are ornamented with texts and mythological and religious scenes which refer to the passage of the Sun, and of the king also, through the Underworld. On the walls of the sloping corridor is a copy of the "Book of the Praisings of Rā," and on those of the chambers are the texts and vignettes of 11 of the 12 sections of the "Book of that which is in the Underworld"; the twelfth section is, for some extraordinary reason, omitted. A copy of the first half of the short form of this work is also written on some of the walls, and the scribe was stopped so suddenly in his work that he did not finish the section which he had begun. It will be noticed that some of the figures of gods, etc., are only traced in outline, a fact which suggests that the tomb was not finished when the king died, and that afterwards no attempt was made to finish it. It is impossible to describe the scenes on the walls in detail; it is sufficient to draw attention to the excellence and beauty of the paintings and sculptures, and to point out that the whole series refers to the life of the king in the Underworld. The tomb is entered by means of two flights of steps, at the bottom of which is a passage terminating in a deep well. Beyond this are two halls having four and two pillars respectively, and to the left are the passages and small chambers which lead to the large six-pillared hall and vaulted chamber in which stood the sarcophagus of Seti I. Here also is an inclined plane which descends into the mountain for a considerable distance; from the level of the ground to the bottom of this incline the depth is about 150 feet; the length of the tomb is nearly 500 feet. The designs on the walls were first sketched in outline in red, and the alterations by the master designer or artist were made in black. The mummy of Seti I., found at Dêr al-Baḥarî, is preserved in the Museum at Cairo. The beautiful alabaster sarcophagus of Seti I., inscribed with the texts and scenes of the "Book of the

Gates," was taken to London by Belzoni and sold by him to Sir John Soane for £2,000; this magnificent object is now in the Soane Museum in Lincoln's Inn Fields, London. The wooden statue of the king from his tomb is in the British Museum.

X. (No. 7). **Tomb of Rameses II.**—This tomb has become choked with sand and limestone fragments, in such a way that it appears to have been filled up on purpose; it was probably faulty in construction. The mummy of the king was found at Dêr al-Baḥarî in a coffin, which may possibly be the work of the XXII<sup>nd</sup> dynasty, and is now in the Egyptian Museum at Cairo.

XI. (No. 10). **Tomb of Āmen-meses.**—A man who usurped the royal power for a short time; the tomb is in a ruined condition.

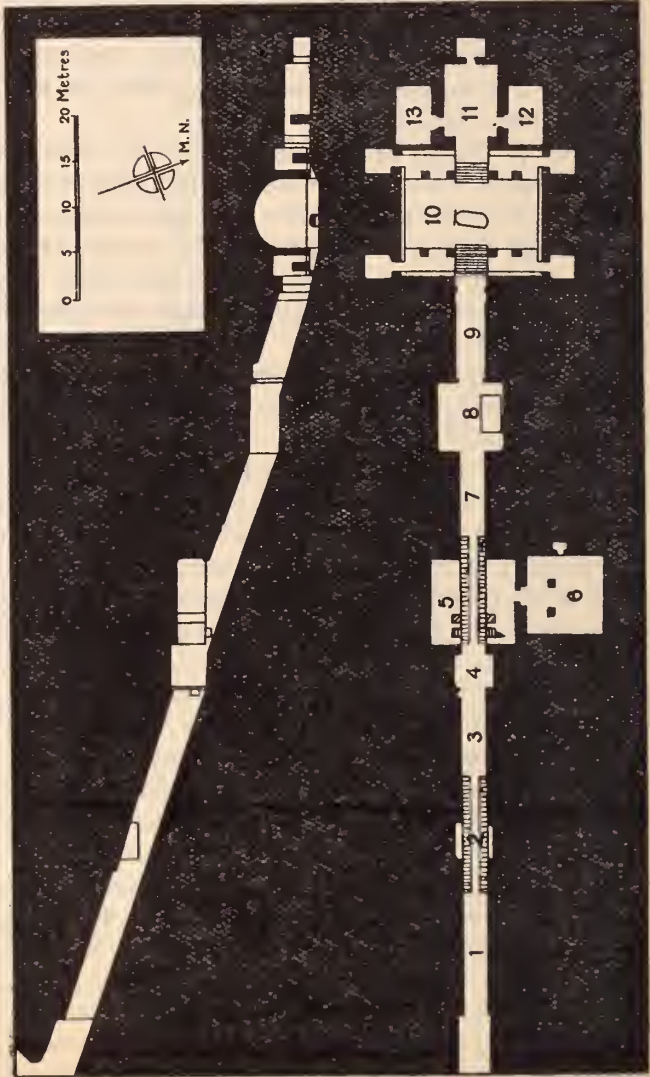
XII. (No. 8). **Tomb of Mer-en-Ptah (Menepthah).**—This tomb is decorated with texts from the "Book of the Praisings of Rā," and from the "Book of the Gates"; the sarcophagus is in its chamber. The mummy of the king was found by M. Loret in the tomb of Āmen-ḥetep II. in 1899, and is now in the Egyptian Museum at Cairo. This tomb was completely excavated in 1903-04 by Mr. Howard Carter, to whose description of it, published in *Annales du Service*, tom. VI, fasc. 2, p. 116, I owe the plan here given.

XIII. (No. 15). **Tomb of Seti II.**—This tomb appears not to have been finished. It was completely cleared out by Mr. Howard Carter in 1903-04 at the expense of Mrs. Goff.

XIV. (No. 14). **Tomb of Set-nekht**, father of Rameses III.; the tomb was originally made for the queen **Ta-usert**, whose inscriptions and figures were obliterated by Set-nekht.

XV. (No. 3). This tomb was made for Rameses III.; it is now choked with sand.

XVI. (No. 11). **Tomb of Rameses III.**—This tomb is commonly called "Bruce's Tomb," because it was dis-





Plan of the Tomb of Menepthah I.

covered by this traveller, and the "Tomb of the Harper," on account of the scenes in which men are represented playing harps. The walls are inscribed with texts from the "Book of the Praisings of Rā," and the "Book of that which is in the Underworld," and the "Book of Gates," and several vignettes from the last two works are painted upon them. The architect did not leave sufficient space between this and a neighbouring tomb, and hence, after excavating passages and chambers to a distance of more than 100 feet, he was obliged to turn to the right to avoid breaking into it. The flight of steps leading into the tomb is not as steep as that in No. 17, the paintings and sculptures are not so fine, and the general plan of ornamentation differs. The scenes on the walls of the first passage resemble those in the first passage of No. 17, but in the other passages and chambers warlike, domestic, and agricultural scenes and objects are depicted. The body of the red granite sarcophagus of Rameses III. is in Paris, the cover is in the Fitzwilliam Museum, Cambridge, and the mummy of this king is in the Egyptian Museum at Cairo. The length of the tomb is about 400 feet.

XVII. (No. 2). **Tomb of Rameses IV.**—This tomb is probably the finest example of the royal tombs of the XXth dynasty, which are built on a comparatively small scale. The text and scenes which ornament the walls of the chambers and corridors are from the three works quoted above, but several of the vignettes that appear in this tomb are not found elsewhere. It is interesting to note that in the first room copies of Chapters CXXIII., CXXIV., and CXXVII. of the *Book of the Dead* are given. The granite sarcophagus of the king, of colossal proportions (12 feet by 9 feet by 7 feet), is in its proper chamber. A peculiar interest attaches to this tomb, for it is the only Egyptian tomb of which an ancient plan has been found; this plan is traced on a papyrus, now unfortunately in a mutilated

condition which is preserved at Turin, and was published by Lepsius and Chabas. These scholars succeeded in deciphering the descriptions of the chambers of the tomb given in the document, and the former, having made careful measurements of the dimensions of the various sections of the rooms, decided that the work had been substantially carried out in accordance with the plan.

XVIII. (No. 9). **Tomb of Rameses VI.**—This tomb was well known to Greek and Roman visitors to Thebes, several of whom, with very questionable taste, left behind them records of their visits in the form of inscriptions on its walls. From some of these “graffiti” it is clear that their writers regarded this tomb as that of Memnon, who has usually been identified with Amen-hotep III.; this mistake was caused by the fact that the prenomens of Amen-hotep III. and the first part of that of Rameses VI., “Neb-Maät Rā,”

☉  , are identical. Some of the graffiti belong to a period so late as the fourth century of our era. The paintings of an astronomical character in the sarcophagus chamber are the only points of special interest in this tomb.

XIX. (No. 6). **Tomb of Rameses IX.**—This tomb is remarkable for the variety of sculptures and paintings of a nature entirely different from those found in the other royal tombs; they appear to refer to the idea of resurrection after death and of immortality, which is here symbolized by the principle of generation.

XX. (No. 1). **Tomb of Rameses X.**

XXI. (No. 18). **Tomb of Rameses XI.** (Now used as an engine room.)

XXII. (No. 4). **Tomb of Rameses XII.** This tomb was not finished.

XXIII. The **tomb of Sa-Ptah.** This tomb was discovered by Mr. Theodore M. Davis during the excavations which he carried out in 1905-07 at the southern extremity



of the Valley of the Tombs of the Kings. In a bay close by are situated the tombs of Seti II., Queen 'Ta-usert, Bai, and Sa-Ptah. The plan of the tomb is that of most tombs of the latter part of the XIXth and of the XXth dynasties. The large hall of the tomb is approached through three corridors and a small square chamber, and the roof was supported by four columns; in the centre of it is a cutting which leads down into a corridor. Beyond the hall are two corridors and a small room. The walls and roof are decorated in bright colours, and in the first corridor is the text of the famous Litany of Rā, with its seventy-five sections complete. The mythological scenes are similar to those which are found in the royal tombs of the XIXth and XXth dynasties.

XLVII. **Discovery of the tomb of Iuáa and Thuáu**, the father and mother of Thi, wife of Amen-hetep III, about B.C. 1450. This important tomb was discovered by Mr. **Theodore M. Davis** on February 12th, 1905. Early in that year this gentleman began to excavate a site which had been chosen for him by Prof. Maspero, Director-General of the Department of Antiquities of Egypt, mid-way between the tombs of Rameses IV. and Rameses XII., on the west bank of the Nile. In the course of the work a flight of steps leading down into the ground was discovered, and at its foot the way was blocked by a doorway filled with large stones. When some of these had been removed, a boy was sent through the opening, and he returned with a staff of office in one hand, and a yoke of a chariot plated with gold in the other. Mr. Davis then passed through the opening, and found himself at the head of a second flight of steps, twenty in number, on which were lying some objects which had been stolen from the tomb some thirty-four centuries ago. The thieves had been disturbed in their work, and probably dropped these as they fled. On the following day the tomb was formally opened



Coffin of Thuân, a mother-in-law of  
Amen-hetep III.

in the presence of the Duke of Connaught, and those who were allowed to enter it saw the most curious and gorgeous funeral furniture which has ever been seen in an Egyptian tomb. Mummy-cases plated with gold, exquisitely formed alabaster vases, painted boxes and chairs, a chariot, etc., lay piled one above the other in barbaric profusion. The sepulchral chamber is about 30 feet long, 15 feet wide, and 8 feet high. To the left of the entrance were two large wooden sarcophagi, painted blue and gold, each containing two coffins, two for the man and two for the woman, who were the occupants of the tomb. Each outer case was plated with gold outside and lined with silver, and each inner case was

plated with gold outside and lined with gold leaf. Near the wall to the right were two mats made of palm leaves, which are commonly called "Osiris beds." On the mats layers of damp earth were laid, and in the earth wheat was planted in such a fashion as to outline figures of Osiris. When the grain grew up the form of the god appeared in living green. Primarily the placing of an Osiris mat in the tomb was merely an act of sympathetic magic, but there is reason to believe that in the XVIIIth dynasty spiritual beliefs of a high character were connected with the custom. At the western end of the tomb were several large sealed jars full of wine and oil, and small boxes containing pieces of cooked meat wrapped up in black muslin. Above these was the chariot already mentioned, and close by was the set of "Canopic" jars, which contained some of the intestines of the deceased. Elsewhere in the tomb were found sandals made of papyrus and leather, boxes to hold *ushabtiu*, and *ushabtiu* made of wood, alabaster, gold and silver, and painted wooden vases. Worthy of special note are: 1. A box for holding the clothes of the deceased, made of palm-wood and papyrus; inside it is a shelf provided with papyrus flaps. 2. A box plated with gold and blue porcelain. 3. A box, on four legs, with a rounded cover, inlaid with ivory; the names



Vase inscribed with the names of Amen-hetep III and Queen Thi.

of Amen-hetep III and Queen Thi. 4. A box, on four legs, with a rounded cover, inlaid with ivory; the names

and titles of *Âmen-ÿetep* and *Thi* are given in gold, painted on a blue ground. 4. A long bed, with the head-piece ornamented with panels, wherein are figures of the old deities *Bes* and *Ta-urt* made of gilded ivory. This is undoubtedly the bed whereon the deceased had slept during their lives, and the plaited flax on which they lay is curved by use. 5. A chair, ornamented with reliefs in gilded



Inscribed Coffin from the Tomb of *Iuâa* and *Thuâu*.

plaster. On each side is a figure of a gazelle, and a triple emblem of "life." In it is a cushion stuffed with goose-feathers. 6. A chair of state, with solid sides and back, ornamented with figures of gods and of *Sat-Âmen*, daughter of Queen *Thi*. In front, at each side, just above the legs, is a carved female head; the seat of the chair is made of plaited palm-leaves. 7. A chair of state which, like the


























preceding, belonged to Sat-Ámen, with a representation of the deceased sitting, with a cat under her chair. The picture is lined by the so-called "Greek fret," the result, some think, of intercourse between Egypt and the Ægean. All the objects in the tomb are beautiful, and nearly all of them are plated with gold, or covered with gold leaf, or decorated in some way with the precious metal. The effect



Outside of the head of the bedstead of Iuáa and Thuáu.

of so much gold is to give many of the objects a garish appearance, but it in no way destroys the beauty of their shapes and forms. When we remember that Ámen-hetep III. was master of all the gold-producing districts in the Súdán we need not be surprised at such a display of gold on the funeral furniture of one of his fathers-in-law and one of his mothers-in-law. The forms of the name of Queen Thi's










father are Iuâa, Ȧaa, Ȧaa, and Ȧaaa,     ,  
  ,    , and   or    ,  
 and his titles were "Erpā ḥā," "Smer-en-smeru," for which it is impossible to find exact modern equivalents, and he was called the "mouth of the king of the South, and the ears of the king of the North,"            .




Chair of State.

From the tomb of Iuâa and Thuâu.

The offices which he held were those of "seal-bearer," or "chancellor," and "priest of Menu" (or Ȧmsu), and he was the "overseer of the cattle of the god Menu in the city of Ȧpu" (Panopolis). His wife Thuâu,    , is called the "ornament of the king,"   , and she was a "priestess (  ) of Ȧmen." Her husband is described as the "divine father (*i.e.*, father-in-law) of the lord of the

two lands," and she is often mentioned as the "royal mother of the great royal wife." Nowhere on the objects found in the tomb have we a hint as to their nationality, but it seems quite clear that they were not Egyptians. On the scarabs



which Âmen-ĥetep III had made to commemorate his marriage with Thi, the names of her father and mother are given without the addition of any title of honour, and without the sign } or , which would indicate that her parents were foreigners, but it is nevertheless probable that they were. From the way in which Queen Thi is addressed by some of the writers of the Tell al-'Amarna tablets we are justified in assuming that they were addressing a country-woman. And this is probably the case. The titles of Iuâa and Thuâu mentioned above afford no reason for doubting this, for nothing would be more natural than for Âmen-ĥetep III. to bestow high rank and titles upon his chief wife's parents. Meanwhile there is reason for believing that Queen Thi's influence made her son reject the pretensions of the priests of Âmen, and it seems that her religious opinions were unlike those of the orthodox Egyptians of Thebes.

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### THE DISCOVERY OF THE ROYAL MUMMIES AT DÊR AL-BAĦARÎ.\*

In the summer of the year 1871 an Arab, a native of Ķûrnah, discovered a large tomb filled with coffins heaped one upon the other. On the greater number of them were visible the cartouche and other signs which indicated that the inhabitants of the coffins were royal personages. The native, who was so fortunate as to have chanced upon this remarkable "find," was sufficiently skilled in his trade of antiquity hunter to know what a valuable discovery he had made; his joy must, however, have been turned into mourning, when it became evident that he would need the help of many men even to move some of the large royal coffins which he saw before him, and that he could not keep the knowledge of such treasures locked up in his own

\* A minute and detailed account of this discovery is given by Maspero in "Les Momies Royales de Dêr el Bahari" (Fasc. I., t. IV., of the *Mémoires* of the French Archæological Mission at Cairo).

breast. He revealed his secret to his two brothers and to one of his sons, and they proceeded to spoil the coffins of *ushabtiu*\* figures, papyri, scarabs and other antiquities which could be taken away easily and concealed in their *abbas* (ample outer garments) as they returned to their houses. These precious objects were for several winters sold to chance tourists on the Nile, and the lucky possessors of this mine of wealth replenished their stores from time to time by visits made at night to the tomb. As soon as the objects thus sold reached Europe, it was at once suspected that a "find" of more than ordinary importance had been made. An English officer called Campbell showed M. Maspero a hieratic Book of the Dead written for Pi-netchem; M. de Saulcy sent him photographs of the hieroglyphic papyrus of Netchemet; M. Mariette bought at Suez a papyrus written for the Queen Hent-taiu, and Rogers Bey exhibited at Paris a wooden tablet upon which was written a hieratic text relating to the *ushabtiu* figures which were to be buried with the princess Nesi-Khonsu. All these interesting and most valuable objects proved that the natives of Thebes had succeeded in unearthing a veritable "Cave of Treasures," and M. Maspero, the Director of the Bûlâk Museum, straightway determined to visit Upper Egypt with a view of discovering whence came all these antiquities. Three men were implicated, whose names were learnt by M. Maspero from the inquiries which he made of tourists who purchased antiquities.

In 1881 he proceeded to Thebes, and began his investigations by causing one of the dealers, 'Abd ar-Rasûl Aḥmad, to be arrested by the police, and an official inquiry into the matter was ordered by the Mudîr of Ḳena. In spite of threats and persuasion, and many say tortures, the accused

\* *Ushabtiu* figures made of stone, green or blue glazed Egyptian porcelain, wood, etc., were deposited in the tombs with the dead, and were supposed to perform for them any field labours which might be decreed for them by Osiris, the king of the underworld, and judge of the dead.


denied any knowledge of the place whence the antiquities came. The evidence of the witnesses who were called to testify to the character of the accused, tended to show that he was a man of amiable disposition, who would never dream of pillaging a tomb, much less do it. Finally, after two months' imprisonment, he was provisionally set at liberty. The accused then began to discuss with his partners in the secret what plans they should adopt, and how they should act in the future. Some of them thought that all trouble was over when 'Abd ar-Rasûl Aĥmad was set at liberty, but others thought, and they were right, that the trial would be recommenced in the winter. Fortunately for students of Egyptology, differences of opinion broke out between the parties soon after, and 'Abd ar-Rasûl Aĥmad soon perceived that his brothers were determined to turn King's evidence at a favourable opportunity. To prevent their saving themselves at his expense, he quietly travelled to Ķena, and there confessed to the Mudir that he was able to reveal the place where the coffins and papyri had been found. Telegrams were sent to Cairo announcing the confession of 'Abd ar-Rasûl Aĥmad, and when his statements had been verified, despatches containing fuller particulars were sent to Cairo from Ķena. It was decided that a small expedition to Thebes should at once be made to take possession of and bring to Cairo the antiquities which were to be revealed to the world by 'Abd ar-Rasûl Aĥmad, and the charge of bringing this work to a successful issue was placed in the hands of M. Émil Brugsch. Although the season was summer, and the heat very great, the start for Thebes was made on July 1, 1881. At Ķena M. Brugsch found a number of papyri and other valuable antiquities which 'Abd ar-Rasûl had sent there as an earnest of the truth of his promise to reveal the hidden treasures. A week later M. Brugsch and his companions were shown the shaft of the tomb, which was most carefully hidden in

the north-west part of the natural circle which opens to the south of the valley of Dêr al-Baḥarî, in the little row of hills which separates the Bibân al-Mulûk from the Theban plain. According to M. Maspero, the royal mummies were removed here from their tombs in the Bibân al-Mulûk by Āauputh, the son of Shashanq, about B.C. 966, to prevent them being destroyed by the thieves, who were sufficiently numerous and powerful to defy the government of the day. The pit which led to the tomb was about forty feet deep, and the passage, of irregular level, which led to the tomb, was about 220 feet long; at the end of this passage was a nearly rectangular chamber about twenty-five feet long, which was found to be literally filled with coffins, mummies, funereal furniture, boxes, *ushabtiu* figures, Canopic jars,\* bronze vases, etc., etc. A large number of men were at once employed to exhume these objects, and for eight and forty hours M. Brugsch and Aḥmad Effendi Kamal stood at the mouth of the pit watching the things brought up. The heavy coffins were carried on the shoulders of men to the river, and in less than two weeks everything had been sent over the river to Luxor. A few days after this the whole collection of mummies of kings and royal personages was placed upon an Egyptian Government steamer and taken to the Museum at Bûlâḳ.

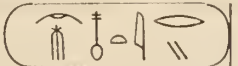
When the mummies of the ancient kings of Egypt arrived at Cairo, it was found that the Bûlâḳ Museum was too small to contain them, and before they could be exposed to the inspection of the world, it was necessary for

\* The principal intestines of a deceased person were placed in four jars, which were placed in his tomb under the bier; the jars were dedicated to the four children of the Horus, who were called *Ḳesthâ*, *Ḥâpi*, *Tuamutef* and *Qebḥsennuf*. The name "Canopic" is given to them by those who follow the opinion of some ancient writers that Canopus, the pilot of Menelaus, who is said to have been buried at Canopus in Egypt, was worshipped there under the form of a jar with small feet, a thin neck, a swollen body, and a round back.


additional rooms to be built. Finally, however, M. Maspero had glass cases made, and, with the help of some cabinets borrowed from his private residence attached to the Museum, he succeeded in exhibiting, in a comparatively suitable way, the mummies in which such world-wide interest had been taken. Soon after the arrival of the mummies at Bûlâk M. Brugsch opened the mummy of Thothmes III., when it was found that the Arabs had attacked it and plundered whatever was valuable upon it. In 1883 the mummy of Queen Mes-Ĥent-Themeĥu,

()

, emitted unpleasant odours, and by M. Maspero's orders it was unrolled. In 1885 the mummy

of Queen Āāĥmes Nefertāri, ()

, was unrolled by him, and as it putrefied rapidly and stank, it had to be buried. Finally, when M. Maspero found that

the mummy of Seqenen-Rā, ()

, was also decaying, he decided to unroll the whole collection, and Rameses II. was the first of the great kings whose features were shown again to the world after a lapse of 3,200 years. Such are the outlines of the history of one of the greatest discoveries ever made in Egypt. It will ever be regretted by the Egyptologist that this remarkable collection of mummies was not discovered by some person who could have used for the benefit of scholars the precious information which this "find" would have yielded, before so many of its objects were scattered; as it is, however, it would be difficult to over-estimate its historical value.

The following is a list of the names of the principal kings and royal personages which were found on coffins at Dêr al-Baĥarî and of their mummies:—

*XVIIIth Dynasty*, before B.C. 1600.

King Seqenen-Rā, coffin and mummy.

Nurse of Queen Nefertâri Rââ, coffin only. This coffin contained the mummy of a queen whose name is read Ân-Ĥâpi.

*XVIIIth Dynasty*, B.C. 1600-1350.

King Ââĥmes (Amâsis I.), coffin and mummy.

Queen Ââĥmes Nefertâri, coffin.

King Âmenĥetep I., coffin and mummy.

The Prince Sa-Âmen, coffin and mummy.

The Princess Sat-Âmen, coffin and mummy.

The Scribe Senu, chief of the house of Nefertâri, mummy

Royal wife Set-ka-mes, mummy.

Royal daughter Meshentthemĥu, coffin and mummy.

Royal mother Ââĥ-ĥetep, coffin.

King Thothmes I., coffin usurped by Pi-netchem.

King Thothmes II., coffin and mummy.

King Thothmes III., coffin and mummy.

Coffin and mummy of an unknown person.

*XIXth Dynasty*, B.C. 1350-1200.

King Rameses I., part of coffin.

King Seti I., coffin and mummy.

King Rameses II., coffin and mummy.

*XXth Dynasty*, B.C. 1200-1100.

King Rameses III., mummy found in the coffin of Nefertâri.

*XXIst Dynasty*, B.C. 1100-1000.

Royal mother Netchemet.

High-priest of Âmen, Masaherthâ, coffin and mummy.

High-priest of Âmen, Pi-netchem III., coffin and mummy.

Priest of Âmen, Tchet-Ptaĥ-âuf-ânkĥ, coffin and mummy.

Scribe Nebseni, coffin and mummy.

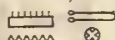

Queen Maât-ka-Râ, coffin and mummy.

Princess Âset-em-khebit, coffin and mummy.


Princess Nesi-Khonsu.

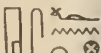




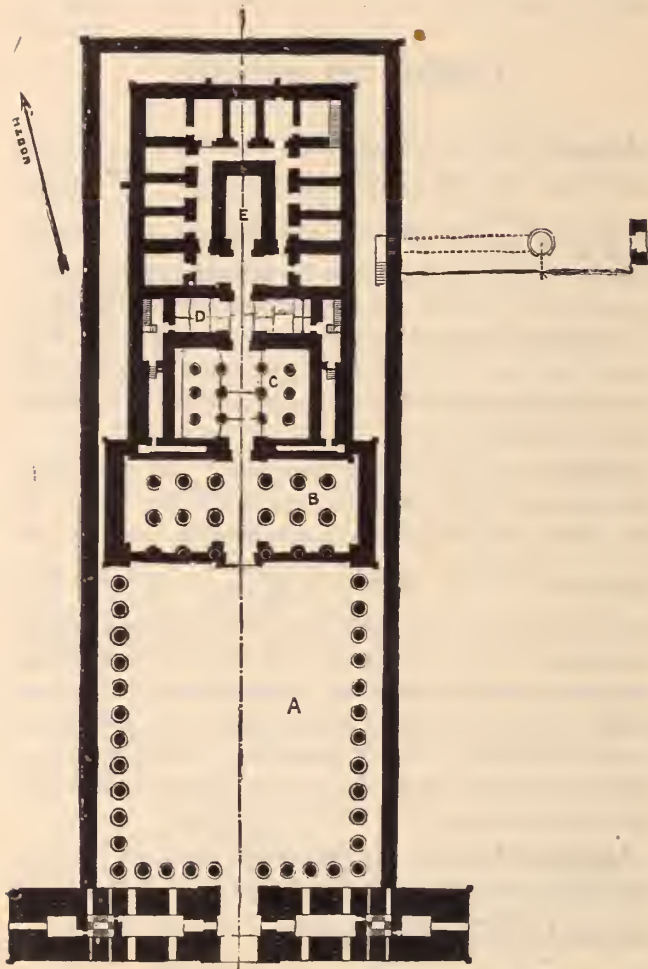
## LUXOR TO ASWÂN.

**Armant**, or Erment, 458½ miles from Cairo, on the west bank of the river, was called in Egyptian  Ment, and  Annu shemāt, "Heliopolis of the South"; it marks the site of the ancient Hermonthis, where, according to Strabo, "Apollo and Jupiter are both worshipped."


The ruins which remain there belong to the Iseion built during the reign of the last Cleopatra (B.C. 51-29). The stone-lined tank which lies near this building was probably used as a Nilometer.

**Gebelên**, *i.e.*, the "double mountain," 468 miles from Cairo, on the west bank of the river, marks the site of the city called by the Greeks, Crocodilopolis, and by the Egyptians, Neter-ḥet Sebek,  . A city must have stood here in very early times, for numerous objects belonging to the Early Empire have been, and are being, continually found at no great distance from the modern village. Below the ruins of the Egyptian town, quite close to the foot of the "double mountain," large numbers of flints belonging to the pre-dynastic period have been found, together with pottery both whole and broken.

**Aṣfûn-al-Matâ'na**, 475 miles from Cairo, on the west bank of the river, marks the site of the city of Asphynis, the Ḥet-sfent  of the Egyptians. In this neighbourhood was **Pathyris**, or Per-Ḥet-ḥert  , the capital of the Phatyrites nome, Pa-Ḥet-ḥer  .




Plan of Temple of Esna, with restorations by Grand Bey.

**Asnâ**, or **Esna**, or Asneh, 48.4½ miles from Cairo, on the west bank of the river, was called in Egyptian  Senet; it marks the site of the ancient Latopolis, and was so called by the Greeks because its inhabitants worshipped the Latus fish. Thothmes III. founded a temple here, but the interesting building which now stands almost in the middle of the modern town is of late date, and bears the names of several of the Roman emperors. The portico is supported by twenty-four columns, each of which is inscribed; their capitals are handsome. The **Zodiac** here, like that at Denderah, belongs to a late period, but is interesting. The temple was dedicated to the god Khnemu, his wife Nebuut, and their offspring Kahrâ.

In 1906 Mr. John Garstang completed the excavation of a site in the neighbourhood of Esna which has proved of considerable importance from the historical standpoint, inasmuch as it has provided what is possibly the most representative and complete series of Egyptian antiquities of the Hyksos Period. During the course of these excavations a systematic exploration has been made of the desert lying to the south of Esna for a distance of sixty miles. In 1905 Professor Sayce carried out the excavation of a XIIth dynasty cemetery at Ad-Dêr, close to Esna, and he brought to light a number of antiquities which illustrate the characteristics of the local manufactures of the city called Latopolis by the Greeks and of its neighbourhood.

The next large village on the railway is **Al-Mahâmid**, with 4,524 inhabitants, and on the opposite bank of the river is the ruined pyramid of Al-kula, which is probably the tomb of some prince or high official who lived in the city of Hierakonpolis, a few miles further south.

**Al-Kâb**, 502 miles from Cairo, on the east bank of the river, was called in Egyptian  Nekheb; it marks

the site of the ancient Eileithyias. There was a city here in very ancient days, and ruins of temples built by Thothmes IV., Amēnhetep III., Seti I., Rameses II., Rameses III., Ptolemy IX. Euergetes II. are still visible. A little distance from the town, in the mountain, is the tomb of Āāḥmes (Amāsis), the son of Abana, an officer born in the reign of Seqenen-Rā, who fought against the Hyksos, and who served under Amāsis I., Amenophis I., and Thothmes I. The inscription on the walls of his tomb gives an account of the campaign against some Asiatic enemies of Egypt and of the siege of their city. Amāsis was the "Captain-General of Sailors." It is an interesting text both historically and grammatically. For the text, with a translation, see above p. 241 ff.

The site of Al-Kâb is of considerable interest, for it is clear that the little town was at one time fortified in a remarkable manner; the town wall was, in many places, 40 feet thick, and some of the parts of it which still remain are 20 feet high. The tombs found here are of various kinds, *e.g.*, maṣṭābas either with square shafts or inclines, both made of unbaked brick; and numerous examples of burials in earthenware vessels, *i.e.*, after the manner of the autochthonous inhabitants of Egypt, occur. Mr. Quibell made some extremely interesting excavations here in 1898, and in the course of his work he found a number of diorite bowls inscribed with the name of Seneferu, an early king of the IVth dynasty, a fact which proves that a town was in existence near the spot where they were found in the Early Empire. The small pre-dynastic graves were found chiefly inside the fort of Al-Kâb, but there were a few outside the walls, and it was evident, from the positions of the bodies, and the style and character of the objects found in the graves, that they belonged to the same class of graves as those which were excavated by Messrs. de Morgan, Amélineau, and Petrie

in 1894-95, 1896-97, and 1900 at Abydos, Ballas, and Naḳâda. In the winter of 1892-93, Mr. Somers Clarke and Mr. J. J. Tylor examined and described in an exhaustive manner many of the buildings at Al-Kâb, and the results of some of their work were published in the *Tomb of Paḥeri*, London, 1894, and in the *Tomb of Sebeknekht*, London, 1896. In 1898 Mr. Quibell excavated the cemetery of the Ancient Empire.

In 1901 Mr. Somers Clarke and Prof. Sayce excavated a group of tombs of the IInd and IIrd dynasties which they found on the southern side of the north line of the great wall; on a granite fragment they identified the Horus name of Khâ-sekhemui. Most of the graves, they think, belong to the period of the reign of Seneferu, *i.e.*, about the end of the IIrd dynasty. In 1902 Messrs. Clarke and Sayce continued the excavation of the cemetery, and in one grave found a copper mirror and some stone beads. The tomb pit was filled up, they noticed, "and the filling was raised above the ground level and finished with a curved section. Over this brickwork was laid, and as a result it had externally an arched form, but the structure was not in any way a constructed arch." These tombs resembled the tombs of the IInd dynasty found at Nagaa ad-Dér by Dr. Reisner. In 1904 the excavation of the cemetery was again continued, and a tomb near that of Sebek-neferu was cleared out; it was made for a man called Usertsen. The graves of dynasties I-IV are to the north of the temple, and those of the Middle Empire to the east of it. Mr. Somers Clarke has collected a series of facts connected with the great wall of Al-Kâb and its foundations which will, when finally worked out, decide the question as to when the dynastic town was enclosed, and its wall built. For the details see *Annales du Service*, tom. VI, Cairo, 1905, page 264 ff.

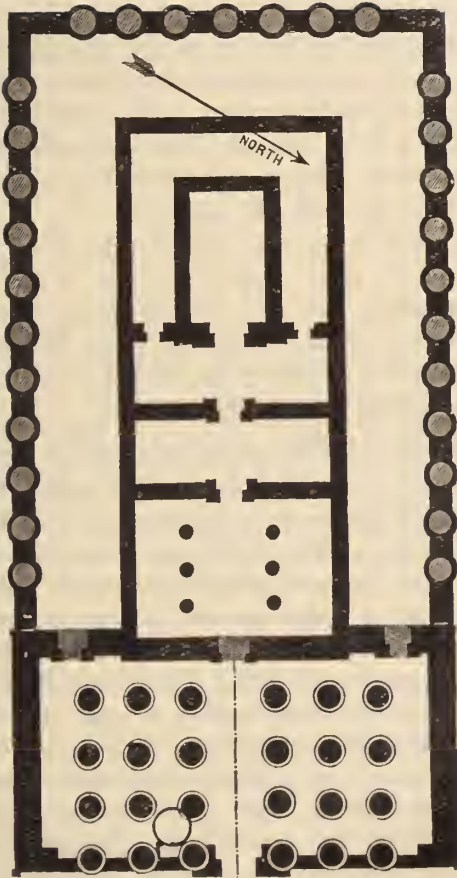
The following are of considerable interest :—

1. The **Tomb of Āāḥmes, son of Abana.** This distinguished man was a naval officer, and “Captain-General of Sailors.” He was born in the reign of Seqenen-Rā, and took part in the war against the Hyksos. After the expulsion of the Hyksos he served under the first three kings of the XVIIIth dynasty, viz., Amasis I., Amenophis I., and Thothmes I. The long inscription on a wall of his tomb is extremely interesting, and the reader will find the text of it, with a translation, on pp. 241–254.

2. The **Tomb of Āāḥmes, son of Pen-nekheb,** a brother officer of Āāḥmes, son of Abana. He served under four kings, Amasis I., Amenophis I., Thothmes I. and Thothmes II., and he appears to have lived on into the reign of Thothmes III.

3. The **Tomb of Paḥeri,** which is a little over 25 feet long, and  $11\frac{1}{2}$  feet wide, and when complete consisted of a platform before the entrance in which the shaft leading to the mummy chamber was sunk, a sculptured façade, an oblong chamber with an arched roof, and a shrine, which contained three statues, at the end of the chamber. Subsequently two chambers and a shaft were hewn through the last wall. The shrine contains three life-size statues of Paḥeri and his mother and wife. The man for whom the tomb was made was the governor of the Latopolite nome in the reign of Thothmes III., and he was descended from ancestors who had served the State for several generations. His maternal grandfather was the celebrated Āāḥmes, the son of Abana, and the inscriptions mention at least seven generations of his family. The scenes in the tomb are worthy of careful examination, and as they are all described in hieroglyphics, they are of peculiar interest. They unfortunately tell us little or nothing of the biography of Paḥeri, who was an Egyptian gentleman of high rank and social position, but one who did little towards making history; that he was a






Plan of the Great Temple of Edfû.

pious man who worshipped the gods of his country diligently, is attested by the sacrificial scenes on the East Wall, and the prayers on the ceiling.


4. The **Tomb of Sebek-nekht**, a comparatively small tomb, is of considerable interest, because it belongs either to the period of the XIIIth dynasty or a little later. The scenes and inscriptions are characteristic of this period, and illustrate the manners and customs of the time rather than the performance of the religious ceremonies which were depicted on the walls of the tombs of a later date.


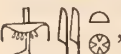

Close to Al-Kâb, on the opposite side of the river, is Kôm al-Aḥmar, which marks the site of the ancient **Hierakonpolis**; here Mr. Quibell found the life-size statue in bronze of Pepi I., and the green slate shield, in the circular hollow of which was set the symbol of some god, which belongs to the reign of Nārmer.

**Adfû, Edfû, or Udfû**, 515½ miles from Cairo, on the west bank of the river, was called in Egyptian  Behutet, and in Coptic ⲬⲚⲧⲱ; it was called by the Greeks Apollinopolis Magna, where the crocodile and its worshippers were detested. The **Temple of Edfû**, for which alone both the ancient and modern towns were famous, occupied 180 years three months and fourteen days in building, that is to say, it was begun during the reign of Ptolemy III. Euergetes I., B.C. 237, and finished B.C. 57. It resembles that of Denderah in many respects, but its complete condition marks it out as one of the most remarkable buildings in Egypt, and its splendid towers, about 112 feet high, make its general magnificence very striking. The space enclosed by the walls measures 450 × 120 feet; the front of the propylon from side to side measures about 252 feet. Passing through the door the visitor enters a court, around three sides of which runs a gallery supported on thirty-two pillars. The first and second halls, A, B, have eighteen and twelve

pillars respectively; passing through chambers C and D, the shrine E is reached, where stood a granite naos in which a figure of Horus, to whom the temple is dedicated, was preserved. This naos was made by Nectanebus I., a king of the XXXth dynasty, B.C. 378. The pylons are covered with battle scenes, and the walls are inscribed with the names and sizes of the various chambers in the building, lists of names of places, etc.; the name of the architect, Ī-em-ḥetep, or Imouthis, has also been inscribed. From the south side of the pylons, and from a small chamber on each side of the chamber C, staircases ascended to the roof. The credit of clearing out the temple of Edfū belongs to M. Mariette. Little more than thirty-five years ago the mounds of rubbish outside reached to the top of its walls, and certain parts of the roof were entirely covered over with houses and stables. Some two years ago the great wall on the west side of the Edfū Temple collapsed, and there was reason to fear that the whole of the roofing of the temple would fall in likewise. Sir William Garstin took the matter in hand at once, and Lord Cromer secured a grant of £E. 1,500, and Monsieur **Barsanti** was despatched to rebuild the wall and repair any damage which the building had suffered through its fall. M. Barsanti has completed the work of restoration in a most satisfactory manner, and the whole temple is now stronger than it has been for centuries. A few miles to the south of Edfū, on the east bank, is the village of **Radasiyah**, after which a temple of Seti I. has been called; this temple, however, lies at a distance of about 40 miles in a somewhat southeasterly direction from the village.

**Hagar** (or **Gebel Silsila**, 54½ miles from Cairo, on the east and west banks of the river, derives its name probably, not from the Arabic word of like sound, meaning "chain," but from the Coptic **ⲭⲱⲗⲭⲉⲗ**, meaning "stone

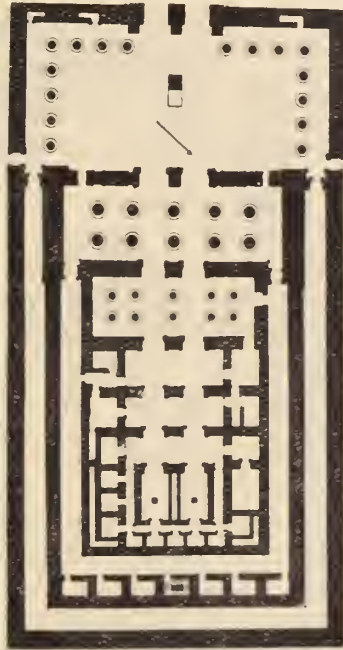
wall"; the place is usually called  *Khennu* in hieroglyphic texts. The ancient Egyptians here quarried the greater part of the sandstone used by them in their buildings, and the names of the kings inscribed in the caves here show that these quarries were used from the earliest to the latest periods. The most extensive of these are to be found on the east bank of the river, but those on the west bank contain the interesting tablets of Hēru-em-ḥeb, a king of the XVIIIth dynasty, who is represented conquering the Ethiopians, Seti I., Rameses II., his son Menepthah, etc. At Silsila the Nile was worshipped, and the little temple which Rameses II. built in this place seems to have been dedicated chiefly to it. At this point the Nile narrows very much, and it was generally thought that a cataract once existed here; there is, however, no evidence in support of this view, and the true channel of the Nile lies on the other side of the mountain.

**Kom Ombos**,  $556\frac{1}{2}$  miles from Cairo, on the east bank of the Nile, was an important place at all periods of Egyptian history; it was called by the Egyptians , Per-Sebek, "the temple of Sebek" (the crocodile god), and , Nubit, and  by the Copts. The oldest object here is a sandstone gateway which Thothmes III. dedicated to the god Sebek.

The ruins of the temple and other buildings at Kom Ombos are among the most striking in Egypt, but until the clearance of the site which M. de Morgan made in 1893-94, it was impossible to get an exact idea of their arrangement. It is pretty certain that a temple dedicated to some god must have stood here in the Early Empire, and we know from M. Maspero's discoveries here in 1882, that Amenophis I. and Thothmes III., kings of the XVIIIth dynasty, carried out repairs on the temple which was in existence in their

days ; but at the present time no parts of the buildings at Kom Ombos are older than the reigns of the Ptolemies. Thanks to the labours of M. de Morgan, the ruins may be thus classified :—The Mammisi, the Great Temple, and the Chapel of Hathor ; and all these buildings were enclosed within a surrounding wall.

The **Mammisi**, or small temple wherein the festivals of the birth of the gods were celebrated, stood in front of the great temple, to the left ; it consisted of a small courtyard, hall of columns, and the shrine. It was built by Ptolemy IX., who is depicted on the walls making offerings to Sebek, Hathor, Thoth, and other deities. The best relief remaining (see de Morgan, *Kom Ombos*, p. 50) is on the north wall, and represents the king on a fowling expedition through marshes much frequented by water fowl.

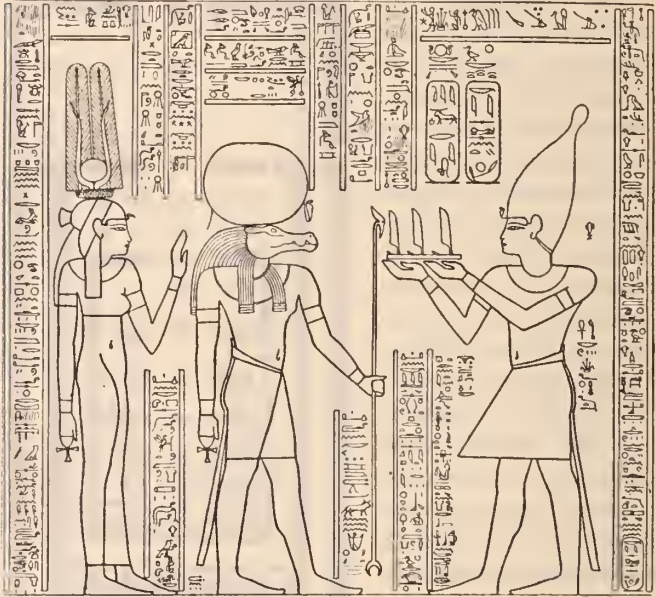


Plan of the Temple of Kom Ombos.

### The Great Temple.

The pylon of the great temple has almost entirely disappeared, and only a part of the central pillar and south half remains. A few of the scenes are in good preservation, and represent the Emperor Domitian making offerings to the gods. Passing through the pylon, the visitor entered a large courtyard ; on three sides was a colonnade containing sixteen pillars, and in the

middle was an altar. The large hall of ten columns was next entered, and access was obtained through two doors to another, but smaller hall, of ten columns. The shrines of the gods Sebek and H̄eru-ur, *i.e.*, "Horus the elder" (Haroëris), to whom the temple was dedicated, were approached through three chambers, each having two doors,



The Emperor Tiberius making an offering of land to Sebek and Hathor. (Bas-relief at Kom Ombos, Courtyard, column XVI.)

and round the whole of this section of the building ran a corridor, which could be entered through a door on the left into the second hall of columns, and a door on the right in the first chamber beyond. At the sides and ends of the sanctuary are numerous small chambers which were used probably either for the performance of ceremonies in connection with the worship of the gods, or by the priests.



The reliefs on the courtyard represent Cæsar Tiberius






offerings to Heru-ur, hawk-headed, Sebek, crocodile-headed, Osiris Unnefer, and other gods. The colouring of the relief in which this Emperor is seen making an offering to the lady of Ombos and Khonsu (Column IV) is in an admirable state of preservation. On the façade is an interesting scene in which the gods Horus and Thoth are represented pouring out the water of life over Ptolemy Neos Dionysos. The reliefs in the first hall of columns are very fine examples of the decorative work of the period, and worthy of notice are:—(*West Wall*): The king in the company of Heru-ur, Isis, Nut, and Thoth; the king adoring four mythical monsters, one of which has four lions' heads. (*East Wall*): Harpocrates, seated in the Sun's disk in a boat, accompanied by Shu, Isis, Nephthys, Maât, Nut, etc.; the 14 *kas* or "doubles" of the king; the king making offerings to the gods. (*Ceiling*): The gods of the stars in boats in the heavens, gods and goddesses, etc. Here it is interesting to note that certain sections of the ceiling are divided by lines into squares with the object of assisting the draughtsman and sculptor, and that the plan of the original design was changed, for unfinished figures of gods may be seen on it in quite different positions. In the small hall of columns are reliefs similar in character to those found in the larger hall. An examination of the great temple shows that the building was carried out on a definite plan, and that the decoration of the walls with reliefs was only begun after the builders had finished their work. The oldest reliefs and texts belong to the period of the Ptolemies, and are found in the main buildings, and begin with the shrines of the gods Sebek and Heru-ur; the reliefs and inscriptions of the courtyard belong to the Roman period.

The **Chapel of Hathor** also belongs to the Roman period, and seems not to have been completed. Drawings made in the early part of the XIXth century show that the ruins of the temples and other buildings were in a much better state of preservation than they are at present, and as the ruin which has fallen upon them since that date cannot be justly attributed to the natives, it must be due to the erosion of the bank by the waters of the Nile, which has for centuries slowly but surely been eating its way into it. The building which Amenophis I. erected there was destroyed by the encroachment of its waters, and, according to M. de Morgan, a strip of ground from the front of the temple nearly 20 feet in width has been swallowed up in the waters during the last 60 years, and with it there probably went the greater part of the Mammisi. This being so, all lovers of antiquities will rejoice that a stone platform has been built in front of the temple to prevent the further destruction of it by the Nile. A few years ago large portions of the walls of the Temple of Kom Ombo collapsed, but thanks to the prompt measures taken by the Government, and the skill of M. Barsanti, the damage has been made good, and the ruin of the whole building arrested. If the traveller has the time he should visit the pumping station and the other works which Sir Ernest Cassel has erected in connection with the land reclamation and irrigation works at Kom Ombos. Results of an extraordinarily successful character have been achieved, and growing crops now cover land which a few years ago was regarded as irreclaimable desert. The stations on the railway and the principal villages between Silsila and Aswân are: **Darâw**, **Al-Khattâra**, and **Al-Gazira**.



## ASWAN\* AND THE FIRST CATARACT.

The Hebrews called the town SEWÊNEH, and a large colony of Jews was settled here about B.C. 500, a fact proved by the papyri which have been recently discovered on the Island of Elephantine.

**Aswân** (or Uswân), with 12,618 inhabitants, formerly the southern limit of Egypt proper, 587 miles from Cairo, on the east bank of the river, called in Egyptian **Sun**, or **Sunt**, , Coptic **COΥΑΗ**, was called by the Greeks Syene, which stood on the slope of a hill to the south-west of the present town. Properly speaking, Syene was the island of Elephantine, which the early Dynastic Egyptians called **Abu** , or , *i.e.*, "the district of the elephant," probably on account of its shape, and it formed the metropolis of the first nome of Upper Egypt,

 **Ta-sti**. Under Dynasties I-VI it was the

\* The form of the name which is approved by Yâkût (tom. 1, p. 139), the eminent Arabic geographer, is USWÂN, and he says distinctly that the first vowel is *u*, and that a *sukûn*, or mark of rest, is to follow; he gives the name in full thus, <sup>أَسْوَانٌ</sup> USWÂNU. He then goes on to quote the form SUWÂNU, <sup>سُوَانٌ</sup> سوَانٌ, but clearly prefers the first form. If to this we add the Arabic article *al*, we get the form AL-ASWÂN, which is actually given by Juynboll (vol. 1, p. 64), <sup>الاسوان</sup> الاسوان, or AL-USWÂN. The best authorities among the Arabic writers give the form "Uswân," and the best modern Arabic scholars, *e.g.*, de Sacy, Barbier de Meynard, Wright, and others, pronounced the name either Uswân or Oswân. I have heard educated natives everywhere in Egypt pronounce it "Swân," and Āswân, or Ēswân (with the very short *a* or *e* sound which is always placed before a word beginning with two consonants, *e.g.*, "ĕspirto," for "spirit"), but never "Assûân," or "Assouan"; these are forms which are due to a misunderstanding as to the original form of the name.



Nile, from whence comes the Arabic name Aswân, takes the place of Abu. The town obtained great notoriety among the Greeks from the fact that Eratosthenes and Ptolemy considered it to lie on the tropic of Cancer, and to be the most northerly point where, at the time of the summer solstice, the sun's rays fell vertically; as a matter of fact, however, the town lies  $0^{\circ} 37' 23''$  north of the tropic of Cancer. There was a famous well there, into which the sun was said to shine at the summer solstice, and to illumine it in every part. In the time of the Romans three cohorts were stationed here,\* and the town was of considerable importance. In the twelfth century of our era it was the seat of a bishop. - Of its size in ancient days nothing definite can be said, but Arabic writers describe it as a flourishing town, and they relate that a plague once swept off 20,000 of its inhabitants. Aswân was famous for its wine in Ptolemaic times. The town has suffered greatly at the hands of the Persians, Arabs, and Turks on the north, and Nubians, by whom it was nearly destroyed in the twelfth century, on the south. The oldest ruins in the town are those of a Ptolemaic temple, which are still visible.

The island of **Elephantine** lies a little to the north of the cataract just opposite Aswân, and has been famous in all ages as the key of Egypt from the south; the Romans garrisoned it with numerous troops, and it represented the southern limit of their empire. The island itself was very fertile, and it is said that its vines and fig-trees retained their leaves throughout the year. The kings of the Vth dynasty sprang from Elephantine. The

\* It is interesting to observe that the Romans, like the British, held Egypt by garrisoning three places, viz., Aswân, Babylon (Cairo), and Alexandria. The garrison at Aswân defended Egypt from foes on the south, and commanded the entrance of the Nile; the garrison at Babylon guarded the end of the Nile valley and the entrance to the Delta; and the garrison at Alexandria protected the country from invasion by sea.

gods worshipped here by the Egyptians were called **Khnemu**, **Sati** and **Anuqet**, and on this island Amenophis III. built a temple, remains of which were visible in the early part of the XIXth century.

“A little above Elephantine is the lesser cataract, where the boatmen exhibit a sort of spectacle to the governors. The cataract is in the middle of the river, and is formed by a ridge of rocks, the upper part of which is level, and thus capable of receiving the river, but terminating in a precipice, where the water dashes down. On each side towards the land there is a stream, up which is the chief ascent for vessels. The boatmen sail up by this stream, and, dropping down to the cataract, are impelled with the boat to the precipice, the crew and the boats escaping unhurt.” (Strabo, Bk. xvii., chap. 1., 49, Falconer’s translation.)

Thus it appears that “shooting the cataract” is a very old amusement. Of the famous **Nilometer** which stood here, Strabo says :

“The Nilometer is a well upon the banks of the Nile, constructed of close-fitting stones, on which are marked the greatest, least, and mean risings of the Nile ; for the water in the well and in the river rises and subsides simultaneously. Upon the wall of the well are lines, which indicate the complete rise of the river, and other degrees of its rising. Those who examine these marks communicate the result to the public for their information. For it is known long before, by these marks, and by the time elapsed from the commencement, what the future rise of the river will be, and notice is given of it. This information is of service to the husbandmen with reference to the distribution of the water ; for the purpose also of attending to the embankments, canals, and other things of this kind. It is of use also to the governors who fix the revenue ; for the greater the rise of the river, the greater it is expected will be the revenue.”

According to Plutarch the Nile rose at Elephantine to the height of 28 cubits ; a very interesting text at Edfû states that if the river rises 24 cubits  $3\frac{1}{4}$  hands at Elephantine, it will water the country satisfactorily.

“The Nilometer at Elephantine is on the east side of the Island, opposite to the town of Aswân, at the foot of the Cataract. To-day it consists of a single stairway of 52 steps parallel to the quay-wall, after which it turns to the east, and opens on the river through a doorway in the wall. In 1799, besides this stairway,

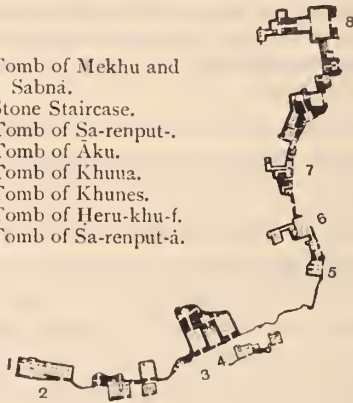


there was an upper stairway, about 20 metres long, leading westwards into a small room through which the Nilometer was reached. All this upper stairway has disappeared, except the bottom seven steps. There are two scales, one the scale of 1869 divided into piks and kirâts, and the marble scale now in use, which is divided metrically, and numbered to show the height above mean sea-level. On the west wall are the remains of two other scales, one Arabic, and one numbered with Greek numerals; the latter was used in late Egyptian times. On the wall of the stairway are the remains of Greek inscriptions dating from the reigns of several of the Roman Emperors and giving the year of his reign and the height of the Nile Flood. From these it is clear that about 100 A.D. the Nile often rose to 24 and sometimes 25 cubits on the Nilometer scale; so that the high floods of that time reached the level of 91 metres above sea-level. To-day they reach 94 metres as in 1874, or three metres above the level of 1900 years ago, corresponding to a rise of the bed of 0·16 metre per century at this point." (Lyons, *Physiography*, p. 315.)

A mile or so to the north of the **monastery** stands the bold hill in the sides of which are hewn the **tombs** which General Sir F. W. Grenfell, G.C.B., excavated; this hill is situated in Western Aswân, the **ΚΟΝΤΑΡ ΔΕ ΠΕΛΛΕΝΤ** of the Copts, and is the Contra Syene of the classical authors. The tombs are hewn out of the rock, tier above tier, and the most important of these were reached by a **stone staircase**, with a sarcophagus slide, which to this day remains nearly complete, and is one of the most interesting antiquities in Egypt. At the top of the staircase are four chambers, two on each side, from which we took out coffins and mummies in 1886. The tombs in this hill may be roughly divided into three groups. The **first group** was hewn in the best and thickest layer of stone in the top of the hill, and was made for the rulers of Elephantine who lived during the VIth and XIIth dynasties. The **second group** is composed of tombs of different periods; they are hewn out of a lower layer of stone, and are not of so much importance. The **third group**, made during the Roman occupation of Egypt, lies at a comparatively little height above the

river. All these tombs were broken into at a very early period, and the largest of them formed a common sepulchre for people of all classes from the XXVIth dynasty downwards. They were found filled with broken coffins and mummies and sepulchral stelæ, etc., etc., and everything showed how degraded Egyptian funereal art had become when these bodies were buried there. The double tomb at the head of the staircase was made for **Mekhu** and **Sabnâ**; the latter was a dignitary of high rank who lived during the reign of Pepi II., a king of the VIth dynasty, whose prenomen

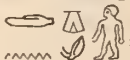
- 1 Tomb of Mekhu and Sabnâ.
- 2 Stone Staircase.
- 3 Tomb of Sa-renput-.
- 4 Tomb of Äku.
- 5 Tomb of Khuua.
- 6 Tomb of Khunes.
- 7 Tomb of Heru-khu-f.
- 8 Tomb of Sa-renput-ä.



The Tombs at Aswân.

(⊙ | U) Nefer-ka-Râ, is inscribed on the left-hand side of the doorway; the latter was a *smes*, prince and inspector, and enjoyed great power under Pepi II. The paintings on the walls and the proto-Doric columns which support the roof are interesting, and its fine state of preservation and position make it one of the most valuable monuments of that early period. Of Mekhu's career nothing is known, but, from the inscription in the tomb of his son Sabnâ, it is clear that he died


in the Sûdân in the performance of some mission. When the news of his death reached Sabnâ, this pious son set out with 100 asses laden with honey, oils, sheets of linen, etc., for the country of the Blacks. Having reached his destination, he took possession of his father's body, and put it in a coffin, which he loaded on an ass, and then returned to Aswân. On his arrival the body of his father was properly embalmed, and Sabnâ buried him with the state which the high rank of the deceased demanded. A little further northward is the small tomb of  $\int \Delta \int$  **Ĥeqâb**, and beyond this is the fine large tomb hewn originally for **Sa-Renput**, one of the old feudal hereditary governors of Elephantine, but which was appropriated by **Nub-kau-Rā-nekht**. He was the governor of the district of the cataract, and the general who commanded a lightly-armed body of soldiers called "runners"; he lived during the reign of Usertsen I., the second king of the XIIth dynasty, and his tomb must have been one of the earliest hewn there during that period. The tomb of **Pepi-nekht** (No. 9) is also of considerable importance. This distinguished man made two raids into the Sûdân by the order of the king, and on each occasion he captured a large number of men and children, who became slaves in Egypt. On another occasion he was sent against the Āamu, or dwellers in the Eastern Desert, and inflicted punishment on them because they had killed an Egyptian officer and his men whilst they were building a ship which was intended to sail to Punt. No details of the fight are given, but the facts recorded in the inscription are interesting, because they show that the rule of the Egyptians was not popular in all parts of the Sûdân. Another interesting tomb is that of **Ĥeru-khuf**, who was governor of Elephantine. The inscriptions record that King Mer-en-Rā sent him with his father to open up a road in the country of Āam, in the Sûdân, and he performed his mission in seven months. The king next sent him alone, and he passed


through the countries of Arthet, Terres, etc., and brought back a good load of Sûdânî produce. This mission occupied eight months. A third time he went to Áam, and he joined the chief of the country in making a raid upon the Libyans; the raid was successful, and he came back with 300 asses laden with myrrh, ebony, oil, grain, leopard skins, ivory, boomerangs, etc. The chiefs of the countries through which he passed seeing how strong his force was, sent him gifts of cattle and sheep, and on his way home he met the famous warrior Unâ who had been sent up the river by the king with a boat-load of dates, beer, wine, bread, etc., for his needs. Subsequently H̄er-khuf went again to Áam, and on his return he sent a message to the new king Pepi II., saying that he had brought back large quantities of Sûdânî products, including a tenḳ , or pygmy.

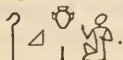
It may be noted in passing that this word survives in Amharic under the form *denk* ደንክ; In reply to this message Pepi II. sent a letter to H̄er-khuf, dated in the second year of his reign, a copy of which was cut on the outside of his tomb. In this letter the king acknowledges the great service which his loyal servant has rendered to him, and promises to bestow great honours upon the son of his son. He then orders him to bring the pygmy which he had transported from the "Land of the Spirits" to him at Memphis, that he may dance before the king and rejoice His Majesty's heart, and says: "When he embarketh with thee in the boat, then shalt thou appoint trustworthy servants to be about him, and on each side of the boat, and take heed that he falleth not into the water. When he sleepeth at night, appoint also trustworthy servants who shall sleep by his side in his sleeping place, and they shall visit him ten times during the night (*i.e.*, once every hour). For My Majesty wisheth to see this pygmy more than the tributes of Sinai and Punt. If thou reachest

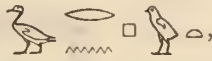
“ [my] capital and this pygmy shall be with thee, alive,  
 “ and in good health, and content, My Majesty will do for  
 “ thee a greater thing than that which was done for the  
 “ chancellor of the god, Ba-ur-ṭet, in the time of King Ássâ,  
 “ in accordance with the greatness of the heartfelt wish of  
 “ My Majesty to see this pygmy.”


The principal tombs at Aswân are :—


No. 1. Tomb of **Mekhu** and **Sabná**,  and

. In this tomb is an interesting scene of the deceased in a boat spearing fish.


No. 2. Tomb of **Heq-áb**, .

No. 3. Tomb of **Sa-renput**, , son of Satet-hetep. (No. 31.)


No. 4. Tomb of **Āku**, . (No. 32.)

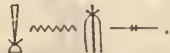
No. 5. Tomb of **Khuaá**, .


No. 6. Tomb of **Khunes** (?).

No. 7. Tomb of **Khennu-sesu**, .

No. 8. Tomb of **Heru-Khu-f**, .

No. 9. Tomb of **Pepi-nekht**, .


No. 10. Tomb of **Sen-mes**, .

No. 11. Tomb of **Sa-renput-á**, .

This tomb is the finest of all the tombs at Aswân. It faces the north, and lies round the bend of the mountain. Before it is a spacious court, which was enclosed by a wall, and the limestone jambs of the door, which were ornamented with reliefs and hieroglyphics, were, until recently, still standing. At the south end of the court was a portico supported by

eight rectangular pillars. The first chamber contains four pillars, and leads through a wide corridor to another chamber with two pillars; in this last are two flights of steps which lead to two other chambers. The walls of the court were without reliefs, but the pillars of the portico were decorated with figures of the deceased and with inscriptions on each of their sides. The face of the tomb is inscribed with a long text in which the deceased tells how he "filled the heart of the king" (*i.e.*, satisfied him), and enumerates all the work which he did in Nubia on behalf of his lord; to the left of the doorway is a relief in which Sa-renput-â is seen in a boat spearing fish (?), and to the right we have a representation of ancestor worship. On the

wall of the first chamber inside is a long inscription which fortunately enables us to date the tomb, for it mentions the prenomen Kheper-ka-Râ

() of

Usertsen I., a king of the XIIth dynasty; elsewhere are depicted a



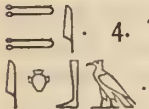
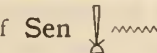
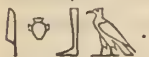


Scene from the shrine in the tomb of Sa-renput-â.

number of boats, fishing scenes, etc. The other scenes in the tomb refer to the storage of wheat, jars of wine, etc. When the writer first cleared this tomb for Sir Francis Grenfell in 1886, the shrine, containing a figure of Sa-renput-â, was *in situ*, and was of considerable interest. In



the sand which filled the first chamber almost to the ceiling were found the bodies of two or three Muḥamadans, who appear to have been hastily buried there. The shaft, which is entered from the right side of the second chamber by means of a flight of steps, was cleared out, and two or more small chambers, lined and barricaded with unbaked bricks, were entered. In the floor of one of these an entrance to a further pit was made, but the air was so foul that candles ceased to burn, and the work had to be abandoned. Lower down in the hill are the following

tombs :—1. Tomb of **Sebek-ḥetep** . 2. Tomb of **Khnemu-kheû** . 3. Tomb of **Thethâ** . 4. Tomb of **Sen** . 5. Tomb of **Āba** .

In 1902 and 1904 Lady William Cecil excavated a large number of the tombs which lie to the south of the Grenfell group, but nothing of importance was found in them. Nearly every tomb had been used by two occupants at least. For an account of the work done see *Annales du Service*, tom. iv, p. 51 ff; and tom. vi, pp. 273-283.

The **Monastery of St. Simon**, or Simeon.\* On the western bank of the Nile, at about the same height as the southern point of the Island of Elephantine, begins the valley which leads to the monastery called after the name of Saint Simon, or Simeon. It is a large, strong building, half monastery, half fortress, and is said to have been abandoned by its monks in the XIIIth century, but the statement lacks confirmation; architecturally it is of very considerable interest. It was wholly surrounded by a wall from about 19 to 23 feet high, the lower part, which was

\* A plan and full description of this building will be found in J. de Morgan's *Catalogue*, vol. 1, Vienna, 1894, page 130 ff.

sunk in the rock, being built of stone, and the upper part of mud brick ; within this wall lay all the monastery buildings. The monks lived in the north tower, in the upper storeys, where there were several cells opening out on each side of a long corridor ; on the ramparts were a number of hiding places for the watchmen, and there are evidences that the building was added to from time to time.

The church consisted of a choir, two sacristies, and a nave, the whole being covered with a vaulted roof, which was supported by columns. In the church are the remains of a fine fresco in the Byzantine style, which formerly contained the figures of Christ and twenty-four saints, etc., and also a picture of Christ enthroned. In a small rock-hewn chapel at the foot of the staircase which leads to the corridor, the walls are ornamented with figures of our Lord's Apostles or Disciples. Every here and there are found inscriptions in Coptic and Arabic. The Coptic texts usually contain prayers to God that He may show mercy upon their writers, who regard the visit to the monastery as a meritorious act ; the oldest Arabic inscription states that a certain Mutammar 'Ali visited the monastery in the year A.H. 694, *i.e.*, towards the end of the XIIIth century of our era. About a fifth of a mile to the east of the monastery lay the ancient cemetery, which was cleared out about seventeen years ago ; the bodies of the monks had been embalmed after a fashion, but they fell to pieces when touched. M. Clédat made excavations here in 1903-1904, and brought to light some 34 Coptic stelae. If the position of the Copts in Egypt in the XIIIth century be considered, it will be seen to be extremely unlikely that the monastery of St. Simon was flourishing at that time, and it is far more probable that it was deserted many scores of years before. From Abû Şâlih, the Armenian, we learn that there were several churches and monasteries at Aswân. Thus he says that on the island of Aswân, *i.e.*, Elephantine, there was a

church in which was laid the body of Abû Hadrî, and near this church was a monastery, which was in ruins in the days of Abû Şâlih, with 300 cells for monks. There were also the churches of Saint Mennas, the Virgin Mary, and the archangels Gabriel and Michael. The church of Saint Ibsâdah stood in the citadel of Aswân, on the bank of the Nile, and the saint was said to have had the power of walking upon the water. The monastery of Abû Hadrî was "on the mountain on the west," and it is probable that the monastery now called by the name of St. Simon is here referred to.

The **gold mines**, which are often referred to by writers on Aswân, were situated in the western desert and in the Wâdî al-'Alâkî, to the south-east of Aswân, in the country of the Bishârin; these appear to be the mines that were worked by the Egyptians under the XVIIIth and XIXth dynasties. The **clay quarries** were situated on the east bank of the Nile, just opposite to Elephantine Island, and were famous for red and yellow ochres, and for a fine clay, called the "clay of art," which was much used in making jars to hold Aswân wine. These quarries were worked in ancient days, and the stratum of clay was followed by the miners to very considerable distances into the mountains; the entrance to the workings is buried under the sand.

Aswân was as famous for its **granite quarries** as Silsila was for its beds of sandstone. The Egyptian kings were in the habit of sending to Aswân for granite to make sarcophagi, temples, obelisks, etc., and it will be remembered that Uná was sent there to bring back in barges granite for the use of Pepi I., a king of the VIth dynasty. It is probable that the granite slabs which cover the pyramid of Mycerinus (IVth dynasty) were brought from Aswân. The undetached **Obelisk**, which still lies in one of the quarries, is an interesting object.

Near the quarries are two ancient **Arabic cemeteries**, in

which are a number of sandstone grave-stones, many of them formed from stones taken from Ptolemaic buildings, inscribed in Cufi \* characters with the names of the Muḥammadans buried there, and the year, month, and day on which they died. We learn from them that natives of Edfû and other parts of Egypt were sometimes brought here and buried.

The oldest quarries of all were, no doubt, the granite islands which stood in the Cataract.

The following translations will illustrate the contents of these interesting monuments :—

I. "In the Name of God, the Compassionate, the Merciful. "This is a sufficient announcement for men ; and (it is revealed) "that they may be warned thereby, and that they may know that "He is one God, and that the discreet may remember. O God, "bless Muḥammad the Prophet and his family and save (them), "and have mercy upon thy servant that hath need of Thy mercy, "Ja'far, son of Aḥmad, son of 'Alí, son of Muḥammad, son of "Kâsim, son of 'Abd aṣ-Ṣamad. He died on Thursday, when "six days (nights) were past (the 6th) of al-Muḥarram, in the "year 418 (A.D. 1027). May the mercy of God be upon him and "His favour."

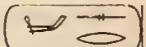
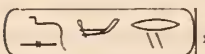

II. "In the Name of God, the Compassionate, the Merciful. "Verily those who say, 'Our Lord is God' and then walk "uprightly, upon them shall the angels descend (saying), 'Fear "ye not, neither be ye sad, but rejoice ye in the Paradise which "ye have been promised.' O God, bless Muḥammad the Prophet "and his family the pure and save (them). There died Ibrahim, "son of Al-Ḥusain, son of Ishâḳ, son of Ya'qûb, son of Ishâḳ, on "Saturday, when eight (nights) remained (the 21st) of the latter "Rabî', in the year 420 (A.D. 1029)."








III. "In the Name of God, the Compassionate, the Merciful. "Hasten unto forgiveness from your Lord and a Paradise the "width whereof is (as) the heavens and the earth, which is

\* A kind of Arabic writing in which very old copies of the Kor'ân, etc., are written ; it takes its name from Kûfah, الكوفة *Al-Kûfah*, a town on the Euphrates. Kûfah was one of the chief cities of 'Irâḳ, and is famous in the Muḥammadan world because Muḥammad and his immediate successors dwelt there. Enoch lived here, the ark was built here, the boiling waters of the Flood first burst out here, and Abraham had a place of prayer set apart here.










“prepared for the God-fearing. Blessed be He Who, if He  
 “pleased, could give thee better than that, (to wit) gardens  
 “beneath which flow streams, and could give thee palaces.  
 “O God, bless Muḥammad the Prophet and his family and save  
 “(them), and have mercy on Thy servant that hath need of Thy  
 “mercy, Ismâ‘il, son of Al-Ḥusain, son of Ishâk, son of Ya‘qûb,  
 “son of Ishâk. He died on Monday, when twenty and three  
 “(nights) were passed (on the 23rd) of Rajab, in the year 431  
 “(A. D. 1040). The mercy of God be upon him, and His forgive-  
 “ness, and His favour be upon him.”

The first **Cataract**, called Shellâl by the Arabs, begins a little to the south of Aswân, and ends a little to the north of the island of Philæ; six great cataracts are found on the Nile between Kharṭûm and Aswân, but this is the most generally known. Here the Nile becomes narrow and flows between two mountains, which descend nearly perpendicularly to the river, the course of which is obstructed by huge boulders and small rocky islands and barriers, which stand on different levels, and cause the falls of water which have given this part of the river its name. On the west side the obstacles are not so numerous as on the east, and sailing and rowing boats can ascend the cataract on this side when the river is high. The noise made by the water is at times very great, but it has been greatly exaggerated by both ancient and modern travellers, some of whom ventured to assert that the “water fell from several places in the mountain more than two hundred feet.” Some ancient writers asserted that the fountains of the Nile were in this cataract, and Herodotus (ii., 28) reports that an official of the treasury of Neith at Sais stated that the source of the Nile was here. Many of the rocks here are inscribed with the names of kings who reigned during the Middle Empire; in many places on the little islands in the cataract quarries were worked. The island of **Sāhal** should be visited on account of the numerous inscriptions left there by princes, generals, and others who passed by on their way to Nubia. On February








6th, 1889, Mr. Wilbour was fortunate enough to discover on the south-eastern part of this island a most important stele consisting of a rounded block of granite, eight or nine feet high, which stands clear above the water, and in full view from the river looking towards Philæ. Upon it are inscribed thirty-two lines of hieroglyphics which form a remarkable document, and contain some valuable information bearing upon a famous seven years' famine. The inscription is dated in the eighteenth year of a king whose name is read by Dr. Brugsch as Tcheser , , or , who reigned early in the IIIrd dynasty; but internal evidence proves beyond a doubt that the narrative contained therein is a redaction of an old story, and that it is, in its present form, not older than the time of the Ptolemies. In the second line we are told:—

						
em	tu	er	āa ur	kheft	tem	iu







*By misfortune the very greatest not had come forth*

								
Hāpu	em	rek	em	āhā	renpit	sekhef		III III

*the Nile during a period lasting years seven.*

						
ket	nepi	usher	renp			

*Scarce [was] grain, lacking [was] vegetable food,*

					
huā	khet	neb	qeq	sen	

*[there was a] dearth of everything [which men] ate.*



In this time of distress the king despatched a messenger to Matar, the governor of Elephantine, informing him of the terrible state of want and misery which the country was in, and asking him to give him information about the source of the Nile, and about the god or goddess who presided over it, and promising to worship this deity henceforth if he would make the harvests full as of yore. Matar informed the messenger concerning these things, and when the king had heard his words he at once ordered rich sacrifices to be made to Khnemu, the god of Elephantine, and decreed that tithes of every product of the land should be paid to his temple. This done the famine came to an end and the Nile rose again to its accustomed height. There can be no connection between this seven years' famine and that recorded in the Bible, for it must have happened some two thousand years before Joseph could have been in Egypt; but this remarkable inscription proves that from time immemorial the people of Egypt have suffered from periodic famines. The village of **Mahâtah**, on the east bank of the river, is prettily situated, and worth a visit.

The **Aswân Dam**.—A glance at the general configuration of the bed of the First Cataract will show the traveller that in remote times the progress of the Nile must have been obstructed at the southern end by a rocky barrier, which prevented the flow of the stream to a very considerable extent. A careful examination of the granite rocks on each side of it will further show him that this barrier has been eaten through by the action of wind and water, and that as a result the Nile flood flowed to waste for centuries, and that the life-giving waters rushed to the sea, leaving unwatered vast tracts of land on each side of the river, which might have been turned into fertile fields could only the surplus waters have been made to flow on to them. During the first half of the XIXth century this waste of water was regarded with grave concern by the eminent French engineers who

were in charge of the irrigation schemes of Egypt, but the only attempt made to regulate the flow of the Nile is represented by the Barrage which was designed by Mougel and built a little to the north of Cairo. When the British irrigation officials had repaired Mougel's work, and had turned it from a useless monument of Muḥammad 'Alī's impatience into a useful machine for regulating the water supply of the Delta, they set to work to devise some scheme which should benefit the agriculture of the whole country between Aswân and the sea, and, after much careful thought and examination of sites, it was decided that it was necessary to build a dam near the southern end of the First Cataract. It was further decided that about 88,300,000,000 cubic feet of water must be stored up at this place, that the maximum head of water must be 85 feet, and that the level of the water held up must be 374 feet above sea-level.

Now it was evident that if these proposals were carried out, the buildings on the island of Philæ would be submerged to a depth of several feet each year, and that they would stand in water so long as the reservoir was full. As soon as this fact was recognized, a great outcry was raised by a few archæologists who, quite regardless of the fact that the general welfare of Egypt was of paramount importance, demanded that the proposed Dam should not be built. In answer to the outcry the responsible British officials pointed out that it was impossible to add to the water supply for the crops unless the Dam were made, and that if it were made the general income of the inhabitants would be increased by about £E.2,600,000 annually.

There were two ways out of the difficulty:—1. To reduce the level of the water in the reservoir. 2. To remove the temples and other buildings at Philæ to a neighbouring site. The first of these was chosen, and it was decided to build the Dam on the plan of its designer Sir W. Willcocks, but to reduce the level of the water to be held

up from 374 feet to 348 feet above sea-level. In 1898 the Egyptian Government made a contract with Messrs. John Aird and Co. for the building of the Dam and a Barrage at Asyût, and Sir Ernest Cassel undertook to take over the bonds as issued, and to wait for repayment until the works were completed. Bonds were issued for £4,716,780, and repayment was to be made in sixty half-yearly instalments of £78,613.

“The Aswân dam is 2,185 yards in length, with a width at the crest of 26·4 feet, while the width at the base, at the deepest portion, is 82·5 feet, and the height of the work, at the deepest spot, 92·4 feet; from sea-level the present height is 354 feet. The dam is pierced by 180 openings, or under-slucices, of which 140 are 23·1 feet by 6·6 feet, and 40 are 18·2 feet by 6·6 feet, provided with gates. The regulation of the dam sluices is an exceedingly intricate piece of work, and demands continual care and study of the river levels. The addition of aprons has brought up the dam to sluice level by a further 16 feet 6 inches, and whereas, as stated already, the present height of the dam is 354 feet above sea-level, when finally heightened it will be 127 feet from foundation to top, or five metres above its present level of 110 feet 6 inches. In undertaking to heighten the dam the authorities pledged themselves to a task the difficulties and costliness of which were not realized by the uninitiated at first glance. It is, of course, a comparatively simple matter to heighten any existing structure; but in order to render it as safe as it was before the alteration was made, if not safer, it is not alone necessary to add to the height, but to increase the thickness of the structure. This view naturally presented itself very clearly to Sir Benjamin Baker, who, when first consulted in the matter, refused to countenance any addition to the height of the Assuan dam unless at the same time its thickness was proportionately increased.

“To overcome the question of added strength, Sir Benjamin Baker had to take into consideration the influence of temperature upon the existing building, as well as upon its contemplated addition. In a country like Egypt, where the heat at noon is intense and the temperature varies practically from hour to hour throughout the day and night, the amount of expansion and contraction which goes on in materials is a most important factor to be considered. Sir Benjamin Baker decided upon erecting the thickening portion at a distance of 6 inches from the existing wall, and connecting the two by a series of steel rods securely



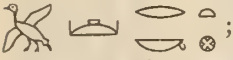


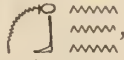
built into the new as well as into the old structure, thus transmitting the effective weight. There will not be fewer than one steel rod to each square yard of surface of the water. When it is deemed that the two buildings have settled down to the same temperature, this intervening space of 6 inches is to be grouted up with cement and mortar, thus rendering the whole structure homogeneous. While, as already stated, the dam with its new additions will be 16 feet 6 inches higher than at present, as less free board will be actually provided for, 22 feet 9 inches depth of additional water will be secured, the result in the final reservoir being 2,300,000,000 tons of water. In the new works there will be 400,000 cubic metres of masonry, or, roughly, 900,000 tons.

“In addition to the difficulties in dealing with the heightening of the dam, a question of altering and fitting the locks, of which there are four, with new sets of gates, to suit the new circumstances, had to be faced. This has been overcome by the proposal to build an additional lock at the foot of the present flight, and increase the height of the side walls of the existing locks five metres each. This means supplying the upper lock with two entirely new gates, each 24 metres high, and removing the present ones to the heightened lower locks. In order to minimise the expense of the contemplated alterations, the whole of the existing gates will be utilized by the simple scheme of moving them down each by one lock.

“The actual quantity of water for irrigation purposes that will be required for the whole of Egypt is estimated at between 3,000,000,000 and 6,000,000,000 cubic metres, and it is interesting to note the behaviour of the Nile after passing Assuan and entering Egypt. In 1904, at which period Sir William Willcocks took the actual measurements, of the mean discharge of 3,040 cubic metres per second which passed Assuan, 400 cubic metres per second were utilized in Upper Egypt in the irrigation of 2,320,000 acres, and 2,640 cubic metres per second passed Cairo. Of these 540 cubic metres per second are utilized in the irrigation of 3,430,000 acres in Lower Egypt, and only 2,100 cubic metres per second reach the Mediterranean Sea.” (*Times*, Dec. 4th, 1907.)



## PHILÆ.

**Philæ** is the name given by the Greeks and Romans to the two islands which are situated at the head of the First Cataract, about six miles south of Aswân; the larger island is called **Biggah**, the Senemet  of the Egyptian texts, and the name Philæ now generally refers to the smaller island, on which stands the group of ancient buildings of the Ptolemaic and Roman periods. The name Philæ is derived from the Egyptian words P-â-lek, , *i.e.*, "the Island of Lek," or ; from these words the Copts formed the name Πιλ&Κ&Ϟ, and the Arabs the name Bilâk, بلق. A well-known name for Philæ in the inscriptions is "the city of Isis," and one text speaks of it as the "interior of heaven," ; that it was held to be a most holy site is evident from its titles, Åset äbt , and P-â-äb , *i.e.*, "Holy House" and "Holy Island" respectively.

Of the history of the Island of Philæ during the Early and Middle Empires nothing is known; only it is certain that the Egyptians made use of it for military purposes in very early times. Whether they built forts upon it cannot be said, but the site was an excellent one for a garrison. Judging by analogy, shrines to local gods, or temples, must have stood upon one or both of the islands, for it is impossible to imagine that such a well-protected and picturesque spot for a temple or





Plan of the Island of Philæ (after Lyons and Garstin).

- |   |                           |      |                             |
|---|---------------------------|------|-----------------------------|
| A | Temple of Nectanebus II.  | H    | Temple of Heru-netch-tefel. |
| B | Temple of Ari-hes-nefer.  | I    | Nilometer.                  |
| C | Temple of I-em-ÿetep.     | J    | The Kiosk.                  |
| D | Temple of Hathor.         | K, L | Coptic church.              |
| E | Gateway of Hadrian.       |      |                             |
| F | Temple of Cæsar Augustus. |      |                             |
| G | Temple of Isis.           |      |                             |



temples should have remained unoccupied. The early travellers in Egypt declare that slabs of granite and sandstone inscribed with the names of Amenophis II., Amenophis III., and Thothmes III., were visible on this island, as well as on that of Biggah; but it is certain that nothing of the kind remains there now. We shall be probably correct in assuming that the first temple of any great importance was built there in the XVIIIth dynasty, and that the sides of the granite rock which forms the island were scarped that walls might be built upon them. This would have the effect of destroying the rough graffiti which the troops of the Usertsens and Amenemhāts must have chiselled upon it, as they did on the rocks on the cataract on their way south. The island is 1,418 feet long, *i.e.*, from north to south, and 464 feet wide, *i.e.*, from east to west, and is formed by a mass of crystalline rock, mainly hornblendic granite, on which Nile mud has been deposited. The main portion of the Temple of Isis is founded on the solid rock of the island, while the other buildings have foundations usually from four to six metres in depth, which rest on Nile mud; a portion of one of the buildings rests upon an artificial quay made of stone. The oldest portion of a building on the island are the remains of a small edifice which was set up at the southern end of it by Nectanebus II., the last native king of Egypt (B.C. 358-340). Of the other buildings, all the temples date from the Ptolemaic period, and were the works of the Ptolemies and of one or two Nubian kings. Under the Roman emperors a few of the existing buildings were enlarged, and a few architectural works of an ornamental character were added. An ancient tradition made Philæ to be one of the burial places of Osiris, and an oath sworn by Osiris of Philæ was inviolable; the very earth of the island was considered to be holy, and only those who were priests, or were employed in the temples, were allowed to live there.

In early times the gods of the Cataract were the gods of Philæ, *i.e.*, Khnemu and Satet, Khnemu-Rā, and Hathor, Anuqet, Ptaḥ and Sekhet, etc. ; but in Greek and Roman times the deities chiefly worshipped in the island were Isis and Osiris, and the gods who were in their train, *i.e.*, Horus, Nephthys, etc. In connection with the worship of Isis and Osiris a number of ceremonies were performed, in which the death and mutilation of the body of Osiris, the gathering together of his scattered limbs, the reconstruction of the body by Isis, and its revivification by means of the words of power which Thoth had taught her, formed very prominent scenes. Together with such ceremonies, a number of others connected with the worship of Osiris as the god of life and fecundity were also celebrated at Philæ, something after the manner of a miracle play, and there is no doubt that great crowds would be drawn to the spot by such performances. Primarily, such ceremonies would most appeal to the Egyptians, who, seeing that the great, and probably original, shrine of Osiris at Abydos had fallen into decay, endeavoured to make Philæ its successor ; but in Ptolemaic times and later the Greeks and Romans flocked to the spot, the former to worship Osiris, and the latter to worship Isis. In the early centuries of the Christian Era human sacrifices were offered to the Sun at Philæ.

The form of Osiris which the Greeks revered was Sarapis, *i.e.*, Āsār-Īḥāpi, "Osiris-Apis," to whom they ascribed all the attributes of the Greek god Hades. The Egyptian priests, of course, approved of the introduction of the god into the national collection of gods as long as it could be effected by identifying him with an ancient god of the country, and thus the Egyptian and Greek priests found a deity which could satisfy the religious aspirations of both peoples. The introduction of the god was made in the reign of Ptolemy Soter ; but in a

few generations the attributes of Hades were forgotten, and the worship of Sarapis became identical with that of Osiris. This having been brought about, and Philæ being recognized as one of the most holy shrines of the god, the palmy days of the island began, and so long as the Ptolemies could keep the tribes quiet on the south and west of Egypt, all went well, and the shrine became very rich. In B.C. 22 Candace seized Philæ, Aswân, and Elephantine, but her army was defeated by the Romans, her country laid waste, and her capital Napata destroyed. In the reign of Diocletian the Blemmyes invaded the neighbourhood so frequently that this Emperor was obliged to come to terms with them, and he paid them an annual subsidy on the understanding that they allowed no inroads upon Egypt from the south.

Meanwhile Christianity had spread into Egypt, and was making its way into Nubia, but the worship of Osiris and Isis was continued at Philæ, apparently without much interruption. In A.D. 380 Theodosius the Great issued the edict for establishing the worship of the Trinity, and a year later he prohibited the human sacrifices, and ordered some of the temples to be turned into Christian churches, and the rest to be closed; but in spite of everything, sacrifices were offered at Philæ, and the worship of Osiris was carried on there, just as was the worship of the gods of Greece and Rome in Italy and elsewhere, until the reign of Justinian, who ascended the throne in 527. Partly as the result of his hatred of pagans, and partly with the view of inflicting a blow upon the Nubian tribes who worshipped at Philæ, Justinian sent a general called Narses to break up the cult of Isis and Osiris of Philæ, and to destroy the temple. Narses obeyed his master's orders to the letter, for he cast the priests into prison, destroyed certain portions of the temples and many of their statues, and carried back to Europe the figures of Isis and Osiris which he found in the shrines, and which were

made presumably of gold and silver. In Christian times the Copts built at Philæ one church in honour of Saint Michael and another in honour of Saint Athanasius, and recent excavations have shown that many small churches were built there. Abû Şâlih says that there are "many idols and temples" on the island, and that on the west bank of the river there were several churches overlooking the cataract, but adds that they were in ruins in his day.

When Strabo visited Philæ he says that he came from Syene (Aswân) in a waggon, through a very flat country :

"Along the whole road on each side we could see, in many places, very high rocks, round, very smooth, and nearly spherical, of hard black stone, of which mortars are made ; each rested upon a greater stone, and upon this another ; they were like unhewn stones, with heads of Mercury upon them. Sometimes these stones consisted of one mass. The smallest was not less than 12 feet in diameter, and all of them exceeded this size by one-half. We crossed over to the island in a pakton, which is a small boat made of rods, whence it resembles woven-work. Standing there in the water (at the bottom of the boat), or sitting upon some little planks, we easily crossed over, with some alarm, indeed, but without good cause for it, as there is no danger if the boat is not overturned." Of Philæ itself he says : "A little above the cataract is Philæ, a common settlement, like Elephantina, of Ethiopians and Egyptians, and equal in size, containing Egyptian temples, where a bird, which they call hierax (the hawk), is worshipped ; but it did not appear to me to resemble in the least the hawks of our country nor of Egypt, for it was larger, and very different in the marks of its plumage. They said that the bird was Ethiopian, and is brought from Ethiopia when its predecessor dies, or before its death. The one shown to us when we were there was sick and nearly dead."—(Strabo, xvii., 1-49.)

In 1893 in order to obtain an accurate idea of the stability of the temples, etc., Sir W. Garstin, K.C.M.G., caused an exhaustive examination of the island to be made by Captain H. G. Lyons, R.E., whose labours prove that, contrary to the general practice of the ancient Egyptian architects, the foundations of all the main buildings go down to the bed-rock, and that consequently there is nearly as great a depth





with a narrow chamber on the east side of it; and in still later times the Copts lived in some portions of it.

4. The **Temple of Hathor**, which was dedicated to this goddess by Ptolemy VII. Philometor, and Ptolemy IX. Euergetes II. The forecourt was added in Roman times, and it contained columns with Hathor-headed capitals. The Copts destroyed the forecourt and built a church of the stones of which it was made. On the south side are the ruins of houses which were built before the temple was destroyed. Over the door of the one remaining room of the temple is a dedicatory inscription of Ptolemy IX. in Greek.

5. The **Gateway of Hadrian**. This gateway stands on a portion of the enclosing wall of the Temple of Isis, on the western side, and was connected with the temple by two parallel walls, which were added at a later time. On the lintels are reliefs in which the Emperor Hadrian is depicted standing before a number of the gods of Philæ, and inside the gateway is a scene representing Marcus Aurelius, who must have repaired the gateway, making offerings to Isis and Osiris.

6. The **Temple of Cæsar Augustus**, which was built about A.D. 12, and is thought to have been destroyed by an earthquake in Coptic times. In the centre of the paved court in front of it were found in the north-west and south-west corners the two halves of a stele which was inscribed in hieroglyphics and in Greek and Latin, with the record of a revolt against the Romans, which was suppressed by Cornelius Gallus about B.C. 22. The temple was built of sandstone, with granite columns and pedestals, and diorite capitals, and was dedicated to the Emperor by the people of Philæ and of that part of Nubia which was under the rule of the Romans.

7. The **Temple of Isis**. The buildings of this edifice consist of:—1. A pylon, decorated with reliefs of Nectanebus II., Ptolemy VII., Ptolemy IX., and Ptolemy XII.



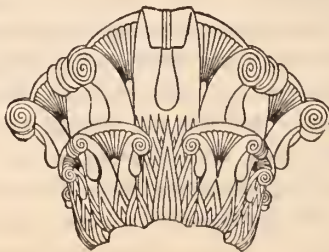
Neos Dionysos ; 2. A court containing the Mammissi and a colonnade, and decorated with reliefs of Ptolemy IX., Ptolemy XIII., and of the Emperors Augustus and Tiberius ; 3. A second pylon, ornamented with reliefs by Ptolemy IX. and Ptolemy XIII. (at the foot of the right tower a portion of granite bed-rock projects, and the inscription upon it records the dedication of certain lands to the temple by Ptolemy VII.) ; 4. A temple which consists of the usual court, hypostyle hall, and shrine. In the various parts of this temple are the names of Ptolemy II., Ptolemy III., Ptolemy IX., and the Emperor Antoninus. Of special interest is the **Osiris Chamber**, wherein are reliefs referring to ceremonies which were connected with the death and resurrection of Osiris. The texts on the outside of this group of buildings mention the names of the Emperors Tiberius and Augustus.

8. The **Temple of Heru-netch-tef-f**, which consisted of a court, having four columns on the eastern face, and a large chamber in which stood the shrine, with a narrow passage running round it. It was built on a part of the old surrounding wall of the Temple of Isis, and the greater number of its stones were removed by the Copts, who built a church with them.

9. The **Nilometer**. The doorway leading to the Nilometer is in the old surrounding wall of the temple, and the hinge and the jamb can still be seen. Three scales are cut in the walls, two on the north wall, and one on the south ; the oldest is probably the vertical line chiselled on the face of the north wall, showing whole cubits only, which are marked by horizontal lines. The average length of the cubit in each portion of the scale except the second is about  $\cdot 520$  metre. In the second scale on the north wall the cubit is divided into 7 palms, and each palm into 4 digits ; two of the cubits are marked by Demotic numerals. The third scale, which is on the south wall, is in a perfect

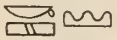
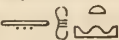
state of preservation ; the mean length of the 17 cubits marked is  $\cdot 535$  metre. Over the 16th cubit is cut the sign  $\text{⚡}$  *ānkh*, *i.e.*, "life." This sign probably indicates that when the waters of the inundation rose to the height marked by it, there would be abundance and prosperity in the land. The river level of the tops of scales Nos. 1, 2, and 3 are 99'654, 99'890, and 99'990 metres respectively, and the river level of the present time is 99'200 metres ; therefore Captain H. G. Lyons, R.E., who made these measurements, concludes that there is very little difference between the flood level of to-day and that of about 2000 years ago.

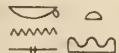
10. The "**Kiosk**," or "**Pharaoh's Bed**," *i.e.*, the small temple of Trajan, which is one of the most graceful objects on the island, and that by which Philæ is often best remembered ; the building appears to be unfinished. Its date is, perhaps, indicated by the reliefs in which the Emperor Trajan is depicted making offerings to Isis and Horus, and standing in the presence of Isis and Osiris.



## THE NILE BETWEEN THE FIRST AND SECOND CATARACTS.

### PHILÆ TO WÂDÎ ḤALFAH.

The country which is entered on leaving Philæ is generally known by the name of **Nubia**; the latter name has been derived by some from *nub*, the Egyptian word for gold, because in ancient days much gold was brought into Egypt from that land. In the hieroglyphics Nubia, or "Ethiopia," is generally called  Kesh (the Cush of the Bible) and  Ta-sti. The Arabic Al-Kenûs is derived from an old name of Nubia, viz.


Kenset . It is known that, as far back as the VIth dynasty, the Egyptians sent to this country for certain kinds of wood, and that all the chief tribes that lived round about Korosko hastened to help the Egyptian officers Unâ and Ḥer-khuf in the missions which they undertook for King Pepi I. It seems pretty certain, too, if we may trust their words, that the whole country was made to acknowledge the sovereignty of the Egyptian king.

From the VIIth to the XIth dynasty nothing is known of the relations which existed between the two countries, but in the time of Usertsen I., the second king of the XIIth dynasty, an expedition was undertaken by the Egyptians for the purpose of fixing the boundaries of the two countries, and we know from a stele set up at Wâdî Ḥalfah by this king, that his rule extended so far south as this place. Two reigns later the inhabitants of Nubia or Ethiopia had become so troublesome, that Usertsen III. found it necessary to build fortresses at Semnah and Kummah, south of the Second Cataract, and to make stringent laws forbidding the passage of any negro ship without permission.


The Hyksos kings appear not to have troubled greatly about Nubia. When the XVIIIth dynasty had obtained full power in Egypt, some of its greatest kings, such as Thothmes III. and Amenhetep III., marched into Nubia and built temples there; under the rulers of the XIXth dynasty, the country became to all intents and purposes a part of Egypt. Subsequently (about B.C. 720) the Nubians appear to have acquired considerable power, and as Egypt became involved in conflicts with more Northern countries, this power increased until Nubia was able to declare itself independent. For several hundreds of years the Nubians had had the benefit of Egyptian civilization, and all that it could teach them, and they were soon able to organize war expeditions into Egypt with success.

**Excavations in Northern Nubia.**—The Egyptian Government having decided to raise the Aswân Dam, the result of which will be that a portion of Northern Nubia will be submerged, it was felt to be imperative that an Archæological Survey of the ground to be flooded should be made, and the carrying out of the work was entrusted to Captain H. G. Lyons. The Survey was begun on September 2, 1907, and the principal investigators were Dr. Reisner, Mr. Firth, Mr. Blackman, Dr. G. Elliot Smith, Dr. F. Wood Jones, and Mr. T. D. Scott. The tract of country to be submerged extends from Shellal to Daḳḳah. Up to November 30, eleven cemeteries were examined, and though some of them clearly belonged to a late period, they were found to contain pottery and other objects identical with those of the late Predynastic Period in Egypt. In some cemeteries as many as 2000 bodies were examined. On the race question Dr. Elliot Smith has come to the conclusion that there is no evidence of negro influence before the IIIrd dynasty, and that up to that time the people of Lower Nubia were certainly Egyptians. During the IIIrd dynasty there was a large influx of negroes from

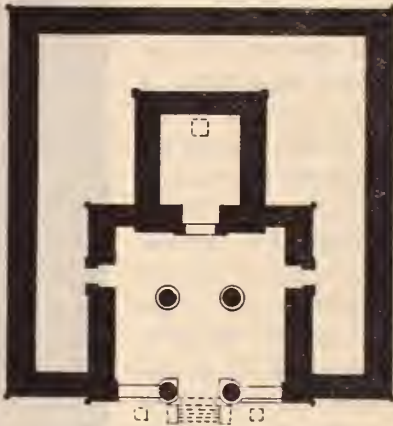
the south, but even so the Egyptians formed the bulk of the population. Between the IIIrd and the XIth dynasties the people of Nubia buried their dead in graves which are quite different from those of the Egyptians of the same, and in fact of every other, period. The Nubians of the XIIth dynasty represent a more intimate blending of Egyptian and negro elements. Under the New Empire a large influx of Egyptians took place, but in the Ptolemaic and Roman Periods the bulk of the population was Nubian. "The present population of Nubia is Egyptian, modified in physical type and moral qualities by forty centuries of dilution with negro blood." In 1907 Dr. MacIver carried out excavations in various parts of Northern Nubia as director of the Coxe Expedition of the University of Pennsylvania, and a number of the objects which he found may be seen in the Egyptian Museum, Cairo.

After leaving Philæ, the first place of interest passed is **Dâbûd** دابود, on the west bank of the river, 599½ miles from Cairo. At this place, called  Ta-het in the inscriptions, are the ruins of a temple



Plan of the Temple of }  
Dâbûd. 

founded by *Âtcha-khar-Âmen*,\* a king of Ethiopia, who reigned about the middle of the third century B.C. The names of Ptolemy VII. Philometor and Ptolemy IX. Euergetes II. are found engraved upon parts of the building. *Dâbûd* probably stands on the site of the ancient *Parembole*, a port or castle on the borders of Egypt and Ethiopia, and attached alternately to each kingdom. During the reign of Diocletian it was ceded to the Nubæ by the Romans, and it was frequently attacked by the *Blemmyes* from the east bank of the river. At *Ḳartassi*,

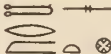


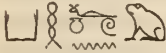
Plan of the Temple of *Tâfah*.


on the west bank of the river, 615 miles from Cairo, are the ruins of a temple and large quarries; seven miles further south, on the west bank of the river, is *Wâdi Tafah*, the ancient *Taphis*, where there are also some ruins; they are, however, of little interest. *Contra-Taphis* lay on the east bank.

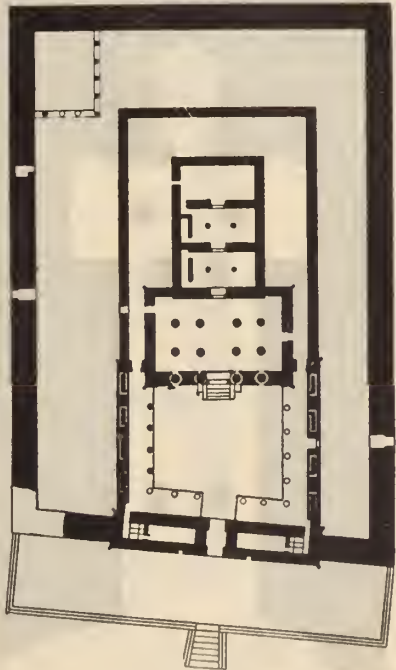
\* (𓆎𓅓𓏏𓏏𓆎𓅓𓏏𓏏𓆎𓅓𓏏𓏏) "*Âtcha-khar-Âmen*, living or ever, beloved of Isis," with the prenomen (𓏏𓅓𓏏𓏏𓆎𓅓𓏏𓏏) *Ât-nu-Râ*, *setep-en-neteru*.



**Kalábshah** كلابشه, on the west bank of the river, 629 miles from Cairo, stands on the site of the classical Talmis, called in hieroglyphics  Thermeset, and

 *Ka-hefennu*; it was for a long time the capital of the country of the Blemmyes. It stands immediately on the Tropic

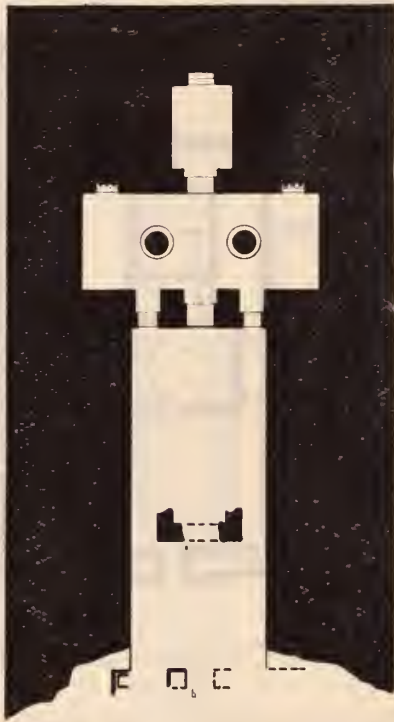
of Cancer. The god of this town was called  Merul or Melul, the Mandulis or Malulis of the Greeks. At Kalábshah there are the ruins of two temples of considerable interest. The larger of these, which is one of the largest temples in Nubia, appears to have been built upon the site of an ancient Egyptian temple founded by Thothmes III., B.C. 1550, and Amenophis II., B.C. 1500, for on the pronaos this latter monarch is repre-



Plan of the Temple of Kalábshah.

sented offering to the god Ámsu and the Ethiopian god Merul or Melul. It seems to have been restored in Ptolemaic times, and to have been considerably added to by several of the Roman emperors—Augustus, Caligula, Trajan, etc. From the appearance of the ruins it would seem

that the building was wrecked either immediately before or soon after it was completed ; some of the chambers were plastered over and used for chapels by the early Christians. A large number of Greek and Latin inscriptions have been found engraved on the walls of this temple, and from one



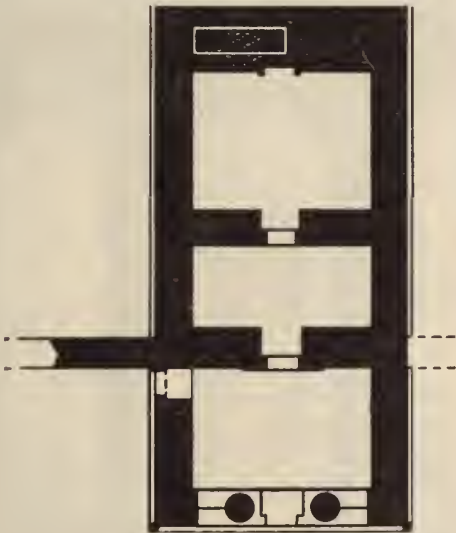
Plan of Bêt al-Wali.

of them we learn that the Blenimyes were defeated by Silko, king of the Nubæ and Ethiopians, in the latter half of the sixth century of our era.

At **Bêt al-Wali**, *i.e.*, the "house of the Saint," a short distance from the larger temple, is the interesting rock-hewn temple which was made to commemorate the victories of Rameses II. over the Ethiopians. On the walls of the court leading into the small hall are some beautifully executed sculptures, representing the Ethiopians, after their de-

feat, bringing before the king large quantities of articles of value, together with gifts of wild and domesticated animals. Many of the objects depicted must have come from a considerable distance, and it is evident that in those early times Talmis was the great central market to which the products

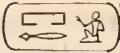
and wares of the Sûdân were brought for sale and barter. The sculptures are executed with great freedom and spirit, and when the colours upon them were fresh they must have formed one of the most striking sights in Nubia. Some years ago casts of these interesting sculptures were taken by Mr. Bonomi, at the expense of Mr. Hay, and notes on the colours were made; these two casts, painted according to Mr. Bonomi's notes, are now set up on the walls in the



Plan of the Temple of Dendûr.

Third Egyptian Room in the British Museum (Northern Gallery), and are the only evidences extant of the former beauty of this little rock-hewn temple, for nearly every trace of colour has vanished from the walls. The scenes on the battle-field are of great interest.


Between Kalâbshah and **Dendûr**, on the west bank of the river, 642 miles from Cairo, there is nothing of interest to be seen; at Dendûr are the remains of a temple built by

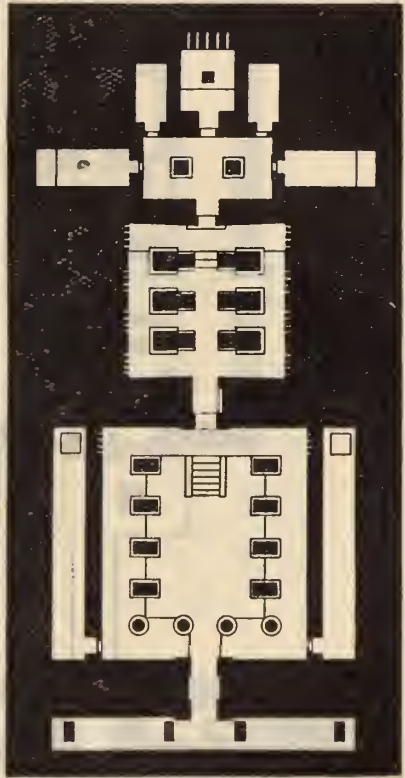
Augustus,  Per-āa, where this emperor is shown making offerings to Āmen, Osiris, Isis, and Sati. Between Dendûr and Garf Husên is the temple of **Ḳirshah**. At Garf Husên جرف حسين, on the west bank of the



Temple of Dendûr, as it appeared in the days of Gau.

river, 651 miles from Cairo, are the remains of a rock-hewn temple built by Rameses II. in honour of Ptah, Sekhet, Ta-Tenen, Hathor, and Aneq; the work is poor and of little interest. This village marks the site of the ancient Tutzis.

**Dakkah** الدكة, on the west bank of the river,  $662\frac{1}{2}$  miles from Cairo, marks the site of the classical Pselcis, the  P-selket of the hieroglyphics. About B.C. 23 the Ethiopians attacked the Roman garrisons at Philæ and Syene, and having defeated them, overran Upper Egypt. Petronius, the successor of Ælius Gallus, marching with less than 10,000 infantry and 800 horse against the rebel army of 30,000 men, compelled them to retreat to Pselcis, which he afterwards besieged and took. "Part of the insurgents were driven into the city, others fled into the uninhabited country; and such as ventured upon the passage of the river, escaped to a neighbouring island, where there were not many crocodiles on account of the current. Among the fugitives were the generals of Candace,\* queen of the Ethiopians in our time, a masculine woman, and who had lost an eye. Petronius, pursuing them in rafts and ships,

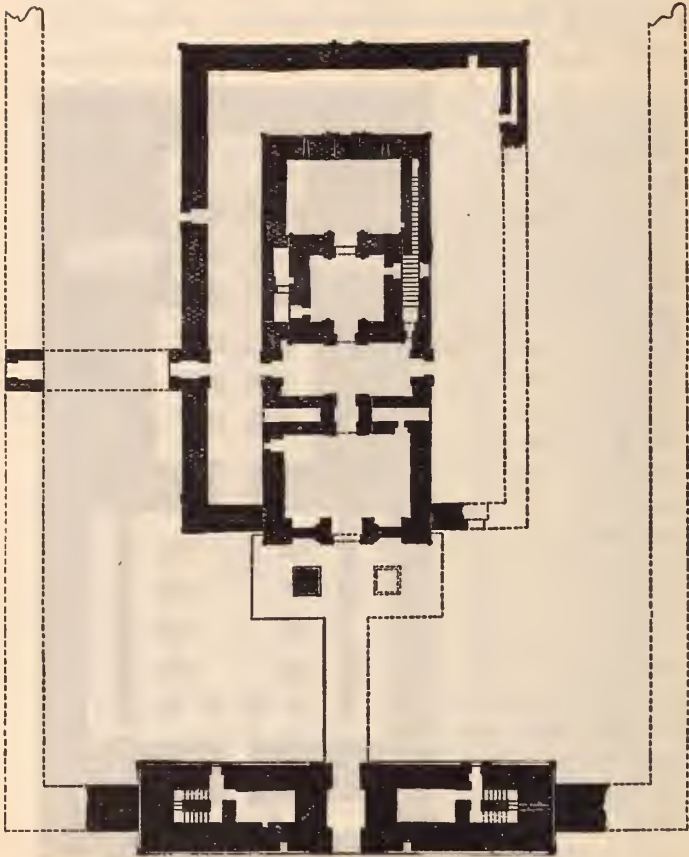


Plan of the Temple of Kirshah.

Among the fugitives were the generals of Candace,\* queen of the Ethiopians in our time, a masculine woman, and who had lost an eye. Petronius, pursuing them in rafts and ships,

\* Candace was a title borne by all the queens of Meroë.

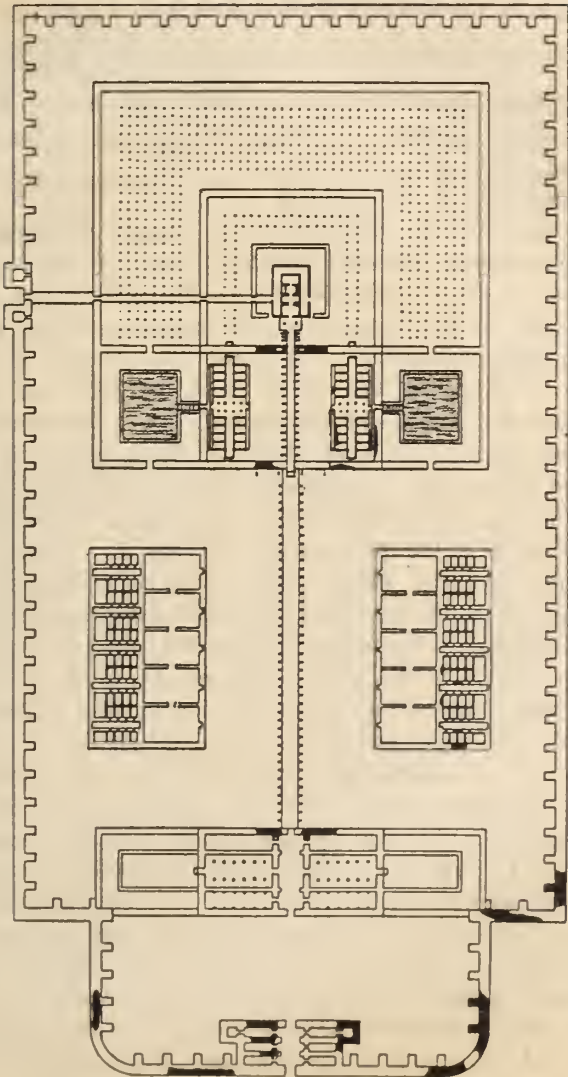
took them all, and despatched them immediately to Alexandria." (Strabo, xvii., 1, 54.) From Pselcis Petronius



Plan of the Temple of Dakkah. (From Lepsius.)

advanced to Premnis (Ibrim), and afterwards to Napata, the royal seat of Candace, which he razed to the ground. As

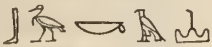


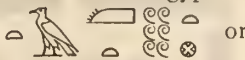
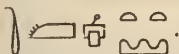


Plan of the temple of Dakkah. (From Gau.)




suggest that the primitive type of Egyptian culture may have survived in the remoter districts of Upper Egypt until the XIIth dynasty or later.

On the east bank of the river opposite Dakkah is **Kubbân**, called  Baka in the hieroglyphics, a village which is said to mark the site of **Tachompso** or **Metachompso**, "the place of crocodiles." As Pselcis increased, so Tachompso declined, and became finally merely a suburb of that town; it was generally called **Contra-Pselcis**.

The name Tachompso is derived from the old Egyptian name of the town, Ta-qemt-sa,  or . Tachompso was the frontier town which marked the limit on the south of the district which lay between Egypt and Ethiopia, and derived its name, "Dodecaschoenus," from the fact that it comprised twelve schoinoi; the schoinos is said by Herodotus (ii. 6) to be equal to sixty stades, but other writers reckon fewer stades to the schoinos. The stade equals one-eighth of a mile.

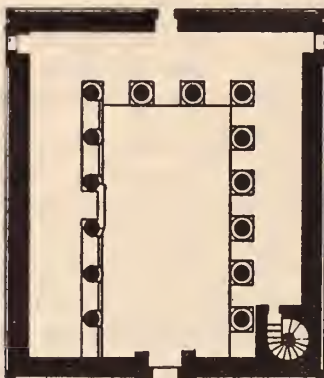
During the XIIth, XVIIIth and XIXth dynasties this place was well fortified by the Egyptians, and on many blocks of stone close by are found the names of Thothmes III., Hcru-em-ḥeb, and Rameses II. It appears to have been the point from which the wretched people condemned to labour in the gold mines in the desert of the land of Akita set out; and an interesting inscription on a stone found here relates that Rameses II., having heard that much gold existed in this land, which was inaccessible on account of the absolute want of water, bored a well in the mountain, twelve cubits deep, so that henceforth men could come and go by this land. His father Scti I. had bored a well 120 cubits deep, but no water appeared in it.

At **Kûrtah** قورته,  **Karthet**, a few miles south

of Dakkah, on the west bank of the river, are the remains of a temple which was built in Roman times upon a site where a temple had stood in the days of Thothmes III.

Opposite **Miharraḳah** مِهْرَاكَة, about 675 miles from Cairo, on the west bank of the river, lie the ruins of Hierasycaminus, the later limit on the south of the Dodecaschoenus.

About 20 miles from Dakkah, and 690 from Cairo, on the west bank of the river, is **Wâdi Sabû'a**, or the "Valley of the Lions," where there are the remains of a temple



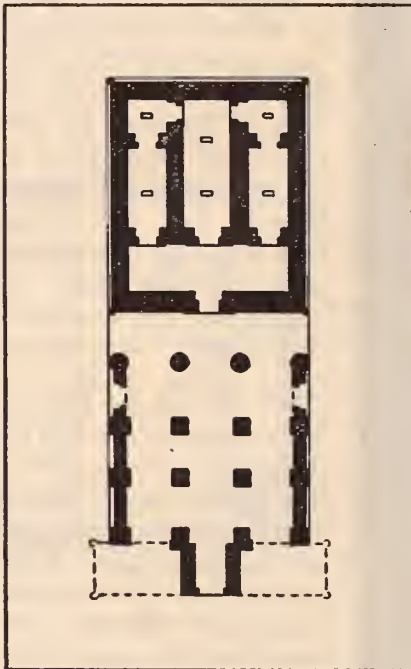
Plan of the Temple of Miharraḳah.

partly built of sandstone, and partly excavated in the rock; the place is so called on account of the dromos of sixteen sphinxes which led up to the temple. On the sculptures which still remain here may be seen Rameses II., the builder of the temple, "making an offering of incense to father Âmen, the king of the gods," who says to him, "I give to thee all might, and I give the world to thee, in

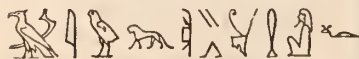

peace." Elsewhere the king is making offerings to Tefnut, lady of heaven, Nebt-ḥetep, Horus and Thoth, each of whom promises to bestow some blessing upon him. On another part is a boat containing a ram-headed god, and Harmachis seated in a shrine, accompanied by Horus, Thoth, Isis, and Maât; the king kneels before them in adoration, and the god says that he will give him myriads of years and festivals; on each side is a figure of Rameses II. making an offering. Beneath this scene is a figure of a Christian saint holding a key, and an inscription on each side tells us that it is meant to represent Peter the Apostle. This picture and the



At 'Amâda, عمادة, on the west bank of the river, 711 miles from Cairo, is a small but interesting temple, which appears to have been founded in the XIIth dynasty by Usertsen II., who conquered Nubia by setting fire to standing crops, by carrying away the wives and cattle, and by cutting down the



Plan of the Temple of 'Amâda.


, *maâu shesi en hen-f*, to slay . . . . .” Close to the temple is the rock stele of the prince Amen-em-heb of the same period; the temple was dedicated to Amen-Râ. The Egyptian name of the town was , *Per-Râ pa temâi*, “the town of the temple of the sun.”

men on their way to and from the wells. This temple was repaired by Thothmes III. and other kings of the XVIIIth dynasty.

At Dêrr, on the east bank of the river, 715 miles from Cairo, is a small, badly executed rock-hewn temple of the time of Rameses II., where the usual scenes representing the defeat of the Ethiopians are depicted. The king is accompanied by a tame “lion which follows after his majesty




Thirteen miles beyond Dêrr, 728 miles from Cairo, also on the east bank of the river, stands **Ibrîm**, which marks the site of the ancient Primis, or Premnis, called in the

Egyptian inscriptions , Mâāmam. This

town was captured during the reign of Augustus by Petronius on his victorious march upon Napata. In the first and third naos at Primis are representations of Neḥi, the governor of Nubia, with other officers, bringing gifts before Thothmes III., which shows that these caves were hewn during the reign of this king; and in another, Rameses II. is receiving adorations from Setau, prince of Ethiopia, and a number of his officers. At Anibe, just opposite Ibrîm, is the grave of Penni, the governor of the district, who died during the reign of Rameses VI. About three miles off is the battle-field of **Toski**, on the east bank of the Nile, where Sir Francis Grenfell, G.C.B., slew Wâd an-Nagâmi and utterly defeated the dervishes on August 4, 1891.

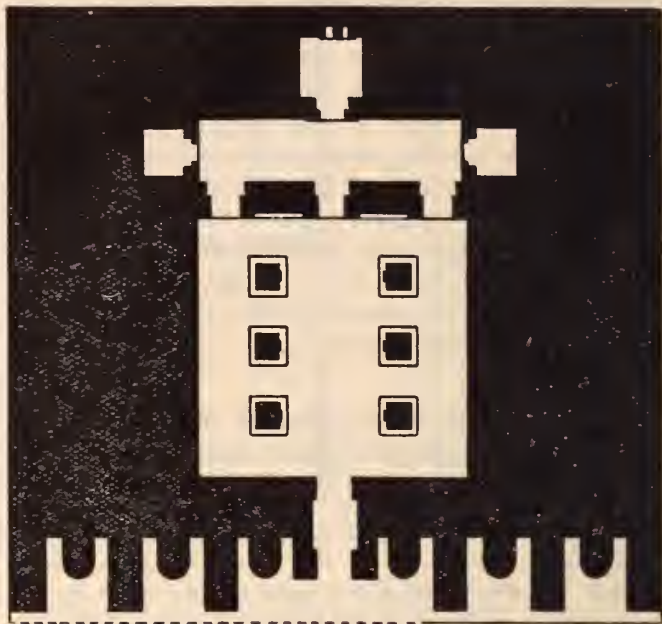
**Abû Simbel**, on the west bank of the river, 762 miles from Cairo, is the classical Aboccis, and the place called

 Âbshek in the Egyptian inscriptions.

Around, or near the temple, a town of considerable size once stood; all traces of this have, however, disappeared. To the north of the great temple, hewn in the living rock, is the **Temple of Hathor**, which was dedicated to that goddess by Rameses II. and his wife Nefert-Âri. It is about 84 feet long. The front is ornamented with statues of the king, his wife, and some of his children, and over the door are his names and titles. In the hall inside are six square Hathor-headed pillars also inscribed with the names and titles of Rameses and his wife. In the small chamber at the extreme end of the temple is an interesting scene in which the king is making an offering to Hathor in the form

of a cow; she is called the "lady of Ābshek," and is standing behind a figure of the king.



The chief object of interest at Abû Simbel is the **Great Temple** built by Rameses II. to commemorate his victory over the Kheta in north-east Syria; it is the largest and finest Egyptian monument in Nubia, and for simple

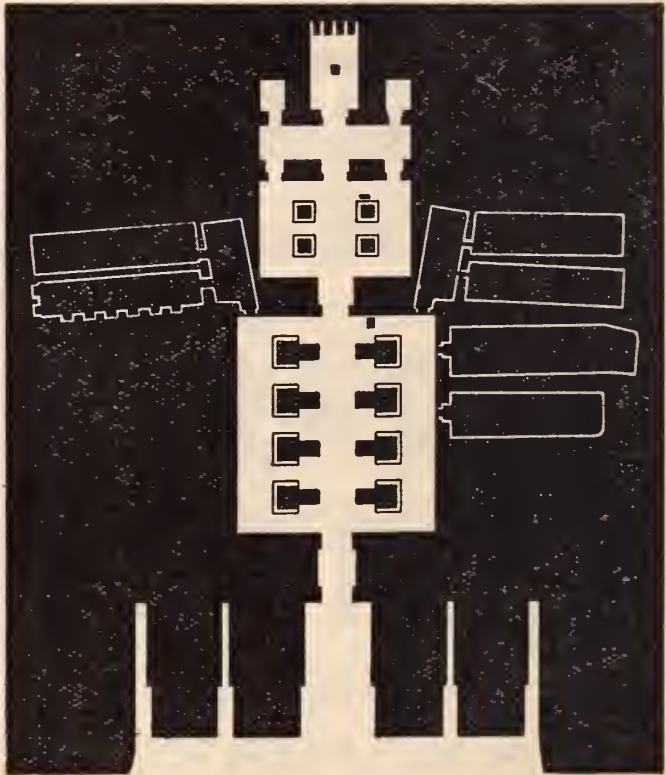


Plan of the Temple of Hathor at Abû Simbel.

grandeur and majesty is second to none in all Egypt. This temple is hewn out of the solid grit-stone rock to a depth of 185 feet, and the surface of the rock, which originally sloped down to the river, was cut away for a space of about 90 feet square to form the front of the temple, which is ornamented by four colossal statues of Rameses II., 66 feet high, seated on thrones, hewn out of the living rock. The



Over the door is a statue of Harmachis, , and on each side of him is a figure of the king offering . Each of the four colossi had the name of Rameses II. inscribed



Plan of the Temple of Rameses II. at Abû Simbel.

upon each shoulder and breast. On the leg of one of these are several interesting Greek inscriptions, which are thought to have been written by troops who marched into Ethiopia in the days of Psammetichus I.

The interior of the temple consists of a large hall, in which are eight columns with large figures of Osiris about 17 feet high upon them, and from which eight chambers open ; a second hall having four square columns ; and a third hall, without pillars, from which open three chambers. In the centre chamber are an altar and four seated figures, viz., Harmachis, Rameses II., Âmen-Râ, and Ptaḥ ; the first two are coloured red, the third blue, and the fourth white. In the sculptures on the walls Rameses is seen offering to Âmen-Râ, Sekhet, Harmachis, Âmsu, Thoth, and other deities ; a list of his children occurs, and many small scenes of considerable importance. The subjects of the larger scenes are, as was to be expected, representations of the principal events in the victorious battles of the great king, in which he appears putting his foes to death with the weapons which Harmachis has given to him. The accompanying hieroglyphics describe these scenes with terse accuracy.

One of the most interesting inscriptions at Abû Simbel is that found on a slab, which states that in the fifth year of the reign of Rameses II., his majesty was in the land of Tchah, not far from Kadesh on the Orontes. The outposts kept a sharp look-out, and when the army came to the south of the town of Shabtûn, two of the spies of the Shasu came into the camp and pretended that they had been sent by the chiefs of their tribe to inform Rameses II. that they had forsaken the chief of the Kheta, and that they wished to make an alliance with his majesty and become vassals of his. They then went on to say that the chief of the Kheta was in the land of Khirebu to the north of Tunep, some distance off, and that they were afraid to come near the Egyptian king. These two men were giving false information, and they had actually been sent by the Kheta chief to find out where Rameses and his army were ; the Kheta chief and his army were at that moment drawn up in battle array behind Kadesh.



Shortly after these men were dismissed, an Egyptian scout came into the king's presence bringing with him two spies from the army of the chief of the Kheta; on being questioned, they informed Rameses that the chief of the Kheta was encamped behind Kadesh, and that he had succeeded in gathering together a multitude of soldiers and chariots from the countries round about. Rameses summoned his officers to his presence, and informed them of the news which he had just heard; they listened with surprise, and insisted that the newly-received information was untrue. Rameses blamed the chiefs of the intelligence department seriously for their neglect of duty, and they admitted their fault. Orders were straightway issued for the Egyptian army to march upon Kadesh, and as they were crossing an arm of the river near that city the hostile forces fell in with each other. When Rameses saw this, he "growled at them like his father Menthu, lord of Thebes," and having hastily put on his full armour, he mounted his chariot and drove into the battle. His onset was so sudden and rapid that before he knew where he was he found himself surrounded by the enemy, and completely isolated from his own troops. He called upon his father Amen-Rā to help him, and then addressed himself to a slaughter of all those that came in his way, and his prowess was so great that the enemy fell in heaps, one over the other, into the waters of the Orontes. He was quite alone, and not one of his soldiers or horsemen came near him to help him. It was only with great difficulty he succeeded in cutting his way through the ranks of the enemy. At the end of the inscription he says: "Every thing that my majesty has stated, that did I in the presence of my soldiers and horsemen." This event in the battle of the Egyptians against the Kheta was made the subject of an interesting poem by Pen-ta-urt; this composition was considered worthy to be inscribed upon



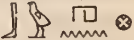
papyri, and upon the walls of the temples which Rameses built.

A little to the south of the Great Temple is a small building of the same date, which was used in connection with the services, and on the walls of which are some interesting scenes. It was re-opened some years ago by Mr. McCallum, Miss Amelia B. Edwards and party.

In 1892, Captain J. H. L'E. Johnstone, R.E., and a detachment of soldiers carried out certain repairs to the face and side of the great rock temple. They cleared away several enormous masses of overhanging rock which, had they fallen in, must have inflicted very great damage on the colossal statues below; and having broken them into smaller pieces, Captain Johnstone used them for building two walls at the head of the valley to prevent the drift sand from burying the temple again, and for making a hard, stone slope. The cynocephali which form the ornament of the cornice were carefully repaired and strengthened, and the original rock was in many places built up with stone and cement. The whole of the sand and broken stones which had become piled up in front of the entrance to the small chamber re-opened by Mr. McCallum some years before was cleared away, and any dangerous break in the rock was carefully repaired.

The village of **Farrás** stands on or near the site of an ancient Nubian town or Egyptian colony, which must have been of considerable size and importance. The ancient Egyptian remains in the neighbourhood are few, but to the south of the village are some tombs which are of interest. The Egyptians probably had a fortified outpost here, and it seems as if at one period, perhaps in the XIIth dynasty, it marked the boundary of Egypt on the south. The Romans certainly built a fort here, and after the conquest of the Súdán by the Arabs between 640 and 660 A.D., the Muslims

also built a fortress here. There was a colony of Copts here between the VIIIth and the Xth centuries, a fact proved by the ruins of several churches which lie to the south of the village, and by numerous Coptic inscriptions which are found in one of the tombs. The whole district between Farrâs and **Argîn** is archæologically of considerable interest, and it deserves careful examination and excavation. The British, like the ancient Egyptians, have fixed the **administrative boundary** of the Egyptian Sûdân on the north at **Farrâs Island**, twelve miles north of the twenty-second parallel of north latitude, which is the **political boundary**, and twenty miles north of Wâdî Ḥalfah. The **true boundary** of the Egyptian Sûdân on the north begins at Korosko, runs to the south-east as far as lat. 22° N., then to the east as far as long. 34° E., then to the north-east to Kurbêlab and Malêkab, and then to the east to Bir Shalatân on the west coast of the Red Sea.

On the east bank of the Nile, 802 miles from Cairo, the town of **Wâdî Ḥalfah**, with its new suburb **Tawfikiyah**, marks the site of a part of the district called  Buhen in the hieroglyphic inscriptions, where, as at Dêrr and Ibrîm, the god Harmachis was worshipped. On the plain to the east of the town some interesting flint weapons have been found, and a few miles distant are the fossil remains of a forest.

On the western bank of the river, a little further to the south, are the remains of a temple built by **Usertsen I.**, a king of the XIIth dynasty, where Champollion discovered a portion of a stele inscribed with the names of the tribes which Usertsen conquered. This temple was in use until the XXth dynasty. Further to the south are fine remains of the temple built by **Thothmes II.** and **Thothmes III.**, which contains an account, cut on the west side of a square column in the forecourt, of the victories of Thothmes III. over the tribes of the Eastern Desert in the 23rd year of

his reign. The painted reliefs are very good and interesting. On the columns are several Greek and Egyptian inscriptions, some of the latter being dated in the reigns of kings of the XIXth and XXth dynasties. The above temples were excavated by Colonel (now Sir) C. Holled Smith in 1886-7, and in 1892 by Captain H. G. Lyons, who also cleared out the ruins of several buildings on both banks of the river. Later the XVIIIth dynasty temple was again cleared out by Colonel Hayes Sadler and Mr. Somers Clarke, and in 1905 Sir Reginald Wingate caused it to be again cleared, a wall to be built round it, and a portion of it to be covered over with a light roof to protect the wall-paintings. These works were performed by Mr. J. W. Crowfoot, Inspector of Education in the Sûdân, and Mr. Scott-Moncrieff, of the British Museum.

A few miles to the south of Wâdî Ḥalfah begins the **Second Cataract**, and a prominent feature in the landscape is the now famous **Rock of Abûsîr**, on which are inscribed the names of hundreds of travellers of all nations, and frequently the dates when they visited the Rock. Four miles further south is one of the fortresses which Usertsen III. built to protect his territory against the tribes of the Eastern Desert; it is commonly called **Ma'tûḳah**, and resembles the fortress on Gazîrat al-Malik, near Semnah, and that on an island in the Nile some ten miles south of Kôshah. The small temple built in one corner of it by Usertsen III. was cleared out by Captain H. G. Lyons in 1892. The whole of this district is full of interesting ruins, and on several of the small islands in the Nile are the remains of Coptic churches of small size, and buildings which were, presumably, of a monastic character.

## THE EGYPTIAN SÛDÂN.

**Ancient History of the Sûdân.**—The Sûdân, or Country of the Blacks, in the earliest dynastic times began at Elephantine or Aswân, and all expeditions into the country to the south of the First Cataract started from this place. It is probable that there never was a time when caravans from Egypt did not travel into the Sûdân for trading purposes, but there is no definite mention of any invasion of the country until we come to the reign of **Seneferu**, a king of the IVth dynasty, about B.C. 3800. From the Stele of Palermo, first published by Pellegrini, we learn that this king invaded the Sûdân and brought back 7000 men, and 200,000 head of cattle. From this it is clear that even in those remote days the kings of Egypt needed black slaves to carry out their works, and that they regarded the Sûdân as the natural source whence they were to be obtained. About 500 years later, *i.e.*, under the VIth dynasty, several Egyptian officials were sent on trading missions to the Sûdân, and they were eminently successful in their undertakings. One of these, the official **Unâ**, made his way far to the south where large trees grew, and there seems to be good reason for believing that he visited Dâr Fûr, Kordôfân, and also the country between the White and Blue Niles. Another official, **Her-khuf**, whose tomb is at Aswân, conducted several trading missions into the Sûdân, and he went to the **Land of the Spirits**, which seems to have been near Punt, which the Egyptians regarded as their original home, and brought back a pygmy, which was afterwards sent to dance before the king at Memphis. A former king, Assâ, had sent an official called Ba-ur-Teṭ on a similar mission, and was so pleased with the pygmy





**COOK'S**  
**MAP OF THE NILE**  
**WADI HALFA TO KHARTUM**

Eng. Miles  
0 10 20 30 40 50



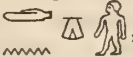
LOOKS

WADI HAFSA IN BARTON

WADI HAFSA IN BARTON





that he conferred very high honours upon Ba-ur-Ṭet. The word used for "pygmy" is *tenk* , and it is an interesting fact that it survives to the present time in Amharic, or Abyssinian, under the form of *denk* ደንክ. As there were pygmies in Egypt in the Archaic Period, about B.C. 4200, it is clear that there must have been intercourse between Egypt and the Sûdân before Seneferu made his great raid into that country.

Under the XIth dynasty one of the Menthu-ḥetep kings occupied Behen, or Wâdî Ḥalfah, and from about B.C. 2600 to B.C. 1000 this place was to all intents and purposes the boundary of Egypt on the south. The kings of the XIIth dynasty first tightened their hold upon the country, and built forts at Kalâbshah, Dakkah, Korosko, Ibrim, and Behen, and they made strong outposts at Semnah and Kummah, about 40 miles south of Behen. The king whose name stands pre-eminent in connection with the conquest of the Sûdân is **Usertsen III.** Under the XIIth dynasty the Sûdân supplied Egypt with **slaves and gold.** The kings of the XVIIIth dynasty "enlarged the borders of Egypt" in the Sûdân until their territory reached to the Blue Nile. Âmen-ḥetep III. built a large temple at Şulb, wherein he himself was worshipped as a god, and he built another at Saddênga in honour of his wife Thi. Under this dynasty the Sûdân was divided into provinces, the governors of which were under the jurisdiction of an overlord, who was appointed by the king of Egypt and called the "prince of Kash" (Cush). The capital of Egypt's Nubian Kingdom was at the foot of the Fourth Cataract, and was called **Napata.** The country was ruled by Egyptians, who brought with them into the Sûdân the language, civilization, arts, manners and customs, etc., of Egypt. The peoples and tribes south of Wâdî Ḥalfah caused the great kings of the XVIIIth and XIXth dynasties much trouble, and it is

very doubtful if they had any effective dominion beyond the Fourth Cataract. The "royal son of Kesh" (Cush) was, no doubt, a great official, but Kesh, or "Ethiopia," as the word is generally translated, was a geographical expression with limited signification, and that the country of his rule included the whole country which is now called Ethiopia is an unwarranted assumption. The fact is that the Second and Third Cataracts and the terrible, waterless Eastern desert, the Baṭn al-Ḥagar, proved almost insuperable barriers in the way of moving large masses of men from Egypt to the south, for the cataracts could only be passed in boats during a few weeks at the period of the inundation, and the desert between Korosko and Abû Ḥamed, and that between Wâḍi Ḥalfah (or Buhen, to use the Egyptian name) and Abû Ḥamed, struck terror into the hearts of those who knew the character of the roads and the fatigues of travelling upon them. So long as the natives were friendly and rendered help, small bodies of troops might pass to the south either by river or desert, but any serious opposition on their part would invariably result in their destruction. So long as trade was brisk and both buyer and seller were content, and the nation to which each belonged could hold its own, wars were unnecessary; but as soon as the tribes of the South believed it possible to invade, conquer, and spoil Egypt, they swooped down upon it in much the same fashion as the followers of the Mahdî and Khalîfa did in recent years. Under the XVIIIth, XIXth and XXth dynasties Egypt received large quantities of gold from the Sûdân, the Blue Nile and the Eastern Desert, and her revenue from these sources must have been equivalent to many millions of pounds sterling. About B.C. 900 the priests of Âmen were compelled to leave Thebes, and they took refuge at Napata and other places in Nubia. About B.C. 700 **Piānkhi**, a native king who reigned at

Napata (Gebel Barkal), stirred up by the news of a revolt in the Delta, invaded Egypt, captured city after city, and finally seized Memphis and Heliopolis, and so became master of all Egypt. Early in the seventh century B.C. **Tirhākāh**, another Nubian king, invaded Egypt, and he advanced north to the Delta, and expelled the Assyrian governors who had been appointed over the chief cities by Esarhaddon, but finally was defeated by Ashur-bani-pal, king of Assyria, and had to retreat to the south. The attack on Egypt was renewed by another Nubian king called **Tanuath-Āmen**, who was, however, utterly routed by the Assyrians, and he departed to his dark doom. For more than one hundred years the Sūdān was left in peace so far as Egypt was concerned, and during this interval the kings of Napata made themselves masters of the country to the south.

About 526 Nubia was invaded by **Cambyses**, but the king of Napata, who was called **Nāstasen**, or Nāstasenen, collected an army, and having advanced northwards defeated the Persian at some place on the Third Cataract. The name of Cambyses appears in the Nubian king's annals (line 39) under the form of



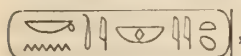
KA - M - BA - S - U - TENT.

Soon after the reign of this king several wars broke out between the kings of the Northern Kingdom, which extended from Napata to Philae, and the Southern Kingdom of the Sūdān, which extended from the Fourth Cataract to the Blue Nile. Of many of these wars we have no knowledge, but it is clear from the Annals of Ḥeru-sa-ātef that the struggle for supremacy in the Sūdān at the time was a severe one. After Egypt had fallen under the rule of the Persians and Macedonians, the princes of Napata continued

to be their own masters; but at a later period, probably whilst the Ptolemies were reigning over Egypt, they either moved their capital further south to a site on the fertile plain which is bounded by the Atbara and the Nile and the Blue Nile, and is commonly called the "Island of Meroë," or were succeeded in their sovereignty by another branch of the same race as they themselves who were indigenous to the province. The princes of Meroë built temples with ante-chapels, pylons, courts, hypostyle halls, sanctuary chambers, etc., taking as their models the temples of Napata, which in turn were copied from the temples of Egypt, and they decorated them with bas-reliefs and scenes, and inscriptions, chiefly in the hieroglyphic character. Their buildings lack the beauty and finish of the temples of Egypt, but many of them must have been grand and impressive. In the third century B.C., one of the kings of Northern Nubia called Ârq-Âmen was a great friend of Ptolemy II., Ptolemy III., and Ptolemy IV., and his authority in the north appears to have extended to Philae. The Ptolemies had no dominion over Nubia, but they carried on a brisk trade in the Eastern Sûdân by way of the Red Sea, and they had large numbers of elephants brought from there. The gold trade seems to have declined at this period, either because the mines were exhausted, or because the veins of quartz were so far below the surface that the working of them had become very difficult.

Probably about B.C. 200 the rulers of the Southern Kingdom succeeded in overcoming the kings of Napata, and the central power in the Egyptian Sûdân established its capital on the Island of Meroë. This region was, about this time, and for several generations later, ruled by Queens of Meroë, each of whom bore the title of "**Candace.**" Strabo (XVII., 1, 54) speaks of the "officers of Candace," and Pliny says (VI., 30) that "a female, whose name was Candace, ruled over the district, that name having passed

from queen to queen for many years." Lepsius thought that he had found the original of the name "Candace" in



), one of the names of Queen *Āmen-ārit*, who built Pyramid No. 1 of Group A at Meroë. The transcription of the signs in this cartouche is, however, *KENTHAḤEBIT*, which does not suit the theory; moreover, this queen is the only one who bears the name of "Kanthaḥebit," and if it was the equivalent of "Candace," other queens must have been called by it.

In the first century B.C. the Northern Kingdom appears to have been ruled by nominees of the Queens of Meroë, and about B.C. 30 it seems that the Nubians made an attempt to assert a supremacy over Upper Egypt. The great queen who built temples at Nagaa and Wād Bâ Nagaa also built a temple at 'Amâra, about 120 miles from Wādī Halfah, and this probably caused a dispute between herself and the Romans who, on the death of Cleopatra, became masters of Egypt. "**Candace**" sent a force to the north, seized Philae, Elephantine, and Syene, and made all the people there slaves. In B.C. 24 Aelius Gallus invaded Nubia, destroyed the forces of Candace, laid waste the country, and captured her capital Napata. Candace was obliged to send messengers to Rome to sue for peace and the restitution of her territories.

During the first three centuries of the Christian Era the Blemmyes of the Eastern Desert, and the Nobadae of the Western Desert, gave the Romans a great deal of trouble, and the Emperor Diocletian (284-305) was obliged to make them an annual payment to prevent them from harassing Roman dominions. In 453 these wild tribes made an agreement with the Romans to keep the peace for 100 years and, on the whole, they observed their promise fairly well. Meanwhile Christians had been steadily making their way into Nubia from the first century onwards, and



before 550 a native Christian king called **Silko** succeeded in defeating the Nobadae tribes, and in making himself master of all Nubia. He made the town of Dongola his capital, and Christianity became the official religion of the country. The form of Christianity which he professed was that of the Egyptian Jacobites, who acknowledged the Patriarch of Alexandria as their head. The Liturgy used in the Nubian churches was in Greek, and the Scriptures were read in Greek, and the churches were decorated with frescoes containing figures of the Apostles and other saints, after the manner of the churches in Alexandria. Later the Nubian Christians adopted Byzantine methods of decoration, and as late as the 14th century churches were in existence on the Island of Meroë, which in form and internal ornamentation resembled the churches of Constantinople.

Of the manners and customs of the Nubians or Ethiopians classical writers do not speak very highly. Strabo (XVII., 2, § 2 ff.) says that they went naked for the most part; that they were nomadic shepherds of sheep, goats, and oxen, which were very small. They lived on millet and barley, from which also a drink was prepared, and made use of butter and fat instead of oil. They fought with bows and arrows, and some of their soldiers were armed with leather shields. They worshipped Hercules, Isis and Pan (by which we may understand Âmen-Râ, Mut, and Khonsu), and believed in one god who was immortal, and in another who was mortal and without a name. It is clear, though, that Strabo often refers to tribes and peoples who lived south of Khartûm, and that he treats them all as Ethiopians or Nubians.

**Modern History of the Egyptian Sûdân.**—Soon after the Conquest of Egypt by 'Amr ibn al 'Âsî in 640, the Muslims marched into Nubia, and having conquered the king of Dongola they fixed the **Bak̄t** or tribute which the country was to pay annually to the Arabs. A formal treaty was



drawn up and signed by representatives of the Arabs and Nubians and, on the whole, the latter observed it very well. In 878 the Nubians rebelled and were punished. In 956 the Muslims took Primis, and in 969 Gawhar invited the king of Nubia to turn a Muḥammadan. In 1005 the Nubians overran Egypt. In 1173 Shams ad-Dawlah Tûrân Shâh invaded Nubia because the king refused to pay the tribute. He took Ibrîm, destroyed the city, and captured 700,000 prisoners. In 1275 the Muslims annexed the Sûdân. In 1287 the Muslims raided the country far to the south of Dongola. In 1365 the Nubian tribe of Kanz seized Aswân. About 1500 the Fûng tribes finally destroyed the Christian Kingdom of Alwa, and set up a king whose capital was at Sennaar. In 1517 Selim captured Egypt, and sent troops by sea to Maṣawa' to occupy the Sûdân. The Fûngs, however, held their own and continued to be masters of the country. From Egypt numbers of Turkish and Bosnian troops entered Nubia *via* Aswân, and they took possession of the Nile Valley as far south as the Fourth Cataract. The rule of the Fûngs lasted from 1505 to the end of the XVIIIth century. In other parts of the Sûdân there reigned: 1. The 'Âbdallât Shékhs, *i.e.*, 18 kings in about 230 years. 2. The Kings of Fâzôgli, *i.e.*, 17 kings in 215 years. 3. The Kings of Shendi, *i.e.*, 16 kings in 215 years. 4. The Sultâns of Dâr Fûr, *i.e.*, 26 Sultâns in 420 years (A.D. 1445-1865). The Sûdân was invaded in 1820 by Muḥammad 'Alî, who wished to recruit his army from its tribes, and to collect a revenue from it. He had heard that there was much gold in the country, and he determined to get possession of it. He decided to form an army of Sûdânî men, and the raids which he made to obtain men laid the foundation of one of the most hideous phases of the slave trade. The army he sent was under the command of his son Ismâ'îl, and its success was decisive. Ismâ'îl occupied Berber and

Shendî, and then advanced to Sennaar. In **1821** Ismâ'îl ascended the Blue Nile, plundering the tribes as he went, and his brother Ibrahîm led a force up the White Nile. **Dâr Fûr** and **Kordôfân** were **annexed** by the Defterdar Muḥammad, the son-in-law of Muḥammad 'Alî, and he perpetrated terrible atrocities. On the east the Egyptian force reached Tomat on the Atbara, and in the south they invaded the Dinka country. When Ismâ'îl returned to Shendî he and his nobles were invited to dinner by Nimr the Mekh, or governor, and when all were merry, the palace was set on fire, and the Egyptians were burned to death. Muḥammad 'Alî promptly sent a third expedition into the Sûdân, and punished the people for the death of his son, and a terrible massacre took place at Shendî. In **1822** the modern town of **Kharṭûm** was founded. In **1834** Khurshîd Pâshâ conquered the Abyssinians at the Battle of Sennaar, and thus the whole of the Sûdân was "Egyptianized." Muḥammad 'Alî was disappointed with the Sûdân, because it did not yield gold enough for his needs, and the chief results of his invasion were the destruction of the ivory trade, caravans ceased to exist as business concerns, and the slave trade flourished as it had never done before.

In **1841** a serious revolt at Kasala was quelled by Muḥammad 'Alî's troops, and the Sûdân was divided into the provinces of Fâzôglî, Sennaar, Kharṭûm, Taka (Kasala), Berber, Dongola, Kordôfân. **Sa'id Pâshâ** visited the Sûdân in **1856**, and carried out a number of valuable reforms; above all he reduced taxation on irrigation, and abolished the collection of taxes by soldiers. He was in favour of evacuating the Sûdân, and only gave up the idea at the earnest entreaties of the shêkhs. In **1865** another revolt broke out at Kasala, and when it was suppressed by Mazhar Pâshâ the Sûdânî soldiers who had garrisoned the town were sent to Egypt. In **1870** the copper mines of

Ḥufrât an-Naḥâs, in the Baḥr al-Ghazâl, were seized for the Government by Helale, a native of Dâr Fûr. Between 1869 and 1873 **Sir Samuel Baker** led an expedition to the Upper Nile intending to suppress the slave trade, and to bring the countries south of Gondokoro under the rule of Egypt, to introduce navigation on the great Equatorial Lakes, and to foster trade and to open up new trade routes. He succeeded in establishing a number of fortified posts, and prepared the way for Egyptian rule: he was the first Englishman to fill a high post in the service of the Khedive. In 1874 Munzinger Bey annexed Senhît, on the Abyssinian frontier. In 1874 Colonel Gordon was appointed Governor of the Equatorial Provinces, and in the following year **Zubêr Pâshâ** began the conquest of Dâr Fûr, and Harar, in Abyssinia, was annexed to Egypt. In 1876 war broke out between the Egyptians and Abyssinians; the latter were victorious, and made prisoner Ḥasan Pâshâ, the Khedive's son. In 1877 Colonel Gordon was made Governor-General of the Sūdân, and he suppressed a revolt in the Dâr Fûr province, and another in the Baḥr al-Ghazâl. The latter revolt was headed by Sulêmân, the son of Zubêr Pâshâ, and he was captured by Gessi Pâshâ, who had him shot; Zubêr laid his death at Gordon's door, and a very large proportion of the troubles which fell upon the Sūdân subsequently were stirred up by him because of his hatred for Gordon personally, and for the power which he represented.

In 1881 **Muḥammad Aḥmad**, better known as the **Mahdî**, declared himself. At the time the Sūdân, under the rule of Egypt, was a tract of country, about 1,650 miles long and 1,400 miles wide. It extended from Aswân to the Equator, and from Dâr Fûr to the Red Sea. In 1884 General Gordon was sent to arrange for the evacuation of the Sūdân, and to suppress the slave trade; on his way up to Khartûm he declared his mission, and by so doing practically sealed his own fate. He was besieged in

Kharṭûm in April of the same year, and in August Great Britain determined to send a relief expedition. "A forlorn hope of British soldiers is led the longest and the hardest way round to the goal, along the line of greatest resistance, but struggles manfully and heroically against heavy odds, until—it really is 'too late'! Kharṭûm succumbs, and English chivalry loses its noblest representative." General Gordon was murdered on January 26th, 1885, a little before sunrise. Early in 1896 the reconquest of the Sūdân was decided upon. On June 7th the **Battle of Ferket** was fought: 1,000 Dervishes were killed or wounded, and 500 were made prisoners. On August 7th, 1897, the Dervish garrison at Abû Ḥamed was attacked by the Egyptians, and out of its 1,500 defenders 1,300 were killed or wounded. On April 8th, 1898, the **Battle of the Atbara** was fought, and the Dervish loss was 3,000 killed, and 2,000 were taken prisoners.

On September 2nd the **Battle of Omdurmân** was fought; the Dervish loss was 11,000 killed, 16,000 wounded, and 4,000 were made prisoners. On September 4th the British and Egyptian flags were hoisted at Kharṭûm, and a memorial service for General Gordon was held there; on the 19th the Egyptian flag was hoisted at Fashôda. On November 24th, 1899, General Sir F. R. Wingate pursued the Khalifa to Umm Dabrêkât, and after a fierce fight, in which the Dervishes lost 1,000 men killed, the Khalifa seated himself upon a sheepskin, and died with his Emirs, riddled with bullets. The **death of the Khalifa** was the death blow to Mahdiyyism. The cost of the Dongola campaign in 1896 was £E.725,641; of the Wâdî Ḥalfah-Kharṭûm Railway £E.300,000, and of the military operations which resulted in the reconquest of the Sūdân £E.1,328,713, in all £E.2,354,354. The agreement as to the **Anglo-Egyptian Condominium** in the Sūdân was signed in Cairo, January 19th, 1899, by H. E. Boutros

Ghali and Lord Cromer. This agreement declares that the word "Sûdân" means all the territories south of the 22nd parallel of latitude; that the British and Egyptian flags shall be used together, both on land and water, throughout the Sûdân, except in the town of Sawâkin, wherein the Egyptian flag alone shall be used; that the supreme military and civil command in the Sûdân shall be vested in one officer, termed the "Governor-General of the Sûdân"; that the jurisdiction of the Mixed Tribunals shall not extend, or be recognized for any purpose whatsoever, in any part of the Sûdân, except Sawâkin; that the importation of slaves into the Sûdân, as also their exportation, is absolutely prohibited, etc. The "Capitulations" are not in force in the Sûdân, and there are no foreign Consuls.

The **Egyptian Sûdân** is bounded on the north by the 22nd parallel of North Latitude, on the south by the Lâdô Enclave and east of the Nile by the 5th parallel of North Latitude, on the east by the Red Sea and Abyssinia, and on the west by a line running through the Libyan Desert (defined by the Anglo-French Agreement of March, 1899), by Wadai, and by the watershed between the Congo and Shari on one side and the Nile on the other.\* Its greatest **length** is 1,250 miles, its greatest **width** is 1,080 miles, and its **area** is about 950,000 square miles. Its capital is **Kharṭûm**, 15° 36' North Latitude, 32° 32' East Longitude. The Sûdân is administered by a Governor-General assisted by Mudîrs, or Governors of Provinces, Inspectors and Assistant-Inspectors, and by native Ma'mûrs.

For administrative purposes the Sûdân is divided into thirteen Provinces, Eight First Class and five Second. These are:—

*First Class.*

1. **Dongola** (Donḡôla). Capital **Merawi**. Its other chief towns are New Dongola, Khandak, Dabba, and Kûrtî.

\* See Gleichen, *Handbook*, vol. 1, p. 1.



2. **Berber.** Capital **Ad-Dâmar.** Its other chief towns are Rubâṭâb, Berber Town, Berber District, and Shendî.
3. **Kharṭûm.** Capital Kharṭûm. Its other chief towns are Omdurmân and Wad Ramla.
4. **Sennaar.** Capital **Sengah.** Its other chief towns are Ruṣêres, Dindar, Dâr Fûng, and Abû Na'âmah.
5. **Fâshôda** (Upper Nile, or Kôdôk). Capital **Kôdôk.** Its other chief towns are Renk, Tawfiḳiya, and Sobat.
6. **Baḥr al-Ghazâl.** Capital **Wâw.** Its other chief towns are Mashra' ar-Rîk, Dêm Zubêr, Shak Shak, Tông, Awrumbîk, or Urumbîk (Rumbek), and Shâmbî.
7. **Kordôfân.** Capital **Al-Obêd.\*** Its other chief towns are Bâra, Khûrshî, Nahûd, Ṭayyâra, Tandîk, and Dillin.
8. **Kasala.** Capital **Kasala.** Its other chief towns are Ḳaḍâref and Ḳallâbât.

*Second Class.*

1. **Ḥalfah.** Capital **Ḥalfah.** Its other chief towns are Kôsha and Dulgo.
2. **Blue Nile.** Capital **Wâd Madani.** The chief towns are Abû Dulêḳ, Kâmlîn, Rugu'a, Masallamîya, and Manâgîl.
3. **White Nile.** Capital **Dûwêm.** Its other chief towns are Ḳaṭêna, Kawa, Gadîd, etc.
4. **Mongalla.** Capital **Mongalla.** This Province was formed of the portion of the old Upper Nile Province which lies south of North Latitude 7° 30". It was created on January 1st, 1906.

\* More correctly Al-Ubayyad.



5. **Red Sea Province.** Capital **Port Sûdân.** Chief towns, Sawâkin and Tòkar.

Besides these may be mentioned the semi-independent kingdom of **Dâr Fûr**; its present king is 'Alî Dinâr, who pays an annual tribute to the Sûdân Government. Its capital is **Al-Fâsher.**

The **population of the Sûdân** before the Dervish rule was estimated at 8,525,000, but in 1906 Sir F. W. Wingate, the Governor-General of the Sûdân, thought that it could not be more than 1,500,000 or 2,000,000. The populations of the provinces and large towns, etc., were in 1903:—

Province.	Prior to Dervish Rule.	Loss under Dervish Rule.		Present Population.
		Disease.	Warfare.	
Bahr al-Ghazâl ...	1,500,000	400,000	700,000	400,000
Berber ...	800,000	450,000	250,000	100,000
Donkôla ...	300,000	110,000	80,000	110,000
Gazîra ...	550,000	275,000	125,000	150,000
Wâdf Halfa ...	55,000	12,000	13,000	30,000
Kasala ...	500,000	300,000	120,000	80,000
Khartûm ...	700,000	400,000	210,000	90,000
Kordôfan...	1,800,000	600,000	650,000	550,000
Sennaar ...	1,100,000	500,000	450,000	150,000
Sawâkin (town) ...	20,000	4,000	6,000	10,000
Sawâkin (Arabs)...	300,000	100,000	150,000	50,000
Kôdôk ...	900,000	300,000	450,000	150,000
Total ..	8,525,000	3,451,000	3,204,000	1,870,000

In forwarding this return Sir Reginald Wingate says:—

“It will be readily understood that these figures have no pretence to exact accuracy, but they have been compiled after careful consideration and inquiry, and they represent, in the opinion of Sir Rudolf von Slatin, Father Ohrwalder, and others who have been intimately connected with the Sûdân for the last 24 years, a fairly correct estimate. That the loss of life under

“the two headings given above should represent upwards of 75 per cent. of the total population seems almost incredible, but, from my own personal experience, I can vouch for the comparative correctness of these figures. One has only to travel through the country to realise the terrible ravages of Dervish misrule, of which there is such painful evidence in the wholesale destruction of towns and villages, and the enormous tracts of once cultivated land now either a barren wilderness, or overgrown with thorns and high grass, necessitating immense labour to clear and bring again under the plough. As an instance I might cite one of the many cases which have come under my personal observation. Prior to 1882 the district comprising the banks of the rivers Rahad and Dindar contained upwards of 800 villages. When this country was examined some two years ago not a village remained, but through the energetic action of the Governor, Colonel Gorringe, 28 new villages have sprung up.”

Of the present (1909) total of 1,853,000 persons, 2,787 are Europeans, and 8,209 Abyssinians, Indians, Egyptians, etc.

The natives of the Sûdân may be roughly divided into—1. **Tribes of Hamitic descent.**—These are represented by the dwellers in the Eastern Desert, *e.g.*, the Bishârîn, the Hadandowas, the Ḥalangas, ‘Abâbdah, Ummar‘ar, Beni ‘Âmar, the ‘Anag, etc. 2. **Tribes of the Nûbas, or Barâbara.**—These live between the First and Fourth Cataracts, and have very dark, or black, skins, but are not Negroes; they are akin to certain tribes in the Nûba Mountains, in the Southern Sûdân. Like the tribes of the Eastern Desert, they have intermarried freely with Arabs, Turks, and Negroes. Their principal divisions are Danâkalah, Maḥass, men of Sukkît, men of Ḥalfah, and the Kanûz. 3. **Arabs**, namely, the Shaiḳîya, Munâsîr, Rubâtâb, Miragât, Ja‘alîn, Fûng, Ḥamag, Shukrîya, Ḥumrân, Kabâbîsh, the Baḳḳâra or cattle-owning tribes, etc. 4. **Pure Black Tribes**, *e.g.*, the Shilluk, Dinka, Nuwwer, Bârî, Mâdî, Shulla, Latûka, Makârak, Gankî, Bankû (Bongs), Kûlû, Gûr, Agâr, Niâm-Niâm, the Farâtît tribes, etc. 5. **Negroid Tribes.**—The Fûrs, Birkad, Dâgô, Bartî,

Mêdûb, etc. The Negro and Negroid tribes have in all ages produced slaves, and the Arab and Hamitic tribes have usually supplied the merchants who trafficked in them. From time immemorial natives of the Arabian Peninsula have entered the Sûdân in the east, and settled down in fertile places as opportunity offered. After A.D. 640 large numbers of Arabs entered the Sûdân *viâ* Aswân, and Arab immigrants were many after the conquest of Egypt by Selîm in 1517.

**Religion.**—The greater number of the inhabitants of the Sûdân are Muḥammadans. The religion of Muḥammad came into the Sûdân from Egypt by way of Nubia, from Arabia by way of Sawâkin and Maṣawa, and from North Africa by way of the desert road from Tunis to Dâr Fûr and Kordôfân. The Negro tribes are heathen, and in some places worship many strange objects. Among these belief in witchcraft and fetishes is universal.

**Language.**—The commonest language in the Sûdân is Arabic. The Barâbara who live between the First and Fourth Cataracts speak a language to which the name Nubian has been given; four or five dialects of it are now distinguished. The tribes of the Eastern Desert speak a language which Almkvist calls “Tu Bedâwiya,” and it probably belongs to the old Hamitic group. The Negro tribes have a number of dialects peculiar to themselves. In ancient Egyptian times hieroglyphics were used in Nubia, and inscriptions in Egyptian were written in them. After the introduction of Christianity into Nubia as the official religion, Greek was used, and all the service books were in Greek. The language of the true Meroïtic Inscriptions is thought to be Hamitic.

The **Customs** duties are: (1) an *ad valorem* duty of 8 per cent. on all imports; (2) an *ad valorem* duty of 1 per cent. on all exports.

The **Revenue** since the re-occupation of the Sûdân has been as follows:—

	£E.		£E.
1898 ... ..	35,000	1904 ... ..	535,000
1899 ... ..	126,000	1905 ... ..	569,000
1900 ... ..	156,000	1906 ... ..	622,000
1901 ... ..	242,000	1907 ... ..	825,000
1902 ... ..	270,000	1908 ... ..	962,250
1903 ... ..	462,000		

The **Exports** of Sûdân produce between Jan. 1 and Sept. 30, 1908, amounted in value to £E.413,085, and the **Imports** during the same period to £E.1,315,955. Of the Imports, 44 per cent. are on account of the Government, and 56 per cent. on that of the public. Imports *viâ* Port Sûdân and Sawâkin have decreased by £E.48,551, and there is a falling off in the ivory trade. The **Revenue** of 1908, £E.962,250, was derived from the following sources:

	£E.		£E.
Land tax ... ..	99,100	Customs ... ..	70,000
Date tax ... ..	19,000	Steamers ... ..	124,500
Animal tax ... ..	28,500	Posts and Telegraphs	47,000
Royalties ... ..	38,600	Railways ... ..	322,500
Tribute ... ..	18,100	Other Departments ...	62,200
Timber and firewood	29,400	Provincial services ...	53,600
Miscellaneous ...	56,750		

There was a **deficit** of about £E.253,000. The **Railways** carried 320,222 passengers, 138,195 tons of merchandize, and 47,252 head of cattle, exclusive of goods transported for the Government. A steam cable ferry at Kharṭûm, and one stern-wheeler, five twin-screw tugs, and 14 barges have been completed for use in the navigation of the river. **Roads.** 500 miles of new roads have been made, and 750 miles of roads and tracks have been cleared. About 90 wells have been opened. Motor cars and Motor lorries have been used to transport troops from Kharṭûm to Kamlîm. **Posts.** 4,600,000 postal packets have been

dealt with during 1908, including 95,550 parcels. **Telegraphs.** Communication between Alexandria and Gondokoro by telegraph is now possible. The extensions from Tawfikîyah, *viâ* Tonga and Eliri, to Talodî, and from Kādaref to Mafaza were completed during the year. The total mileage of telegraph lines is now 4,930. The number of messages dealt with in 1908 was 417,000. **Irrigation.** It is proposed to make a canal in the Gazirah to irrigate about 3,000,000 acres between Sennaar and Wâd Madani, and Mr. Dupuis thinks that without the execution of some such work the country can hardly be made self-supporting. **Game licences** have been increased from £40 to £50 for visitors, and from £5 to £6 for officials and residents. **Education.** There were 1,781 pupils in the elementary vernacular schools in 1907, and 971 pupils in the higher primary schools. New schools have been built at Al-Obêd, Tayiba, and Tôkar. The instructional workshops continue to afford satisfactory results. In May, 1908, a serious fire broke out in the Wellcome Research Laboratories, and many interesting specimens were destroyed. The financial situation in the Sûdân is not satisfactory, and Sir Eldon Gorst says :

“Doubtless, for causes which have already been pointed out, present circumstances are exceptionally unfavourable, but it seems clear that a long period must elapse before the revenue of the country will be sufficient for its annual needs, quite apart from the fact that large capital expenditure is necessary if the resources of the Sûdân are to be properly developed. The country will not flourish until it begins to export agricultural produce on a considerable scale, and this stage in its economic progress will only be reached when the scheme for the irrigation of the Gezira, recommended by Sir William Garstin, is an accomplished fact. An indispensable preliminary to the execution of large works of this character in remote districts is the existence of railway communications. Thus, we are again brought up against the fact that the only practical remedy for the unsatisfactory features in the present situation is to be found in the extension of the railway south of Kharţûm through the Gezira, and ultimately across the White Nile to El-Obeid.”

**Slavery:** The professional slave dealers and raiders finding that their trade becomes more dangerous every year, and that the Government are serious in their intention to destroy the business, are gradually abandoning it. To transport slaves is now a very risky and difficult matter, and only the most devious routes can be used, for the British Inspector is ubiquitous. Moreover, the natives are beginning to realize that the slave traffic is punishable by law. Domestic slavery must necessarily linger on for some years, but the natives will soon find that paid servants are cheaper than slaves, and then it will die a natural death. The slavery department needs more inspectors, especially near the Abyssinian Frontier.

**Justice.**—The greatest care is taken by officials in the Sûdân that the law shall be administered without fear and without favour, and the method of procedure in the matter of criminal inquiry and as to arrest is borrowed from the Indian Code of Criminal Procedure; that at the hearing is that of an Egyptian (or, substantially, of a British) court-martial. Magistrates and judges have two classes of people to deal with, the negro and the Arab. As an illustration of the caution with which the principles of European criminal justice have to be applied, Mr. Bonham-Carter quotes the following case. It appears that a man called Kwat Wad Awabung was tried on the charge of murdering Ajak Wad Deng, and having pleaded guilty he added: "The murdered Ajak Wad Deng owed me a sheep, but would not pay me. He said he would show me his work, and next day my son was eaten by a crocodile, which was, of course, the work of Ajak Wad Deng, and for that reason I killed him. We had had a feud for years, as I was a more successful hippopotamus hunter than he was, and for that reason he was practising witchery over me and my family."

The Sûdân is not under a military Government, in the ordinary acceptance of the term, for all its more important



features are essentially civil, even though the Governor-General and his principal subordinates are military officers.

### GOVERNORS-GENERAL OF THE SÛDÂN.

Osmân Bey	...	...	1825	Muḥammad Bey Rasikh	1862
Maho Bey	...	...	1826	Mûsa Pâshâ Hamdî	... 1863
Khurshid Pâshâ...	...	...	1826	Ja'far Pâshâ Sâdiḳ	... 1865
Aḥmad Pâsha Abû Udn	1839			Ja'far Pâshâ Mazhar	... 1866
Aḥmad Pâshâ Al-Miniklî	1844			Mumtaz Pâshâ	... 1871
Khâlid Pâshâ	...	...	1846	Ismâ'il Pâshâ Ayûb	... 1873
'Abd al-Laṭîf Pâshâ	...	...	1850	Gordon Pâshâ	... 1877
Rustam Pâshâ	...	...	1851	Ra'ûf Pâshâ	... 1879
Ismâ'il Pâshâ Abû Gebel	1852			'Abd al-Kâder Pâshâ	... 1882
Selim Pâshâ	...	...	1853	'Ala ad-Din Pâshâ	... 1883
'Alî Pâshâ Sirrî	...	...	1854	Gordon Pâshâ...	... 1884
'Alî Pâshâ Sharkas	...	...	1855	Kitchener Pâshâ	... 1899
Arakil Bey	...	...	1857	Wingate Pâshâ	... 1899
Ḥassan Bey Salama	...	...	1859		



## WÂDÎ ḤALFAH TO KHARTÛM.

The traveller wishing to visit Khartûm from Wâdî Ḥalfah may do so by two routes. He may either travel there direct by the Railway, or he may ride to Kerma, proceed by steamer from Kerma to Kassingar at the foot of the Fourth Cataract, thence by horse or camel, or by the new Karêma line to Abû Ḥamed, and on to Khartûm by the main line. The distance by the former route is about 575 miles, and by the latter about 950 miles. A glance at the map will show how much time and distance are saved by the Sûdân Railway, which, in going direct to Abû Ḥamed, cuts off the great bend of the Nile between Korosko and Abû Ḥamed; on the other hand, the traveller who goes direct to Khartûm from Wâdî Ḥalfah will see nothing of the temples and other remains which still stand in certain parts of the Cataracts, and at Kurru, Zûma, Gebel Barkal, Nûri, and on the "Island of Meroë."

**Wâdî Ḥalfah to Abû Ḥamed by the Desert Railway.**—The line from Wâdî Ḥalfah to Abû Ḥamed, a distance of about 232 miles, was begun on May 15, 1897, and reached Abû Ḥamed on October 31 of the same year; the average daily progress was about  $1\frac{1}{4}$  miles, but  $3\frac{1}{4}$  miles were made in one day early in October. The line was laid by Lieut. (now Sir) P. Girouard, R.E., Lieut. (now Major) E. C. Midwinter, R.E., and other officers, during the hottest time of the year, through a previously unmapped and waterless desert, and the work was so well done that trains carrying 200 tons of stores and supplies, drawn by engines weighing, without tender, 50 tons, could travel over it in safety at the rate of 25 miles per hour. The survey camp was always six miles in advance of railhead, the embankment party, 1,500 strong, followed at the

average rate mentioned above, and the plate-laying party, 1,000 strong, came next. One section of the last party unloaded the sleepers, and another laid and spaced them, a third party adjusted them, a fourth party fixed and spiked the rails, and a fifth party levelled the line with levers. This done, the engine and train advanced, and so kept supplies of material at hand for the workers in front, whilst gangs of men behind straightened, levelled, graded, and ballasted the line. The camp moved forward about six miles every four days, and rations and water were supplied from Wâdî Ḥalfah. Every 20 miles a loop siding was made to allow trains to pass each other, and each station had a station-master, two pointsmen, and a telephone clerk. Between Wâdî Ḥalfah and Abû Ḥamed the line rises about 1,200 feet. The stations are ten in number, and the various sections of the line may be thus described :—

Wâdî Ḥalfah to No. 1	.....	17 miles,	up-hill the whole way.
No. 1 to „ 2	.....	19 „	with short up-gradients.
„ 2 to „ 3	.....	19 „	ditto
„ 3 to „ 4	.....	22 „	ditto
„ 4 to „ 5	.....	26 „	11 miles level, the rest steep and curved.
„ 5 to „ 6	.....	23 „	all down hill.
„ 6 to „ 7	.....	22 „	slight down gradient.
„ 7 to „ 8	.....	24 „	fairly level.
„ 8 to „ 9	.....	27 „	slight down gradient.
„ 9 to „ 10 (Junction)	..	13 „	irregular, with curves.
„ 10 to Abû Ḥamed	.....	18 „	

At No. 4 station are three wells, two of which yield water from a depth of 90 feet, and a reservoir was made there ; at No. 6 station are two wells, 84 feet deep, which join each other, and there is no reservoir. The water is pumped up by Worthington pumps. At other places in the desert small supplies of water were found, but they were too highly charged with mineral salts to be used in the engine boilers. From No. 6 a narrow gauge (2 feet) railway runs to the

gold mines in the Eastern Desert. Nos. 2, 4, 6, and 9 are coaling stations, but all coals had formerly to be brought up from Alexandria. The head shop for railway repairs was at Wâdî Ḥalfah, where there were lathes, drilling machines, planing machines, steam hammer, lathe for turning up the 5-foot wheels of the American engines, etc. ; in 1899 the number of workmen was 150, of all nationalities, the heads of departments being all Royal Engineers. The locomotives and rolling stock are of all kinds and classes, but in recent years many substantial additions to both have been made ; the upkeep of engines has always been a serious matter, for it is difficult to make the native clean and oil the running parts regularly. In 1899 the Sûdân Military Railway possessed about 40 locomotives, varying in weight from 30 to 70 tons. The most powerful type of locomotive on the line at that time was that built by Neilson, of Glasgow, which was able to haul 600 tons at the rate of 15 miles per hour ; it was used in laying the greater part of the Wâdî Ḥalfah-Atbara line, but it is useless on the Wâdî Ḥalfah-Kerma line, because of the curves. The sight of one of these "steamers on wheels," as the natives call them, hauling its tender, and water tanks, and a long row of trucks piled up with 400 tons dead weight of railway material across the desert at night, and breathing forth fire and smoke like a genuine 'Afrî in the *Arabian Nights*, impressed the imagination of the dwellers in the desert with the idea of Lord Kitchener's "magic" far more than did the British soldier. When the first locomotive reached Berber, many of the natives hastened to touch its oily and dusty tender, believing it to possess magical powers, and some of them declared that the touch had cured their ailments ! There are no antiquities in the desert between Wâdî Ḥalfah and Abû Ḥamed, and the route of the railway may be described as containing nothing but sand, rock, a few desert trees, and blazing sunshine.

**Wādī Ḥalfah to Abû Ḥamed by River.**—Leaving Wādī Ḥalfah, the train proceeds slowly past the signal box and points, and keeping to the track on the right, proceeds along the **Wādī Ḥalfah-Kermah Line** (gauge 3 ft. 6 in.).

This line was begun in 1877 by the Khedive Ismâ'il, who had the line laid as far as Sarras, a distance of 33 miles, and it was continued by the British to Akashah, 55 miles further south, in 1884. In 1896, when the reconquest of the Sûdân was ordered by the British Government, Lord Kitchener determined to carry the line on to the head of the Third Cataract, a distance of 210 miles. It was found that the original piece of line had been badly laid; that the Dervishes had torn up 55 miles of it, and burnt the sleepers and twisted the rails; that only two engines were capable of moving; and that practically an entirely new line from Wādī Ḥalfah to Kerma would have to be built. This wonderful work was done in thirteen months by a few young Royal Engineer officers under Lieut. (now Sir) Percy Girouard, R.E. On March 21 the Sirdar ordered the advance; by June 4 the line was working to Ambukôl Wells, 68 miles from Wādī Ḥalfah; on August 4 it reached Koshah, 108 miles from Wādī Ḥalfah; and on May 4 it reached Kerma, 201 miles from Wādī Ḥalfah. Of the thirteen months occupied in its construction, five had been almost wasted for want of engines and material, and in repairing the damage caused by rain storms, and meanwhile, at intervals, the Sirdar, Lord Kitchener, fought and defeated the Dervishes at Ferket (June 7) and elsewhere, and reconquered the Donḡola province. The working expenses of the Kerma line were in 1903 £E.18,000, and the receipts were only £E.11,000, of which over £E.5,000 were on account of the Government. As the line had been lightly laid, and any idea of rebuilding it was out of the question, owing to lack of funds, the Government decided to close the line to general traffic in 1904. The portion of it from Kôshah to Kerma (95 miles) had been laid by the British with new rails, and it was further decided to take these up and send them over to the Atbara, for use in the construction of the Nile-Red Sea Railway. This was accordingly done, and now the section from Ḥalfah to Kôshah is only used for administrative purposes.

After a few miles the train enters a very rocky gorge in the mountains on the east bank of the Nile, at the foot of the **Second Cataract**. Every here and there glimpses are caught of little patches of cultivated ground

on the banks of the river, and (in European eyes) of the miserable huts in which the natives live. At mile 7 the famous rock of **Abûsir** is passed; at mile 8 is **Abkah**, or Amkah, which was the advanced post of the Dervishes in 1886. At mile 11 are the famous old XIIth dynasty fortresses built by Usertsen III., the conqueror of the Sûdân; one stands on the bank and the other on an island in the river. A little to the south a large town was situated in ancient days. A few miles further on is **Gamai**, which was a Dervish base at that time. At mile 33 is **Sarras**, from which place the Dervishes raided the country round; it was taken and re-occupied by the Egyptian troops at the end of August, 1889, shortly after the crushing defeat of the Dervishes under Wâd \* an-Nagûmî at Tushkeh (Toski) on August 4. At mile 40 is the **Semnah Road** station, close to the Island of **Gazirat al-Malik**, where are remains of an ancient Egyptian fortress that dates from the time of the XIIth dynasty. Here, in 1905, Mr. J. W. Crowfoot and myself excavated a small temple on the top of the hill, and obtained the stele of Usertsen III., and other antiquities which are now in the Museum at Khartûm.

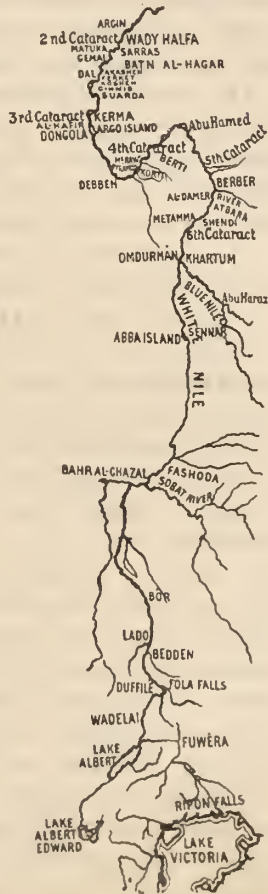
At mile 43 is the **Cataract of Semnah**, where the river is 430 yards wide. Here was found an inscription dated in the 8th year of the reign of Usertsen III., who conquered Nubia as far south as this point, and made stringent laws to regulate the entry of the Nubians into the territory newly acquired by Egypt; it seems that only traders and merchants were allowed to bring their boats north of **Semnah**. Of special interest also are the series of short inscriptions which mark the levels of the waters of the Nile during the inundations in a number of years of the reign of Âmenemhât III., to whom tradition assigns the construction of Lake Moeris. These inscriptions show that at that time the river level during the inundation was about

\* Wâd = Weled, *i.e.*, 'son of.'



26 feet higher than it is at the present time, and they seem to indicate that Amenemhât III. set to work in a systematic manner to endeavour to understand the effects upon the agriculture of Egypt caused by inundations of varying heights.

The ruins at Semnah and Kummah are of considerable interest from many points of view, and especially because they represent buildings which were primarily fortresses of great strength. The two buildings, that of Semnah on the left bank, and that of Kummah on the east bank of the Nile, occupied positions of extreme strategical importance, and when well garrisoned must have formed a formidable obstacle to the progress north of the raiding river tribes. Inside the fortifications at Semnah are the ruins of a temple which was built by Thothmes III.; it consists of a single chamber measuring about 30 feet by 12 feet, with an extremely plain front. In 1905 Mr. J. W. Crowfoot and myself discovered here and excavated a temple which Tirhâkâh built in honour of Usertsen III., the first conqueror of Nubia. The inscribed rectangular altar was *in situ*. The antiquities from the excavations here are in



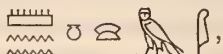
The Course of the Nile in the Egyptian Sûdân.

the Museum at Khartûm. Inside the fortifications at **Kummah** are the ruins of a larger temple which date from the period of Thothmes II. and Thothmes III. Among recent investigators of these ruins is Mr. Somers Clarke, who has prepared scale plans of them all.

The traveller now finds himself journeying through the mountainous district called the Baṭn al-Ḥaġar, *i.e.*, the 'Stone Belly,' and a more terrible desert it would be difficult to find; blackened rocks and bright yellow sand meet the eye in every direction, and the heat and glare in the afternoon even in the winter months are very fierce. After passing Atiri, Ambuḳôl and Tangûr Rapids, and the hot sulphur spring at **Uḳma** the village of 'Ukâshah is reached at mile 85. Here the railway touches the river. At '**Ukâshah** an action was fought between 240 of the Egyptian Cavalry and the Dervishes, on May 1st, 1896; the Egyptians routed the Dervish force of 1,300 men, 300 of whom were mounted, and killed 18 and wounded 80. At mile 98 is **Dâl** Cataract, where the fall is about 5 feet; Gebel Dâl on the east is 1,973 feet high. On an island in the Cataract is a Turkish fortress. At **Farḳa (Ferket)** فرقة, 107 miles from Wâdi Ḥalfah, a famous battle was fought on June 7th, 1896. The Sirdar (Lord Kitchener) attacked the Dervishes at 5 a.m., killed and wounded about 1,000 of them, including 40 amirs, or chiefs, and took 500 prisoners, his own loss being 20 killed and 80 wounded; the battle was over in two hours. The head of the **Second Cataract** is at Ferket. At **Kôshah**, 113 miles from Wâdi Ḥalfah, died Captain Fenwick and Surgeon-Captain Trask, in July, 1896. At **Ginnis** (mile 113), the Dervishes were defeated on December 30th, 1885. On the **Island of Sâi**, about 130 miles from Wâdi Ḥalfah, are the remains of a small temple with inscriptions of Thothmes III. and Amenophis II., and a number of gray granite pillars from a Coptic church, on which is cut the

Coptic cross. Opposite to the north end of the island, on the east bank, are the ruins of the **Temple of Amārah**. The foundations are of brick, but the columns, eight in number, are of sandstone, and are  $3\frac{1}{2}$  feet in diameter. The temple measured about 54 feet by 30 feet, and the doorway, which had a column on each side, was 19 feet wide. It was built by a Meroitic queen whose pyramid-tomb is at Meroë, on the top of the hill behind Bagrawir. Near Kuêka (mile 135) on the east bank, is the famous **Ḳubbat Idris**, or Tomb of Shêkh Idris, a distinguished follower of the great Shêkh Murghâni, who flourished in the early years of the XIXth century. This tomb is visited by thousands of people from all parts of the Sûdân, and women come there to pray for children. The Ḳubbah is a solid structure of stone and mud bricks from 70 to 80 feet high, and it stands in a most picturesque situation near the river. The dome and stages of the building are its most characteristic features. The canopy which covered the Shêkh's grave was carried off by the Dervishes. At mile 142 is **Saddênga**, where there are the ruins of a temple, built by Amenophis III. in honour of his queen Thi, and a broken statue. A little to the north, on the east bank of the Nile, is **Suwârda**, which became the Sirdar's advanced outpost after the Battle of Ferket. Close to Saddênga is the imposing **Ḳubbat Salim**, or Tomb of Salim, another follower of Shêkh Murghâni and an exponent of his doctrines. From Ḳubbat Idris and Saddênga Mr. J. W. Crowfoot and myself brought a number of antiquities which are now in the Museum at Khartûm. Six miles to the south of Saddênga is **Gebel Dûsh** (Dôsha), a mass of sandstone in which was hewn a tomb in the reign of Thothmes III.; the spot is extremely picturesque. One mile further south is **Ṣulb**, or **Soleb**, with the remains of a large and magnificent temple which was built by Amenophis III.; they are the best preserved ruins of a temple and undoubtedly the

most interesting of all the ancient Egyptian remains south of Semnah. The Egyptian name of the city of Soleb was

Menen-en-khâ-em-maât , and the temple

was built there to commemorate the king's victories over the Nubians, many of the names of the tribes of which are found inscribed on its walls. The temple was approached through two pylons. The court between the two pylons measured about 70 ft. by 45 ft., and contained six columns; the second pylon, 167 ft. wide, was approached by steps. The second court measured about 90 ft. by 113 ft., and a colonnade ran round all four sides; the columns, 28 in number, are  $6\frac{1}{2}$  feet in diameter. The sanctuary was approached through two hypostyle halls, the second of which measured 78 ft. by 113 ft., and contained 32 columns  $5\frac{3}{4}$  feet in diameter. Mr. J. W. Crowfoot and myself made excavations in front of the main doorway of this temple in 1905, and the altars, etc., which were found there are now in the Museum at Khartûm. Almost opposite the railway 'triangle' at **Dalگو**, about 191 miles from Wâdî Ḥalfah, on the west bank of the Nile, lie the ruins of the Temple of **Sesebi**, which bear inscriptions of Seti I., about B.C. 1350. At mile 203 is the **Kaibar** (or, Kagbar) **Cataract**, and at mile 231 the village of **Hannek** is passed. The village of **Abû Fâtma** marks the boundary between the Provinces of Ḥalfah and Dongola. On the **Island of Tombos**, near Kerma, and on the banks of the river, at the head of the **Third Cataract**, 201 miles from Wâdî Ḥalfah, are gray granite quarries, in one of which the two statues, now lying on the Island of Arkô (Argo), were quarried; nearly 70 years ago Mr. Hoskins saw lying here a broken statue of the same material 12 feet long. **Kerma**, at mile 241, was the terminus of the railway.

**Al-Hafir**, about six miles to the south of Kerma, on the left bank of the river, is famous in Anglo-Egyptian annals

as the scene of the action between the Egyptian artillery and gunboats and the Dervishes on September 19, 1896. The Dervishes had made along the river a long line of shelter trenches, with loopholed mud walls, and they had five small guns, which were well worked by ex-gunners of the Egyptian army. The Sirdar's gunboats, *Tamaai*, *Abu Klea*, and *Metammeh*, attacked the forts; the Egyptian artillery kept up a strong fire, but it was the fire from three batteries of artillery and a Maxim battery, which were landed on the Island of Artaghasi, that silenced the Dervish guns. On the **Island of Arkô**, which is about 20 miles long, are two gray granite statues, which, together with the pedestals, must have stood about 24 feet high; they seem not to have been finished. One is broken, and the other has lost part of an arm. Lepsius assigned the statues to the Hyksos period, but this is clearly impossible; and there is no reason for doubting that they belong to the period when the Nubian kingdom of Napata or of Meroë was flourishing. From their positions it appears that they were set up in front of the temple, the ruins of which lie close by, after the manner of the colossal statues of kings that were placed before the pylons of temples in Egypt. The temple which stood on this island must have been of considerable size. On the right bank of the Nile, near Arkô, at **Ḳarmân**, are the ruins of a very large town, and in the necropolis are the remains of two rectangular mud brick tombs which, in Lepsius' day, measured 150 × 66 × 40 feet, and 132 × 66 × 40 feet respectively; they are called **Dafûfa** and **Ḳarmân**.


Al-Urdî, or **New Donkola**, a little over 70 miles from Kerma, on the west bank of the Nile, was re-occupied by Egyptian troops on September 23, 1896. In the western desert, at no great distance from the town, are large quantities of salt deposit. During the revolt of the Mahdî this town, under the rule of Mustafa Yawir, who doubted



the divinity of the Mahdî, remained loyal for a long time, and its people actually defeated the Dervishes at *Ḳûrta* (Korti); finally, however, it was compelled to submit to the rebel, and the loss of the *Donḳola* Province was a serious blow to Egypt. The town was large and prosperous, but, like every place which fell under Dervish rule, was destroyed. The old town lay 2 miles south of the modern town. Seven miles to the south are the ruins of a small Egyptian temple, which was discovered and partially excavated by Colonel the Hon. J. Colborne, in 1885.

At mile 291 is *Lebab* Island, where the Mahdî was born. **Khandak** marks the site of an ancient Egyptian town, and the ruins of several churches prove that there was a flourishing Christian community here in the Coptic period. Christian remains are also found at *Firgi*, *Khalêwa*, *Amentogo*, *Arab Hag*, to the south of *Khandak*. At *Arab Hag* an obelisk inscribed with the name of *Piänkhi* was found.

**Old Donḳola** is situated on the east bank of the Nile, and is 351 miles from *Ḥalfah*. At the present time it is simply a deserted town, filled with the ruins of mud-brick houses, and containing about 30 able-bodied men. The people belonging to it usually live on a little island in the Nile close by, and on the western bank. It is built on a rocky height overlooking the river and the Eastern Desert, and has always been of great strategic importance, from its commanding position. The current is very strong here, and the steamer in which the writer passed it in September, 1897, with difficulty made one mile in an hour. A fine stele, dated in the 8th year of the Nubian king **Nâstasenen**


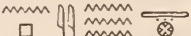
()], which was found here some years

ago, proves that the town was of considerable size and importance long before the Christian era began, and in the first half of the sixth century A.D. the Christian king **Silko**, who defeated the *Blemmyes*, adopted the town as his




capital. Abû Şâlih describes it as a large city, and says that it "contains many churches, and large houses, and wide streets. The king's house is lofty, with several domes of red brick, and resembles the buildings in Al-'Irâk; and this novelty was introduced by Raphael, who was king of Nubia A.H. 392," *i.e.*, A.D. 1002. The Nubians are said to have been star-worshippers, and the first who was converted to Christianity was Bahriyâ, the son of the king's sister, who built many churches and monasteries in Nubia some on the river banks, and some in the desert. The northern frontier of Nubia was at Aswân, which was said to be distant a journey of 40 days, and was called Marîs, a name derived from two ancient Egyptian words meaning the 'south land.' The south wind is commonly called 'Marîsiyah,' المرسيه, as belonging to the south. The king of Nubia had dominion over Mâkurrah and 'Alwah. The Mosque at Old Donkôla was dedicated to the service of God A.D. 1317; it stands in a prominent place, and commands the country and the river. **Abû Kussî**, 356 miles from Ḥalfah, is the starting point of the great Kordôfân and Dâr Fûr caravan road. **Al-Dabbah** (Debbeh), 371 miles from Ḥalfah, originally a small village, was turned into a fortified place by the Turks; at this point the Nile is 750 yards wide. Debbeh is the starting point of the direct caravan road to Omdurmân. **Kûrtah** (Kôrtî), 416 miles from Ḥalfah, on the west bank of the river, was the headquarters of Lord Walseley's expedition to rescue General Gordon in 1884; nearly all the forces were concentrated there on Christmas Day of that year, and the withdrawal from the place began in March, 1885. From this point on the Nile to Matammah is a distance of 176 miles. Water is first met with 37 miles from Kôrtî or Ambiḳôl, and 18 miles further on are the Wells of Al-Iḥwêyât; 100 miles from Ambiḳôl are the Gakdûl Wells, which are situated in one of the spurs of the Gebel Gillif

range. The wells are water-worn basins at the bottom of a granite gorge, and the largest of the pools measures 180 feet by 30 feet; the water is sweet. At the distance of 150 miles from Ambikôl are the Wells of Abû Klea, and 18 miles further on is the Well of Shabakat, which is 12 feet in diameter and 50 feet deep. At **Kurru**, **Zuma** (east bank), and **Tanḳási** (west bank), 7 to 10 miles from Marawí, are the remains of large groups of pyramids, but the stone casings have been removed by many generations of Muḥammadans for building their tombs, and for making the foundations of the supports of their water-wheels. The cores of most of these pyramids were built of mud bricks, but in each pyramid field are the ruins of at least one well-built step pyramid made of stone.

**Marawí** (east bank), and **Ṣanam Abû-Dôm** (west bank), 447 miles from Ḥalfah, mark the site of the ancient and famous city of **Napata**, the  Nept, or  Nepita, of the Egyptian inscriptions. The ancient city seems to have been situated on the west bank, over which, on account of the bend in the river, the sun rises. It must have been a city of very considerable size, for whenever any excavations were made for the purpose of building block-houses, etc., in 1897, when Ṣanam Abû-Dôm was the headquarters of the Frontier Field Force of the Egyptian Army, remains of buildings and portions of large sandstone columns were generally found at the depth of a few feet below the surface. Away in the low hills on the west bank, a few miles from the river, are the remains of a number of rock-hewn tombs, and on the east bank, about three or four miles up-stream from Ṣanam Abû-Dôm, lie the pyramids and ruins of the temples of Napata. The name Ṣanam Abû-Dôm means 'the place of graven images which is situated among *dôm* palms,' and

proves that there were ancient ruins of one or more temples in the immediate neighbourhood. At Marawí, just opposite, are the ruins of one of the brick and stone forts which are so common in the country, and a mosque, and close by is a settlement of the brave Shaikia Arabs, whose ancestors several centuries ago came from Arabia and possessed considerable power in the country. Next comes the village of Shibba, and straight ahead is the striking mountain called

**Gebel Barkal** by the Arabs, and Ṭu-āb, , the 'Holy (or Pure) Mountain,' in the Egyptian inscriptions. This mountain is 302 feet high, and is about five-eighths of a mile long; it is the most prominent object in the



Scene from the Chapel of a Pyramid at Gebel Barkal.

landscape, and can be seen for many miles round. On the plain by the side of the mountain are the ruins of eight or nine pyramids, and on the crest of the rising ground are eight more; they are, however, much dwarfed in appearance by the huge mass of the mountain. The pyramids in the plain vary in size from 23 feet to 88 feet square; those on the hill vary from 33 feet to 65 feet square, and from 35 to 60 feet in height. Before each pyramid there stood a chapel containing one or more chambers, the walls inside being decorated with reliefs, in which the deceased was represented standing in adoration before the

gods of the Holy Mountain, and receiving offerings of incense, etc., from priests and others. The above illustration, taken from Cailliaud's *Voyage*, will give a good idea of the class of reliefs found in the chapels, but the slabs from which it was first drawn at Gebel Barkal have long since disappeared. The general characteristics are, of course, Egyptian, but the details of treatment are peculiar to the artists and sculptors of Nubia. The writer excavated the shafts of some of the pyramids here in 1897, and in one,

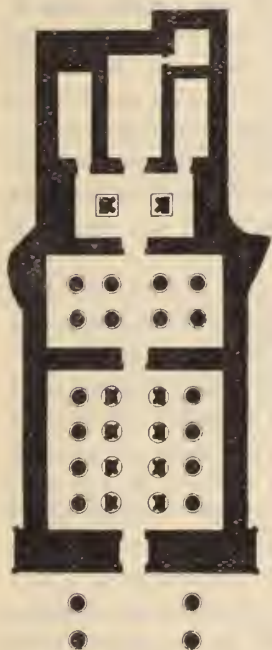


The Pyramids and Temples of Gebel Barkal. (Drawn from Lepsius.)

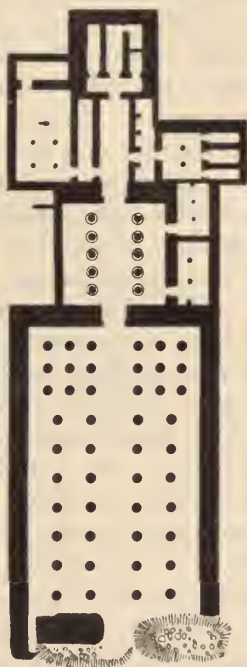
- A Temple of Tirhâkâh.
- B Temple of Piânkhi.
- C Pyramids.
- D Gebel Barkal.

at the depth of about 25 cubits, found a group of three chambers, in one of which were a number of bones of the sheep which was sacrificed there about 2000 years ago, and also portions of a broken amphora which had held Rhodian wine. Part of a second shaft, which led to the mummy chamber, was also emptied, but at a depth of 20 cubits it was found to be full of water; and having no means for pumping it out, the mummy chamber could not be entered. The principal ruins of temples are:—

1. The **Temple of Tirhâkâh** (A). Taharqa, the Tirhâkâh of the Bible, was the third king of the XXVth dynasty; he began to reign about B.C. 693, and reigned over 25 years. From the excavations which Mr. Hoskins made at Gebel Barkal, it is clear that four pillars of a



Temple of Tirhâkâh at  
Gebel Barkal.  
(Drawn from Lepsius.)



The Temple of Piänkhi  
at Gebel Barkal.  
(Drawn from Lepsius.)


porch or portico stood before the pylon, which was 11 feet deep and 63 feet wide. The court, which measured about 59 feet by 50 feet, contained 16 columns, 8 round and 8 square; their diameter was about  $3\frac{1}{2}$  feet, and their height 18 feet. A small hypostyle hall with 8 columns led

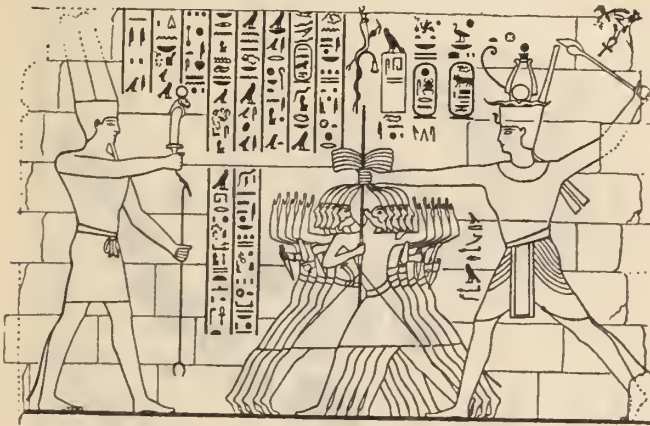


into the sanctuary, wherein was the shrine of the god and his companions; on the west side of the sanctuary is one room, and on the east are two. The total length of the temple was about 120 feet. The chambers are decorated with reliefs, in which the king is depicted worshipping the gods of Gebel Barkal; many of the reliefs were painted with bright colours. Since Hoskins and Lepsius were at Gebel Barkal, a huge mass of rock crashed down from the top of the mountain, and did great damage to the ruins of this temple. Between the temples of Tirhâkâh and Piānkhi are the ruins of a small temple building which consisted of two chambers, the first containing 4 columns, and the second an altar; about 250 yards to the north of these are the ruins of the pylon of a temple which was decorated with sculptured scenes.

2. The **Temple of Piānkhi** (B). Piānkhi ruled at Napata in the last quarter of the VIIIth century B.C., and is famous as the Nubian monarch who invaded and conquered all Egypt. His temple, according to the figures of Mr. Hoskins, measured 500 feet in length and 135 feet in width. The first court, which contained 26 columns about 6 ft. in diameter, measured 150 feet by 135 feet; the second court, which contained 46 columns about  $5\frac{1}{2}$  feet in diameter, measured 125 feet by 102 feet; the hypostyle hall, which contained 10 columns about 4 feet in diameter, measured 51 feet by 56 feet; the chamber leading to the sanctuary measured 40 feet by 28 feet; and the sanctuary, which contained three shrines, probably for Amen-Rā, Mut, and Khonsu, 37 feet by  $21\frac{1}{2}$  feet. The pylon which divided the two courts was decorated with battle scenes, processions, and the like. Close in under the hill are the remains of a temple which seems to have been built and added to by later Nubian kings, for the reliefs which were on its walls belong to the class which is found in the Island of Meroë, further south. An idea



of the style of the reliefs in this temple will be gained from the following illustration, which is taken from Cailliaud's *Voyage*. Here we see the Nubian king, who calls himself "the pacifier of the two lands, king of the South and North, Se-kheper-ren-Rā, the son of the sun, the lord of diadems, Senka-Āmen-seken, giver of life, like the sun." The prenomen of this king,  means, 'Rā createth



Senka-Āmen-seken, king of Nubia, clubbing his foes.  
(Drawn from Cailliaud.)

name' (*or* renown), and his nomen shows that he was a devotee of the god Āmen-Rā. He is here depicted in the act of clubbing the representatives of a number of vanquished peoples in the presence of the god Āmen, who is offering him a short sword. An interesting collection of stelæ containing inscriptions of Piānkhi and Ḥeru-sa-ātef, and the texts of the histories of the **Dream**, and the **Enthronement**, and the **Excommunication**, drawn up for certain Nubian kings, was found some years ago among the ruins of the great temple of Piānkhi at Gebel Barkal;

all these are now in the Cairo Museum. The condition of the ruins at Gebel Barkal renders it extremely difficult to gain any exact idea of the appearance of the temples as a whole, but they can never have impressed the beholder with the sense of massiveness and dignity which seems to be the peculiar attribute of the great temples of Egypt. The temple remains at Gebel Barkal are naturally not to be compared with those of Şulb, but the site is one of great



The Pyramids of Nûri at the foot of the Fourth Cataract.

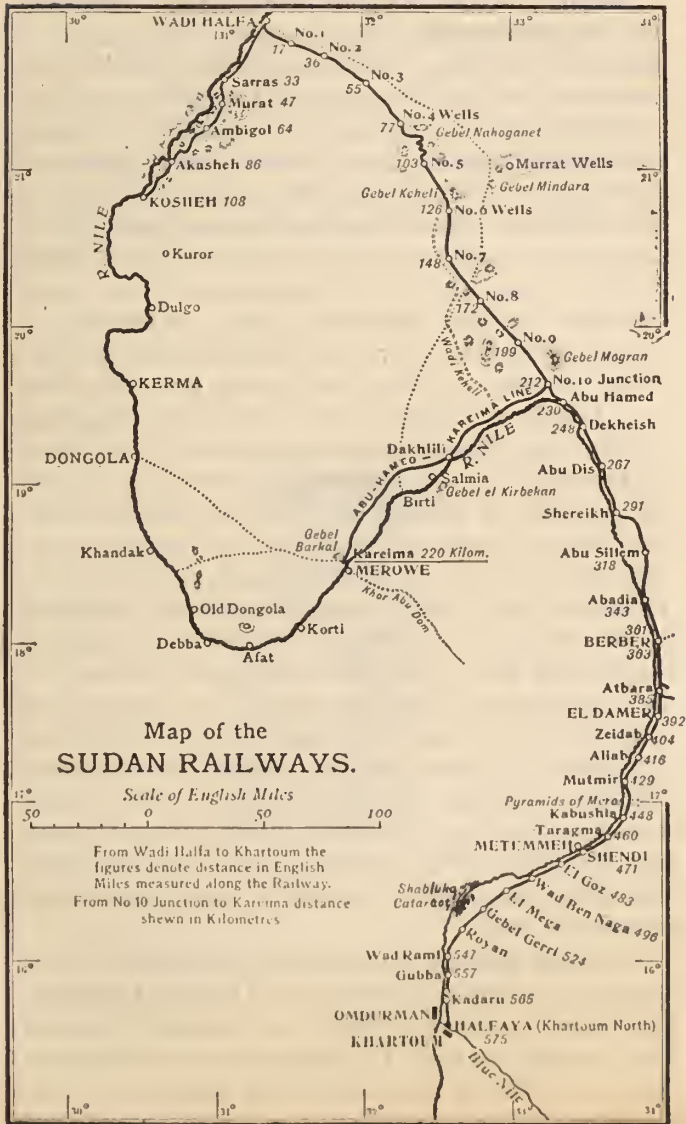
historic interest, for there is little reason to doubt that the Egyptian occupation of the country is certainly as old as the time of the kings of the XIIth dynasty.

At **Nûri**, or Nurri,  $7\frac{1}{2}$  miles from Marawî, on the west bank of the Nile, are the remains of 35 pyramids, which probably formed the tombs of the kings and royal personages of Napata. These pyramids are better and more solidly built than any others which the writer has seen in

the Sûdân, and in very few cases do their cores consist of anything besides well-hewn sandstone blocks laid in regular courses. Each pyramid had originally a chapel in front of its face on the south-east side, but every building of the kind has long since disappeared, and there is not an inscription or bas-relief left by which any of them may be dated. The style of building suggests the Middle Empire, but only excavations of an extensive character can decide this question. The remains of two temples are to be found there, and the ruins of buildings which are found all the way between Şanam Abû-Dôm and Nûrî prove that in the flourishing times of the kingdom of Nubia a great city must have extended nearly the whole way between these places. The whole district could, under an honest government, become very flourishing, but it will need many years to recover from the misery and desolation caused in the first place by the incapacity, cruelty, and dishonesty of the officials who represented the Turkish Government, and secondly by the Mahdî and the Khalîfa.

Quite close to Marawî is **Karêma**, the terminus of the **Abû Ḥamed Karêma Railway**. The Junction from which travellers leave the main line from Ḥalfah to Khartûm is at No. 10 Station in the Abû Ḥamed Desert, about 18 miles from Abû Ḥamed. The engineers who surveyed the line found that the cost of making a railway close to the river along the right bank of the Fourth Cataract would, on account of the hilly nature of the district, be prohibitive, and the line is therefore laid on the flat desert behind the hills on the river bank. From No. 10 Station it proceeds to Dakhfilî, a large camping ground close to the river, opposite Shirri Island, about 70 miles from No. 10 Station, and 75 miles from Merawî. This is the only place *en route* where the railway touches the river. The terminus of the line is at Karêma, 138 miles from No. 10 Station, close to Gebel Barkal. The line was

built by Capt. E. C. Midwinter, R.E., Mr. C. G. Hodgson, Mr. G. B. Macpherson Grant, and Mr. H. V. Hawkins, and was opened on the 8th of March, 1906, by Sir Reginald Wingate, Governor-General of the Sûdân. From Karêma steamers run at regular intervals to and from Kerma, between June and March, and thus the produce of the Donçola Province can now be sent without difficulty to Atbara and the Red Sea and to Kharţûm. Every traveller who can spare the time should take the opportunity of visiting Gebel Barkal and the remains of the temples of Piânçhi, Senka-Âmen-seken, and Tirhâkâh, and the Pyramids of Gebel Barkal and Nûri. The ruins of the Christian monastery in the Wâdî al-Ghazâl are worth a visit. It is now easy to visit Old Donçola, and the Island of Arçô, where there are statues, and the famous quarries on the Island of Tombos. The river scenery between Marawî and Dabbah is lovely, and there is much to interest the traveller who cares for the Sûdân in the now thriving Province of Donçola. The cost in time and money of paying a visit to the site of Napata, the ancient capital of the Northern Sûdân, need not be great, and we may be sure that the authorities, through their able governor of the Province, Colonel H. W. Jackson Pâshâ, will afford every reasonable facility. Until the opening of the Karêma Railway it was not possible to visit the interesting bend in the river where Merawî lies without considerable cost and trouble, but now this is all changed, and we may hope that tourists will be sufficiently numerous to induce the Government to continue the line to New Donçola and perhaps even to Kerma. The closing of the Halfah-Kerma line will be deplored by all archæologists, for to all but people with much leisure and money it practically cuts off the possibility of visiting Gazîrat al-Malik, Semnah, Kummah, 'Amâra, Sâi, Suwârda, Dôsha, Saddênga, Şulb and other sites where ancient remains exist.





At **Bêlâl**, or Bellal,  $8\frac{1}{2}$  miles from Marawî, is the foot of the **Fourth Cataract**, which extends to Abû Hamed, a distance of 140 miles. A few miles beyond Bêlâl, on the west bank, are the remains of a Coptic building, part monastery and part fortress, which contained a church, and opposite Hamdab Island, about 6 miles further on, are the ruins of a pyramid. The journey from Bêlâl to Abû Hamed is difficult, but the following places in the Cataract will always possess interest for the British. **Birti**, 48 miles from Marawî, the headquarters of the River Column in the Nile Expedition of 1884; **Kirbikân**, 56 miles from Marawî, where the British defeated the Dervishes, February 10, 1885, and General Earle was killed by a Dervish who 'sniped' him from a hut; **Salamât**, 80 miles from Marawî, which was occupied by the British on February 17; and **Hebbah**, 88 miles from Marawî. On the 18th of September, 1884, the steamer *Abbas*, with Colonel Stewart on board, was run aground on the west side of the Island of Hebbah, and every one of the 44 men on board, except four, was treacherously murdered by the arrangement of Sulêman Wâd Kâmr, the shêkh of the Munâşîr tribe. The British troops, on February 17, 1885, destroyed the house and palm-trees and water-wheels of this shêkh, and three days later the property of Fakri Wâd Atmân, in whose house at Hebbah Colonel Stewart had been murdered, was also destroyed. The ill-fated steamer was seen tightly fixed on a rock about 200 yards from the river, with her bottom about 20 feet above low-water level; she was pitted with bullet marks and rent by fragments of shell.

Near **Abû Hamed**, 587 miles from Wâdi Hâlfah by river and about 232 by rail, is the head of the **Fourth Cataract**. On August 7, 1897, the village was captured by General Sir A. Hunter, and about 1,200 men of the Dervish garrison there were slain; at this battle Major Sidney and Lieut.



FitzClarence were killed. Abû Ḥamed derives its name from a local shêkh who is buried here, and whose memory is greatly venerated in the neighbourhood, and it owes its importance entirely to the fact that the caravans, which crossed the Nubian desert, started from it. It is said that any article left at the tomb of the shêkh by a traveller on his departure, will be found there uninjured on his return! At Abû Ḥamed are **excellent baths** for ladies and gentlemen.



## ABÛ ḤAMED TO KHARṬÛM.

**Abû Ḥamed to Kharṭûm by Railway.**—Between Abû Ḥamed and Kharṭûm the traveller will pass **Mashra ad-Dakêsh**, mile 248; **Abû Dis**, mile 267; **Sherêk**, mile 291; **Abû Sallim**, mile 318; **Al-Abidiyah**, mile 343; and Berber is reached at mile 361. For the first 70 miles the line runs close to the Nile, it then turns sharply into the desert, in which it runs for 20 miles, when it returns to the Nile bank, along which it runs into Berber. Before Abû Ḥamed and Berber were connected by railway, the journey was made partly by river and partly by land, the reason being that between Nedeh, 68 miles from Abû Ḥamed, and Bashtanab, the navigation was impeded for 4 miles by rocks, and by the **Fifth Cataract**, which extended from Umm Hashiyya to Ganênetta, a distance of about 14 miles. Nedeh is at the foot of the Abû Sinûn Cataract, better known as the Al-Baḡara Rapid; the Fifth Cataract is called Shellâl al-Ḥimâr, or the 'Cataract of the wild ass[es],' and the end of it is about 88 miles from Abû Ḥamed.

**Berber**, or Al-Makerif (latitude north 18° 1'), on the east bank of the river, marks the northern boundary of the country of the Barâbara, which extended as far south as Abyssinia, and included all the land on the east bank of the Nile between the Niles and the Red Sea. To this point on the Nile, from very ancient times, the products of the Sûdân, gum, ivory, ebony, gold, curious animals, slaves, etc., have been brought on their road to the coast of the Red Sea at Sawâkin, and it is probable that, for many reasons, the Sûdân boatmen were not in the habit of proceeding further north. The country round about Berber is rich, and was, and still is, with care, capable of producing

large crops of grain of various kinds, which are sufficient for the needs of a city of considerable size; the city, however, owed its importance, not to the grain-producing qualities of the neighbourhood, but to its position on the great caravan routes to and from the Sûdân, and the facilities which it offered for traffic and barter. The distance from Berber to Sawâkin is about 245 miles. Two principal routes are laid down by the Intelligence Department of the Egyptian Army, but the ordinary caravan route is *viâ* Obak, 57 miles from Berber, Ariab, 111 miles from Berber, Kokreb, 145 miles from Berber, Dissibil, 200 miles from Berber, and Tambuk, 219 miles from Berber. The old town of Berber is described as having been much like a town of Lower Egypt, with dusty, unpaved streets, and houses built of unbaked bricks, and having flat roofs; in the early years of the XIXth century it possessed a few large mosques, and abundant palm and acacia trees. Under Turkish rule the town lost much of its prosperity, and the Dervishes ended what the Turkish officials began. The new town lies to the north of the old town, and contained many large well-built houses, but most of them have been without tenants for years, and are now in ruins. Old and new Berber straggle along the river bank for a distance of six miles. Captain Count Gleichen estimated the population of Berber in 1897 at 12,000, of which 5,000 were males. Berber fell into the hands of the Mahdi's forces on May 26, 1884, but it was re-occupied by the Egyptian troops on September 6, 1897, and a week later General Sir A. Hunter entered the town with his army. At mile 384 from Halfah is **Atbara Junction**, whence travellers can proceed by the Nile-Red Sea Railway to **Sawâkin** and **Port Sûdân**.

**The Nile-Red Sea Railway.**—The history of Egypt and of the Egyptian Sûdân up to the period of the XXVith dynasty shows that the greater part of the trading

which was done between the two countries passed up and down the Nile and along the great desert routes in the Eastern and Western Deserts. There was no easy outlet for Sûdân trade on the west, and none worth mentioning on the east. There were, no doubt, ports at the places now called Sawâkin and Maşawa' in the earliest times, and we are justified in assuming that there was a certain amount of sea-borne trade carried on between the inhabitants of the mainland and those of the Peninsula of Arabia. During the rule of the Saïte kings many of the trade routes between Egypt and various parts of the Egyptian Sûdân were revived and developed, and under the Ptolemies the traffic on them became brisk. Still, so far as we know no Ptolemy ever made any attempt to connect the Nile in the Northern Sûdân with the Red Sea by means of a desert route with wells at comparatively frequent intervals. Both Ptolemies and Romans followed the example of the earlier kings of Egypt, and forced all the trade of the Sûdân through Egypt. After the conquest of Egypt by the Arabs, A.D. 640, immigration of Arabs into the Sûdân took place on a fairly large scale, and the new-comers settled down on the Nile and in many a fertile spot in the Egyptian Sûdân. In process of time communication between the Nile and the Red Sea became frequent, and regular caravan routes were formed. The slave merchants, who were usually Arabs, exported by their means slaves from the country south of Khartûm, and imported stuffs, etc., which they bartered for slaves, gold, gum, etc. In 1517 we find that Selim, the Turkish conqueror of Egypt, sent an expedition into the Sûdân *viâ* Maşawa', and we know that it invaded Ethiopia, and made its way westwards as far as Sennaar, where the Fûngs had established their capital. Further to the north there was a caravan route between Berber and Sawâkin, and as the distance between these places was not, comparatively, great, being only from 230 to 250 miles, it was the most

frequented road between the Nile and the Red Sea for some centuries. When the Sûdân passed into the hands of Muḥammad 'Alî, large numbers of his troops and their officers regularly went to and came from the Sûdân *viâ* Sawâkin, and when steamers appeared on the Red Sea, it was quicker and safer to travel to the Sûdân by this route than by any other. When the Suez Canal was opened in 1869 everyone quickly realized that sooner or later a railway would have to be made between Berber and Sawâkin. Meanwhile more than one Khedive of Egypt was anxious to connect Cairo with the Sûdân by railway, and it is said that the first to consider seriously the matter was Sa'îd Pâshâ in 1860. Eleven years later Mr. J. Fowler, the eminent engineer, proposed to build a line from Ḥalfah to Kharṭûm, which should follow the east bank as far as 'Amâra, cross the river here, run along the west bank to Ambiḳôl, cross the Bayûda Desert to Matammah, cross the river again, and so on along the east bank to the capital. Another line was to run from Dabbah to Al-Fâsher, the capital of Dâr Fûr, and a third line was to run from Sawâkin to Kharṭûm. About 33 miles of railway were laid from Ḥalfah to Sarras, and then, after an enormous sum of money had been spent, the work was abandoned, partly, it is said, because General Gordon wished it. The authorities were then, as ever, determined to force the trade of the Sûdân through Egypt, and did not appear to see that so long as caravans had to traverse some 1,200 miles of desert, no extensive development of trade was possible. The Cataracts on the Nile between Kharṭûm and Upper Egypt render the passage of goods by river most difficult and expensive, and seeing that Egypt had no real control over the country south of Aswân, all river transport was unsafe. In 1885, after the murder of Gordon and the fall of Kharṭûm, the British Government employed Messrs. Lucas and Aird to build a line from Sawâkin to Berber, but

after a few miles had been laid the work was abandoned, and masses of material which were to have been used in its construction lay piled up at Sawâkin for years. Nothing further was done towards connecting the Nile with the Red Sea by a railway until August, 1904, when work on the present line began at Sawâkin under the direction of Colonel G. B. Macauley, C.M.G., R.E. Before the laying of the line began, the authorities decided to make the Nile terminus at Atbara instead of at Berber, because that point was much nearer Ad-Dâmar, the new capital of the Berber Province. They also determined to make the Red Sea terminus at Shêkh Barghûth, a place between 35 and 40 miles to the north of Sawâkin, because a far better harbour could be made there, and it is more convenient for large ships than Sawâkin, where navigation at night is almost impossible. The name Shêkh Barghûth means "Shêkh Flea!" The place was called after a chief whose tomb stands on the northern point of the entrance to the anchorage, which has a depth of from 84 to 110 feet; it is now known as **New Sawâkin** or **Port Sûdân**. At Sal Lôm, about half-way between Sawâkin and Port Sûdân, is a junction, and from it one branch line runs south to Sawâkin, and the other north to Port Sûdân.

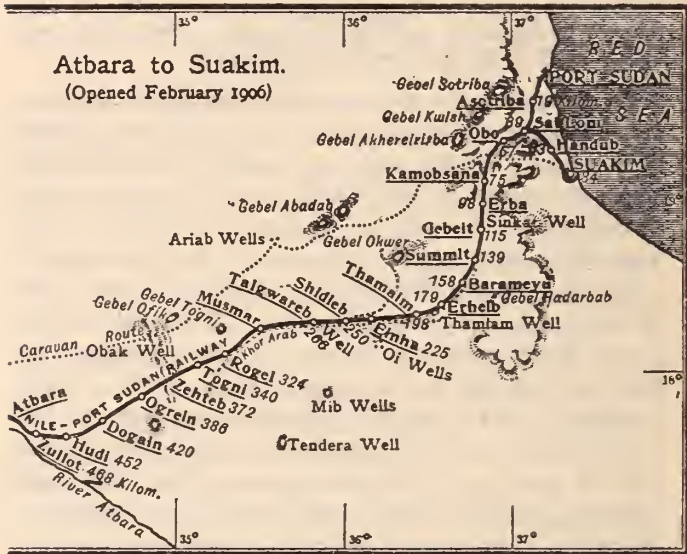
At Port Sûdân, the east of the harbour is devoted to commercial quays, coal dépôts, and customs' enclosure, and behind these are reserved sites for shipping offices and stores. The town proper lies to the west of the harbour, and here are the Government buildings, barracks, schools, prison, hospital, post and telegraph offices, etc. The quarantine station is to the south of the harbour. At present the quays are over 2,000 feet in length, and the depth of water alongside is about 30 feet at dead low water. Five large ships can be berthed. The mechanical equipment consists of five electric gantry cranes, six electric capstans, two coal berths, four coal transporters, one coal rehandling bridge, and 300 tons of coal can be dealt with per hour. The quays and workshops are lighted by electricity, and the rolling lift bridge and all machinery are worked by electric power. A dockyard has been built, also a slipway. The total expenditure



on the port and town of Port Súdán has been £E.914,000. The entrance to the port is two cables (1,200 feet) in width, with an approach varying in depth from 40 to 70 feet. The harbour is lighted at the entrance by a dioptric light (3rd order), occulting every 10 seconds, and visible 14 miles at sea ; in the narrow part of the entrance is a dioptric light (5th order), showing a red light on the port side and a green light on the starboard side to vessels entering. The light towers are about 160 and 112 feet high respectively, and the distance between them is 1,045 yards. Beacons are placed on the outlying reefs, and vessels can enter the port by day or by night without danger. Port Súdán was opened by H.H. the Khedive on 1st April, 1909.

From Sawákin the line runs north, and then ascends a very hilly plateau about 3,000 feet high, which runs parallel to the coast. It then strikes in a south-westerly direction across the desert to the Atbara, which it reaches about 20 miles from the junction of that river with the Nile. From this point it follows the course of the Atbara until it reaches the Wâdí Ḥalfah—Khartûm line, about a mile north of the iron bridge (Atbara Junction). The total length of the line is 331 miles, and there are 25 miles of sidings ; the line was laid on the telescopic system. The steepest gradient is 1 in 100, and the sharpest curve 5 degrees. The cost of the line was £E.1,375,000, or about £E.4,150 per mile of main line. Work was begun at both ends simultaneously, that at Atbara being under the direction of Major E. C. Midwinter, D.S.O., R.E. At the Sawákin end much blasting of rock had to be done, and the wash-outs which took place in the hills here were heart-breaking. Drinking water had to be distilled from sea-water, every ton of which was carried in tanks into the desert. Scarcity of labour was another difficult matter. Colonel Macauley hired numbers of Arabs from the neighbourhood of Sawákin, and set them to work, but these men preferred brigandage or robbery to manual labour, and as they could not be induced to do the earth work of the line they had to be sent away. A few Abyssinians were employed in bridging, but

the bulk of the work on the line was done by the Nubians of the Nile Valley, and the fellahin from Egypt. The Egyptian cannot be surpassed as a labourer. Systematic work on the line began in October, 1904, and on October 15th, 1905, the first train from Halfah entered Sawâkin. A few weeks later the state of the permanent way made it possible to run through trains at regular intervals, and from



The Nile-Red Sea Railway.

January 1st, 1906, a bi-weekly service of trains was established; it was formally opened on January 27 at Port Súdân. The line, it is true, passes through a desert, from which little traffic is to be expected, but it is important to remember that it will tap all the fertile districts of the Súdân. The produce of the Donçola Province will be brought to the main Halfah-Khartûm line by the branch which runs from Karêma, near Gebel Barkal, to No. 10

station in the Abû Ḥamed Desert, and it will find its outlet at Sawâkin *viâ* Atbara. From the south will come the gum, cotton, and cereals of Dâr Fûr, from the east the products of the Blue Nile and Kasala Provinces. Port Sûdân and the railway are open on equal terms to the trade of all the world. There are no differential rates or duties to favour the trade of any one nation.

The following are the stations on the line :—

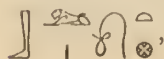
PORT SÛDÂN	...	84 kilometres from Sawâkin.
Asotribu	... ..	19 " " Port Sûdân.
Sal-Lôm Junction...	39	" " "
SAWÂKIN.		
Handûb	... ..	21 " " Sawâkin.
Sal-Lôm Junction...	45	" " "
Obo	... ..	57 " " Port Sûdân.
Kamobsana	... ..	75 " " "
Erba	... ..	98 " " "
Gebeit	... ..	115 " " "
" Summit "	... ..	139 " " "
Barameyu	... ..	158 " " "
Erhêb	... ..	179 " " "
Thamiam	... ..	198 " " "
Einha	... ..	225 " " "
Shidieb	... ..	250 " " "
Talgwareb...	... ..	266 " " "
Musmar	... ..	299 " " "
Rogel	... ..	324 " " "
Togni	... ..	340 " " "
Zehdeb	... ..	372 " " "
Ogrên	... ..	388 " " "
Dogaia	... ..	420 " " "
Hûdî	... ..	452 " " "
Zullot	... ..	468 " " "
ATBARA JUNCTION	486	" " "

A little to the south of Atbara Junction is the river **Atbara**, or Muḡrân, the **Astaboras** of Strabo, which flows into the Nile on the east bank; it is at this point about 450 yards wide, and in the rainy season has a depth of water in it which varies from 25 to 30 feet. It brings down the entire drainage of Eastern Abyssinia, and has four tributaries, the Setit, Royân, Salâm and Anḡareb rivers; it carries into the Nile more soil than any other of the Nile tributaries, and the dark brown colour of its waters has gained for it the name of Baḡr al-Aswâd or "Black River." For more than 150 miles before its junction with the Nile its bed is perfectly dry from the beginning of March to June, and the late Sir Samuel Baker says that "at intervals of a few miles there are pools or ponds of water left in the deep holes below the general average of the river's bed. In these pools, some of which may be a mile in length, are congregated . . . crocodiles, hippopotami, fish, and large turtle in extraordinary numbers, until the commencement of the rains in Abyssinia once more sets them at liberty by sending down a fresh volume of water." The rainy season begins in Abyssinia in May, but the torrents do not fill until the middle of June. From June to September the storms are terrific, and every ravine becomes a raging torrent, and the Atbara becomes a vast river. "Its waters are dense with soil washed down from most fertile lands far from its point of junction with the Nile; masses of bamboo and driftwood, together with large trees and frequently the dead bodies of elephants and buffaloes, are hurled along its muddy waters in wild confusion." The rains cease about the middle of September, and in a very short time the bed of the Atbara becomes a "sheet of glaring sand," and the waters of its great tributaries, though perennial streams, are absorbed in its bed and never reach the Nile. The velocity of the Atbara current is so great, and its waters so dense, that in flood it forces the water of

the Nile across on to the western bank. The railway is carried over the Atbara by means of an **iron bridge** of six spans of 200 feet each, the piers of which are built upon the rock, which was reached at a depth of about 30 feet below the bed of the river. The **Battle of the Atbara** was fought on April 8, 1898, at a place called Nakhila, about 37 miles from the junction of the river with the Nile, on the right bank. The Dervish force numbered about 14,000 men, and of these about 3,000 were killed and wounded, and 2,000 were made prisoners. The Anglo-Egyptian loss was 5 officers and 78 men killed, and 475 officers and men wounded; large numbers of swords, spears, rifles, 100 banners, and 10 guns, fell into the victors' hands, and Maḥmūd, the Dervish general, was captured.

Having crossed the Atbara the traveller now enters the country which Strabo (xvii. 2. § 2) calls the **Island of Meroë**; the name 'island' was probably given to it because it is, generally speaking, bounded by the Atbara, the Nile, and the Blue Nile. Strabo says that its shape is that of a shield, and goes on to mention that it is "very mountainous and contains great forests"; but from this statement and the fact that he speaks of the "mines of copper, iron, gold, and various kinds of precious stones," we may conclude that he is referring to the country south of Khartūm. Of the early history of the country nothing is known, and the statements made by Greek writers about its peoples and their manners and customs must have been derived from the garbled traditions left by ancient Egyptian officials who travelled to the south, and perhaps from merchants who were not well informed, and soldiers who were quartered in Nubia.

The name given to the chief city of the Island of Meroë in the hieroglyphic inscriptions is BERUAT



, whence the Greek form "Meroë" is clearly

derived. According to Lepsius the name comes from a Nubian word meaning "white rocks," or "white stones." The site of the city of Meroë was correctly located by Cailliaud in 1815-17, and he marked its position accurately on his map of the Súdán which was published in 1827. A portion of the site, namely, a part of the temple of Ámen and several houses, was excavated by Ferlini and Stefani in 1834, and Erbkam (1842-45) made a scale map of the ancient town which was published by Lepsius in the *Denkmäler* (1849-1859). In 1898-99 the writer went over the site with the map of Lepsius, and had some of the stone rams of the temple of Ámen cleared of sand; he again went over the site in 1900 with a view to making excavations along the temple wall, but this plan was abandoned because labour was not to be had. The **necropolis** of Meroë lies at a distance of about  $2\frac{1}{2}$  miles due east from the village of Bagrawir, the Bagromeh of early travellers.

A little above the mouth of the Atbara, on the right bank, are the ruins of the once flourishing little town of **Ad-Dámar**, which was famous, like Marawi, near Gebel Barkal, as a seat of Muḥammadan learning. The modern town has a railway station, and is 392 miles from Ḥalfah. It is now the capital of the Berber Province. From this place to Shendi the east bank is flat and covered with a thick growth of scrub, thorn bushes and ḥalfah grass, which has swallowed up everything, and the strip of cultivable ground is of considerable width; on the west bank the ground is also flât, and the strip is less wide. Here and there ravines, or 'khors,' run back from the river, and in flood time these must be filled with water. When the writer first visited the neighbourhood in 1897-98 there were hardly any people to be seen, no cattle existed, only here and there was a water wheel at work, and only here and there were a few sheep or goats to be seen; the gazelles in the



desert were almost as numerous as the sheep. Not a donkey could be obtained for many miles, and the very dogs had been exterminated by the Dervishes. Scores of houses in each village were empty and desolate, and at the sight of them the traveller might wonder what would have been the fate of Egypt at the hands of the Dervishes, whom some described as "brave men fighting for their independence." The whole district bore emphatic testimony to the results of the misgovernment of the Turkish Governors-General, and the rule of the Dervishes, which was, of course, the only possible result of such misgovernment of fanatical, superstitious, and warlike Muḥammadans.

The next stations on the line are **Zédâb** (404 miles), **'Alîâb** (416 miles), **Muḥmiyah** or **Mutmir** (429 miles), and **Kabûshiyah** (448 miles).

At a distance of about 40 miles from the mouth of the Atbara the district of **Bagrawir\*** is reached, and from this point a visit may be made to four groups of pyramids, commonly called the **Pyramids of Meroë**, the most distant of which lie about two and a half miles from the river. These pyramids are the tombs of the kings and royal personages who reigned over the Island of Meroë in the capital city, and are also called the Pyramids of As-sûr. The general arrangement of the largest group (D), which is in the plain, about  $1\frac{3}{4}$  miles from the river, is illustrated by the above plan; nearly all are in ruins, for the stone casings have been gradually removed by generations of natives. At no great distance from these pyramids are the ruins of a temple and the remains of an artificial depression, which seems to mark the site of the sacred lake of the temple. Two other groups of pyramids (A and B) are situated further to the east, and are built on low hills, the smaller group lying to the south-east of the larger; and some of their pyramids are quite in ruins. The most interesting group

\* Hoskins calls it Bagromeh.

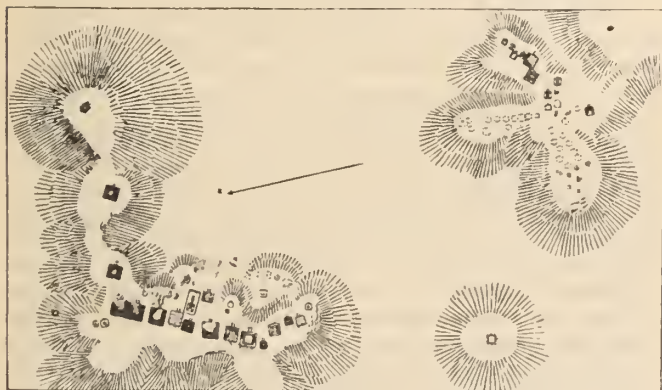
is that which is built on a comparatively high hill, and which at the beginning of the XIXth century was in a good state of preservation, as the plates which illustrate Cailliaud's *Voyage* prove. The 43 pyramids of this group vary in size at the base from 20 feet to 63 feet. In front of each pyramid was a chapel which consisted of one or more chambers, the walls of which were decorated with reliefs, in which kings and queens were depicted worshipping the



The Pyramids at Meroë, Group D.  
(Drawn from the plan of Lepsius.)

local gods and making offerings to them. There is little doubt that the sites of these groups of pyramids were used as burial grounds from an extremely early period, but the inscriptions of the pyramids now standing there show that they belong to a period which lies between about B.C. 400 and A.D. 250. Both reliefs and inscriptions prove that the Nubians, or Ethiopians as they are often called, were *borrowers* from, and not the *originators* of, the Egyptian civilization, with its gods and religion, and system of writing,

as some, following Diodorus, have thought. The royal names found in some of the chapels are those of the builders of the great temples at Nagaa, and others are those which are known from buildings at Dakkah and Gebel Barkal. In them also are inscriptions in the character called Meroïtic, which, in some respects, resembles the Demotic, and Lepsius had no doubt that they were contemporaneous. It is not at present possible to arrange the royal names of the Nubian or Meroïtic kings in chronological order, especially as many of them seem to be



The Pyramids at Meroë, Groups A and B.  
(Drawn from the plan of Lepsius.)

peculiar to certain parts of the old kingdom of Meroë, and it is possible that many of their owners were contemporary. It is, however, evident that when this kingdom was in its most flourishing state, the rule of its kings extended from the Blue Nile to Aswân.

In 1834 an Italian doctor called Ferlini selected one of the largest pyramids on the crest of the hill at Bagawir (*i.e.*, the one marked F in Cailliaud's plan, and the most westerly of the group), and began to pull it down. In the course of the work an entrance to a chamber was

accidentally discovered, wherein, Ferlini declared, were found a bier and a large quantity of jewellery, boxes, etc., of a most interesting character.\* This treasure was not, he said, buried, as one would expect, in a chamber below the surface of the ground, but in a small chamber within the masonry of the pyramid, near the top. The result of this announcement by Ferlini was the destruction of several pyramids by treasure seekers, and Lepsius relates that when

\* His account of the discovery is so interesting, that an extract from the French version of it is here given :—

“ Monté au sommet de la pyramide, avec quatre ouvriers, pour mettre la main à l'ouvrage, je reconnus au premier coup-d'œil que la démolition pouvait se faire fort facilement, vu que le monument tombait déjà de vétusté ; les premières pierres enlevées, je relevais mes ouvriers. Pendant qu'on jetait par terre les pierres des gradins, ne pouvant plus résister à l'ardeur du soleil, dont les brûlants rayons donnaient jusqu'à 48° de Réaumur, [*i.e.*, 60° Centigrade, and 140° Fahrenheit], j'allai me reposer avec M. Stefani à l'ombre d'une pyramide voisine. Tout-à-coup je fus appelé par mon fidèle domestique. J'accourus avec mon ami au haut du monument . . . et je sentis déjà mon cœur s'ouvrir à la douce espérance . . . Je vois mon domestique couché sur son ventre, sur l'emplacement qu'il avait pratiqué, et cherchant à couvrir de son corps l'ouverture qui venait d'être découverte. Les noirs, poussés par la cupidité, voulaient à toute force chasser mon domestique et plonger leurs mains avides dans le fond de l'ouverture . . . Nous fîmes bonne contenance, et les armes à la main, nous les forçâmes de descendre ; nous appellâmes d'autres domestiques de confiance, et nous fîmes continuer la fouille en notre présence. L'ouverture nous laissait entrevoir un vide qui contenait des objets que nous ne pouvions distinguer. Ce vide, ou cellule, était formé de grandes pierres grossièrement assemblées. Nous fîmes enlever les pierres les plus larges qui couvraient le plan supérieur, et nous reconnûmes une cellule ayant la forme d'un carré long et composée de grosses pierres superposées qui formaient les quatre murs latéraux correspondant aux gradins de la pyramide. Cette cellule avait quatre pieds de hauteur sur six ou sept de longueur. La première chose qui frappa nos regards ce fut un grand corps couvert d'un tissu en coton d'une éclatante blancheur qui, à peine touché, tomba en poussière. C'était une espèce de table ou autel, soutenue par quatre pieds cylindriques et entourée d'une balustrade de barreaux en bois, grands et petits alternativement placés. Ces barreaux étaient

he was there Osman Bey, who was leading back his army of 5,000 men from Tâka, offered him the help of his battalions to pull down all the pyramids, in order to find treasure as Ferlini had done.

In 1903 the writer excavated a number of the pyramids of Meroë for the Sirdar and Governor-General of the Sûdân, Sir F. R. Wingate, who was especially anxious to examine the method of their construction. It was found in every case that the cores of the pyramids were made of rubble, and that there was no chamber of any sort or kind in them. The dead kings and queens were buried in chambers *under* the pyramids, and few, if any, were mummified; some of the funeral chambers only contained pots, wherein were the remains of bodies which had been burned. The writer is of opinion that the statements made by Ferlini are the result of misapprehension on his part, and that he was not acquainted with all the facts concerning the discovery of the jewellery which, he assured his readers, was found in a pyramid at Meroë. It is possible that his 'find' consisted of jewellery and other objects which had been hidden by thieves in some portion of a pyramid in ancient days, but it could never have been found in a chamber near the top of a pyramid at Meroë, for the cores were not sufficiently well built to allow of a chamber being made inside them. A discussion of the evidence will be found

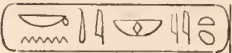
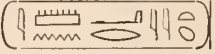
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sculptés et représentaient des figures symboliques. C'est sous cette table que se trouva le vase en bronze . . . qui contenait les objets précieux enveloppés dans du linge semblable à celui dont je viens de parler. Près du vase et sur le plan de la cellule, étaient symétriquement disposés, au moyen de fils, des colliers, des pâtes en verre, des pierres de couleur, etc. Il y avait aussi quelques talismans, de petites idoles, un étui cylindrique en métal, de petites boîtes travaillées au tour remplies d'une matière pulvérisée dont je donne plus loin l'analyse, une scie, un ciseau, et plusieurs autres objets dont j'ai donné la description dans mon catalogue."—J. Ferlini, *Relation Historique des fouilles opérées dans la Nubie*; Rome, 1838.

in the first volume of the writer's *History of the Egyptian Sûdân*.

The following is a brief description of the Pyramids of Groups A and B :—

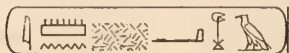
### A. Northern Group.


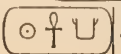
No. 1. The step - pyramid of Queen Kenthâhebit () , whose name Lepsius believed to be the original of the "Candace" of classical authors. She was also called Âmen-ârit (). The reliefs in the chapel are of considerable interest, and many of them will be familiar to the visitor who has examined the tombs in Egypt. This pyramid is probably one of the oldest of the group.

No. 2. In a very dilapidated state ; the figures on the west wall of the chapel were mutilated in Cailliaud's time. Some of the figures in the reliefs were coloured. The chapel has been used as a sleeping place by many natives, who have left *graffiti* behind them, and some of the stones have been injured by bees. In front of the door a set of iron fetters was dug up in 1903, and it was thought that they were of the class used by the Dervishes for captives of the better class ; they are now in the museum at Kharţûm. On the outside of the north wall of the chapel are sculptured some fine figures of Sûdânî bulls.

No. 3. A pyramid much ruined ; the chapel is without reliefs and inscriptions.

No. 4. Pyramid of Âmen. . . . . -âkha :—



No. 5. Pyramid of Ârkenkheret () , whose prenomen was Ânk-kâ-Râ (). The inside



walls of the chapel are ornamented with reliefs which refer to the making of funeral offerings, and the performance of religious ceremonies on behalf of the dead by the STEM priest. On the north wall, in tabular form, are all the vignettes save one of the CXLIVth Chapter of the Book of the Dead, and on the south wall is the Judgment Scene. Over the door inside is cut in large letters "P.C. Letorzec, 1820," *i.e.*, the name of Cailliaud's fellow traveller. The king for whom this pyramid was built was a priest of Osiris, and he probably lived during the early part of the Ptolemaic Period.

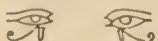
No. 6. Pyramid of Queen Amon - Shipelta (?).



When complete it was nearly 80 feet high. It was pulled down by Ferlini, an Italian, who declared that he found in a chamber near the top the collection of jewellery, one portion of which was purchased by the Berlin Museum, and the other by the Antiquarium at Munich. Half way down, in the middle of the pyramid, he stated that he also found two bronze vessels, with handles, of very fine workmanship. A portion of the chapel, with a vaulted roof, still remains, and on the walls there exist still reliefs in which the queen who had the pyramid built is seen wearing a number of elaborate ornaments of curious and interesting workmanship. On the face of the pylon of the chapel may still be traced figures of the queen in the act of spearing her enemies.

No. 7. Pyramid of Murtek , who was

surnamed "Alu-Åmen, the ever-living, beloved of Isis. On the angle-stones of the tenth layer from the ground are cut the two eyes of Horus, each of which looks toward the chapel



The walls of the chapel are ornamented with vignettes and texts from the Saite, or Ptolemaic, Recension of the Book of the Dead.

No. 8. A large, well-built pyramid; the chapel is buried under the stones, sand, etc., which have fallen from its top.

No. 9. A large pyramid, the east side of which is in a state of collapse. The chapel is built of massive stones, but contains neither inscriptions nor reliefs. It is probable that the sepulchral chamber beneath the pyramid was never occupied.

No. 10. The pyramid which stood here was removed in ancient days. Portions of the chapel still remain, and from these we see that its walls were ornamented with the Judgment Scene from the Book of the Dead, the weighing of the heart, and representations of funeral ceremonies.

No. 11. This is the largest sepulchral monument on the Island of Meroë. The pyramid was about 80 feet high, and is about 65 feet square, and it is formed of well-cut stones. The buildings in front of it, which consisted, when complete, of a fore-court, a pylon, a hall, and a chapel, were about 80 feet long, so that the total length of the monument was nearly 150 feet. In 1903 the hall and the greater part of the chapel were cleared out by Captain Lewin, R.F.A., Captain Drake, R.F.A., and myself, and the rest of the chapel was emptied in 1905 by Mr. J. W. Crowfoot and myself. In the latter year the sculptures from the west wall of the chapel, and other objects were found, and were taken to Kharṭûm. The north and south walls of the chapel were removed stone by stone, the former being sent by Sir Reginald Wingate's orders to Kharṭûm, and the latter to the British Museum, where it has been built up at the south end of the Egyptian Gallery. The reliefs on both the north and south walls of the chapel are very elaborate, and are the finest examples of Meroitic funeral sculpture known.

Nos. 12 and 13. The chapels of these pyramids have not been cleared out.

No. 14. A passage was driven through this pyramid from the east to the west side, and a shaft cut through it from the top to the bottom, with the view of proving the impossibility of sepulchral chambers existing in the pyramids of Meroë, as those who accepted Ferlini's statements thought. In 1903 we found the pit which led to the short corridor by which the deceased was taken into the sepulchral chamber beneath the pyramid.

No. 15. The remains of this pyramid were removed in 1903 to test the truth of the assertion that the sepulchral chamber was placed sometimes behind the chapel. No such chamber was found here, and the deceased was buried below his pyramid, as was always the case. When clearing out the shaft under the remains of the chapel, we found pieces of a blue-glazed altar inscribed in a Meroitic character; these are now in the Museum at Kharṭûm.


No. 16. This pyramid is unlike any other of the group, for the chapel is within the pyramid itself, its roof being formed by the stones of the sides of the pyramid, which project one over the other and so make the enclosed space vault-shaped.

No. 17. Pyramid of a Meroitic king, of a late period,

 whose prenomen

was Neb-Maât-Râ .


The western end of the south wall, on which is a good representation of the king, wherefrom it is clear that he was of Negro origin, was removed to Berlin by Lepsius.

No. 18. An important and interesting ruin of the pyramid of King Amen-Khetashen (?) .

The eastern face, which was standing in 1905, is nearly 40 feet high, and well-cut figures of the king are to be seen on each wing of the pylon. The Meroitic inscription which Cailliaud

saw on the "face principal" of the building was removed to Berlin by Lepsius.

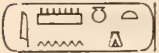

No. 19. Pyramid of king Tirikonlatu (?)

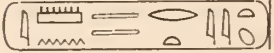
. The reliefs prove that its builder was a Negro, and that he slew his enemies in the traditional manner.

No. 20. A well-built pyramid. Its shaft was excavated in 1903, and the burial place of the deceased found.

No. 21. A pyramid of little interest. A pole projects from the platform on the top; it was probably driven through it by searchers after the sepulchral chamber who thought it was situated at the top of the pyramid.



No. 22. Pyramid of Amen-netek  or

, whose prenomen was Kheper - ka - Rā . His wife was called Amen - tarit

, and both their names are found on an altar which Lepsius removed from Wād Bâ Nagaa to Berlin.

Nos. 23-26. These pyramids were excavated in 1903.

No. 27. Pyramid of a Meroitic king, of a late date,

, whose prenomen was Kheper-ka-Rā .

Nos. 28-30. Ruined pyramids.

No. 32. Pyramid of a queen; her name is wanting.

Nos. 33-36. Ruined pyramids.

Nos. 37-39. (Lepsius' numbers.) Already described (Nos. 16-18).

Nos. 40-43. Small pyramids excavated in 1903.

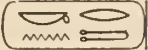
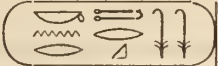
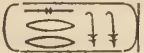
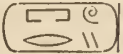
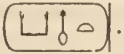
## B. Southern Group.

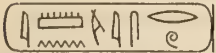
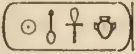
These pyramids lie to the south-east of the northern group.

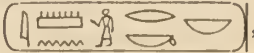

No. 1. Ruined pyramid. Many of its stones were used in the construction of the other pyramids.

No. 2. The chapel of this pyramid was undecorated with reliefs and is in ruins.

No. 3. This pyramid was removed in ancient days, and its chapel is in ruins.

No. 4. Pyramid of Queen Kenreth  or Kenrethreqn ; her other name was Serren . Other names or titles found in the text are Perui  and Ka-nefert . In the reliefs we see the gods ȚaȚ, Thoth, Horus, Anubis, Khnemu, and Qeb taking part in the funeral ceremonies of the queen.

No. 5. Pyramid of Queen Āsru - meri - Amen , whose prenomen was Nefer - ānkh - āb-Rā . There are few pyramids in the Sūdān in which the ancient spirit and character of Egyptian art are so well preserved.

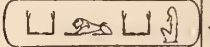
No. 6. Pyramid of Ārq-neb-Āmen , whose prenomen was Khnem-āb-Rā .

No. 7. This pyramid and its chapel are partially ruined.

No. 8. The chapel of this pyramid was pulled down to make room for No. 9.

No. 9. A complete pyramid, built of well-cut stones, with a ruined chapel.

No. 10. Pyramid of Kaltela ,

whose prenomen was Kalka .

The other pyramids of this group are in ruins and nothing useful can be said about them.

C. The third group of pyramids, about forty in number, lies about a mile to the west of the northern and southern groups. They are half buried in sand, are unimportant, and many of them were built of stones taken from the southern group.

D. The fourth group of pyramids, about 112 in number, lies still farther to the west, on the edge of the desert, near the cultivable land by the river. Cailliaud called the group the "Pyramids of Aş-Sûr" and Lepsius "Group C." They varied in height from 10 to 60 feet, and the largest of them stood in walled enclosures. From two of them Lepsius obtained a stele and an altar bearing inscriptions in the Meroitic character.

Between Kabûshiyah and Shendi the populous village of **Taragma** is passed at mile 460 from Halfah.

**Shendi**, or Shindî, on the east bank of the river, 95 miles from the Atbara, was once a large town, containing several thousands of inhabitants, and possessing a considerable trade with the northern and southern provinces on the east bank of the Nile. In the year 1820 Muḥammad 'Alî sent his son Ismâ'il Pâshâ with 5,000 soldiers to conquer Sennaar, and another force of about the same strength to conquer Kordôfân. Ismâ'il was successful in his mission, but the year following he was invited by Nimr, the Nubian king, to a banquet in his palace at Shendi, and during the course of the entertainment the palace was set on fire and the Egyptian prince was burned to death. Muḥammad Bey



at once marched to Shendi, and, having perpetrated awful cruelties upon nearly all its inhabitants, destroyed houses and gardens and property of every kind. Shendi was a Dervish stronghold for some years, but it was re-occupied by the Egyptian troops on March 26th, 1898. Here are the Headquarters of the Sûdân Cavalry.

**Maṭammah**, on the west bank of the Nile, 98 miles from the Atbara, had, in 1885, about 3,000 inhabitants, two or more mosques, and a market twice a week. In 1897 the Jaalîn Arabs in and about the town revolted against the Khalifa's authority, and having fortified the place they awaited the result. Maḥmûd, by the Khalifa's orders, attacked it on July 1st, and after a three days' fight, all their ammunition being expended, the Jaalîn were compelled to submit, for Maḥmûd had surrounded the town with his troops. The victors promptly slew 2,000 men, and women and children were massacred mercilessly; the prisoners were drawn up in a line and treated thus: the first was beheaded, the second lost a right hand, the third his feet, and so on until every man had been mutilated. The Jaalîn chief, 'Abd-Allah wâd Sûd, was walled up at Omdurmân in such a position that he could neither stand nor sit, and was thus left to die of hunger and thirst (Royle, *op. cit.*, p. 521). General Sir A. Hunter bombarded the town on October 16, 17, and November 3, 1897, and it was evacuated by Maḥmûd in March, 1898.

About 20 miles south of Shendi, on the east bank, is the entrance to the Wâdî Bâ Nagaa, and near it is a little village called **Bâ Nagaa**; three miles down the river are the ruins of a small ancient Nubian temple, which, according to Hoskins, measured about 150 feet in length; it contained 6 pilasters about 5 feet square. The principal remains are two columns on which are figures of Bes in relief. Travelling in a south-easterly direction, and passing Gebel Buêrib, after a journey of ten hours, the ruins of **Nagaa** are

reached; these are usually called by the natives of the district, Muşawwarât\* an-Nagaa, *i.e.*, the 'sculptures of Nagaa,' as opposed to the Muşawwarât al-Kirbikân, *i.e.*, the sculptures of Bâ Nagaa in the Wâdî Kirbikân, and the Muşawwarât aş-Şufra, *i.e.*, the sculptures of the Wâdî aş-Şufra. The ruins consist of the remains of at least seven temples, and there is no doubt that they belong to the late Ptolemaic or early Roman period. The reliefs here illustrate how closely the architects and masons tried to copy Egyptian models, and the cartouches show that the kings, whoever they were, adopted prenomens formed on the same lines as those used by the old kings of Egypt. The gods worshipped were the same as those of Napata and other Nubian cities, but there are here in addition to them a god with three lions' heads, a god with rays emanating from his head (Apollo or Helios?), and a god resembling in form Jupiter Sarapis. Before satisfactory plans of the temples can be drawn, excavations and clearances on a large scale will have to be made. A well, about 200 feet deep, has recently been sunk here.

Twelve miles from Nagaa, in a north-easterly direction, is a comparatively small circular valley, which, because it resembles in shape a circular brass tray, is called Aş-Şufra. Here are the **Muşawwarât aş-Şufra**, or ruins of a group of buildings enclosed within walls, without inscriptions and without reliefs, which, according to Hoskins, measured 760 feet by 660 feet; there were no entrances on any side except the north-west, where there were three. The walls enclosed five or six small temples, in one of which were several pillars. Cailliaud thought that the ruins of the main building were those of a school, and Hoskins of a hospital, while Lepsius offered no opinion; but it is useless to theorize until systematic excavations

\* Arabic مصورات sculptures, bas-reliefs, images, paintings, and the like.

have shown what the plan of the group of buildings actually was. These ruins are about 50 minutes' ride from **Bir Nagaa**, *i.e.*, the 'Well of Nagaa.' This well is very deep, and its sides are lined with stone. Representatives of all the tribes who pasture their flocks in the neighbouring deserts come here and draw up water in goat skins, which are tied at the four corners, and pour it into the shallow troughs scooped in the ground, wherefrom the animals drink. Women, as well as men, arrayed in scanty garments, draw water, and when a number of them are hard at work, and the ground round about the well is covered with flocks, the traveller has before him a phase of desert life which once seen will never be forgotten.

About  $1\frac{1}{2}$  miles distant are the ruins of a small temple with reliefs, on which men are depicted riding elephants, lions, panthers, and other wild animals; all the ruins in this neighbourhood seem to belong to the Roman period. From Shendî an almost direct route runs to Nagaa, distance about 30 miles, and there is another to Aş-Şufra, distance about 26 miles.

At mile 511 **Al-Mêga** is passed. Near **Gebel Gârî**, 525 miles from Wâdi Halfah, begins the **Sixth Cataract**, commonly called the Shablûka Cataract; it begins at the north end of Mernat Island, on which General Gordon's steamer, the 'Bordein,' was wrecked on January 31st, 1885, and extends to Gebel Rawyân, a distance of 11 miles. At the entrance to the Shablûka gorge, the channel turns sharply to the east, and is only 200 yards wide; in July the rate of the current through this channel exceeds 10 miles per hour. The Dervishes guarded the northern end of the channel by five forts, four on the western, and one on the eastern bank. From this point to Omdurmân there is little to be seen of general interest. At mile 538 the Station of **Rawyân** is passed, and at mile 547 is **Wâd Ramla**; near the latter place is **Gêli**, where **Zubêr**

**Pâshâ** has taken up his abode. At mile 560 is **Kubâlâb**. The hills of Kerreri, seven miles from Omdurmân, on the west bank, mark the site of the great **Battle of Omdurmân**, which took place on Friday, September 2nd, 1898, when the Khalifa's army was practically annihilated; on the same day the Sirdar marched into the city of Omdurmân, and the rule of the Khalifâ was at an end.

At mile 575 from Wâdî Ḥalfah the station of **Ḥalfâya** is reached. Ḥalfâya owes whatever importance it may possess to the fact that it is the terminus of the railway, for the native village has always been insignificant. It lies on the right bank of the Blue Nile, a little above Tuti Island, and is exactly opposite Kharṭûm.

The **Kharṭûm Bridge**.—The width of the river at this point is about 1,700 feet. The bridge has seven spans, each 218 feet 6 inches in length, with four approach spans varying from 40 to 80 feet in length. In each of the main spans there are over 500 tons of steelwork, and inclusive of the steel in the cylinders the aggregate is 5,000 tons. Each span is composed of two main girders of bow-string pattern, the effective depth at the centre being 34 feet. At the northern end is a rolling lift span of 100 feet, which is worked electrically. The bridge has a clear width of 50 feet, and carries one 3 feet 6 inches gauge railway line, one 21 feet roadway, and a footpath of 11 feet width carried on brackets outside the main girders. The piers, composed of steel cylinders filled with concrete, each cylinder having a diameter of 16 feet at the cutting edge, are carried to an average depth of 60 feet below low Nile level. The clear headway is 17 feet at high Nile and 40 feet at low Nile. The Contractors were the Cleveland Bridge and Engineering Company (Limited), of Darlington, who completed the bridge in December, 1908.

The town of **Omdurmân**, or more correctly **Umm Durmân**, 200 miles from the Atbara, population 57,985,

was, in the year 1882, nothing but a small village lying nearly opposite to Kharṭûm, with very few inhabitants, most of whom were brigands. The huts were made of straw and palm branches, and resembled those of most of the other unimportant villages in the Sûdân. Near this village General Gordon built a fort, which was called 'Omdurmân Fort,' and, with the forts on Tûti Island, it formed the chief external defences of Kharṭûm. He placed in command of it Faragalla Pâshâ, who had been promoted by Gordon from the rank of captain to that of general officer in one year. In January, 1885, the Mahdî detailed Abû Anga and Fadl al-Mawla to besiege the fort, and the former succeeded in entrenching himself between it and the river. When the food and ammunition came to an end, Faragalla signalled to Gordon for instructions, and as Gordon could do nothing to support this brave man, he told him to capitulate. This was done, and the fort fell into the Mahdî's hands on 15th January, 1885. The Mahdî called the town "**Al-Buk'ah**," *i.e.*, "the country (of the Mahdî)." After the fall of Kharṭûm on 26th January, 1885, the Khalîfa occupied Omdurmân, and made it the centre of his power in every way. He declared that it was the sacred city of the Mahdî, notwithstanding the fact that the Mahdî had said it was only a temporary camp, as the Prophet had revealed to him that he should depart this life in Syria, after conquering Egypt and Arabia. As soon as the Khalîfa had settled in Omdurmân, the village began to grow into a town, and it extended subsequently along the river bank for a distance of six miles, being about three miles wide in its widest part. The length of the town is accounted for by the fact that everybody wished to live as near the river as possible, so that he might obtain water easily. The **mosque** was originally an oblong enclosure surrounded by a mud wall 460 yards long and 350 yards wide; subsequently a building was made of burnt bricks, which



were whitewashed. The Khalifa next built brick houses for himself, his brother, and his son Ya'qub, and he proclaimed that all the town south of the mosque was his own private property; the ground on the north of it he gave to Khalifa Sherif and 'Alî Wâd-Helu. Ya'qub's house lay to the east of that of the Khalifa. The compound of the **Khalifa's House** is enclosed by a high wall built of red bricks, and is subdivided into several smaller centres, each of which is in communication with another; his private apartments are quite close to the mosque, which he entered through a large door in the eastern wall. Passing through the main gate a porch is reached, which leads into a small court with two rooms; from this court a door opens into the private apartments. The buildings in the compound have verandahs, and on one of these the Khalifa built a **second story**, on all four sides of which are windows: thus the occupant can see what is going on in every part of the town. The furniture of the Khalifa's house consisted of brass and iron beds, with mosquito curtains, carpets, silk-covered cushions, curtains, etc. His son Ya'qub's house was furnished with still greater luxury, and it contained chandeliers which were stolen from Gordon's palace at Khartûm. A granite tablet let into a wall close by marks the spot where the Hon. H. G. L. Howard, special correspondent of the *New York Herald and Times*, was struck by the fragment of a shell and killed in September, 1898.

Near Ya'qub's house is the **Bêt al-Amâna**, or **Arsenal**, where all the munitions of war were stored, and near it were the buildings in which the Emîrs' flags and the Khalifa's war drums were kept. The **Bêt al-Mâl**, or **Treasury**, is on the north side of the town, near the river, and its enclosure covers a large area. The **Prison** is in the south-east quarter, near the river, and was provided with a high wall; in the inner court the Khalifa had built a number of mud and stone huts, in which horrible cruelties were perpetrated.



These huts had no windows, and each night crowds of wretched prisoners were driven into them until they were filled to the utmost, and then the doors were locked upon them. Many poor creatures died of suffocation, and many were maimed for life as the result of the fighting and struggling which went on in these huts. The site of the **Slave Market** is to the south of the Bêt al-Mâl, and the sale of slaves was organized there by Ibrahim Adlân, the Khalifa's collector of revenues, who levied a tax on every purchaser of a slave. The proceeds of this abominable and detestable traffic were considerable, even though girls were sold for as little as the equivalent of about thirty shillings, and rarely for more than the equivalent of £5. Adlân was notorious as the coiner of the Khalifa's quarter, half, and whole dollars, which the merchants refused to accept, until all their houses and stock had been confiscated by the Khalifa. Gallows were erected at several places, and the frequency of their use loudly proclaimed the character of the Khalifa's rule.

The most striking object in Omdurmân was the **Mahdi's Tomb**, which was 36 feet square and 30 feet high, and had walls 6 feet thick. Above this was a hexagonal wall, 15 feet high, and above this rose a dome about 40 feet high; thus the whole building was 85 feet high. The tomb was built by the Khalifa, who compelled every man to help in the transport of the stones necessary for the work. The inside was lit by ten large arched windows in the square portion and by six skylights in the hexagonal portion; a small dome surmounted each corner. The whole building was whitewashed, and was surrounded by a trellis-work fence. Over the place in the ground where the Mahdi was buried stood a wooden sarcophagus covered with black cloth, and above it was suspended an immense chandelier stolen from the Palace at Khartûm. For years Muḥammadans were compelled to make a pilgrimage to the Mahdi's tomb instead of the *Hagg*, or pilgrimage to Mekka, the Holy City. The dome of the tomb was

struck by a shell from a gunboat during the bombardment of Omdurmân, and a large hole was made in one side of it ; subsequently further damage was done to the whole building and it soon fell into ruins. It was, however, quite a mistake to suppose that the Arabs believed the influence of the Mahdí to be overthrown because his town was in the hands of the British ; on the contrary, fanatics of all sorts crowded to it as a place of pilgrimage, and prayed there for a new manifestation of the dead man's power, which, they thought, was incarnate in the Khalifa. This being so, the notables among the Muḥammadans in the district asked that the Mahdí's body might be destroyed, and the destruction of his tomb completed. Thereupon the Mahdí's body was taken out of his grave and burned, and the ashes were thrown into the river ; the head is said to have been in the possession of a British soldier, and afterwards to have been buried at Wáđi Ḥalfah. To have allowed the tomb to stand in a perfect state over the body of the Mahdí would have been a fatal error in administration, and the native population of the Súdân would never have understood the action otherwise than as the result of fear on the part of the responsible Government officials.

Besides the remains of the Khalifa's buildings there is little of interest in Omdurmân, but the bazaars are beginning to be worth a visit, for the products of Central Africa are slowly filtering into them from the south. The native leather and silver work is particularly good. The battle-field of Kerreri, where the Khalifa's army of 40,000 men was practically destroyed by Lord Kitchener on September 2nd, 1898, is about seven miles to the north of Omdurmân.

A pleasant afternoon's ride may be taken to **Kerreri** and **Gebel Surkab**,\* about seven miles north of Omdurmân. At the former place the Egyptian cavalry, the British Horse Artillery, and the Camel Corps were posted on September

\* Commonly called Gebel Surgam.

2nd, 1898; they were charged at 6.30 a.m. by the Dervishes, who came on in two bodies, and were supported by Bakkâra horsemen, but by 8 a.m. the greater number of them were killed, and the remainder retired to the hills about three miles distant. The body of Dervishes led by the Khalifa's son Ya'qub, Shêkh ad-Dîn, numbered 10,000. On the night of September 1st the Khalifa bivouacked his army of some 40,000 men behind Gebel Surkab, and the next morning divided his force into three sections; one of these attacked the front and left of the Sirdar's position, the second moved on to the Kerreri Heights with the view of enveloping his right, and the third, under the Khalifa himself, remained behind Gebel Surkab ready to fall on the Sirdar's flank as he advanced to Omdurmân. About 9.30 General Macdonald found himself faced by a strong body of Dervishes, some 20,000 in number, and commanded by the Khalifa himself; he at once halted, and deployed into line to the front to meet the attack. Whilst he was receiving and disposing of this attack, he suddenly found that the Dervishes under the Shêkh ad-Dîn and 'Ali Wâd Helu were advancing upon him from the Kerreri Heights, and that both his front and rear were threatened, and that he was also in danger of being outflanked. He at once moved some of his battalions to the right, and deployed them into line, so as to form with the remainder of his brigade a sort of arrowhead, one side facing north and the other west. With the help of Lewis's and Wauchope's brigades this second and determined attack was crushed, and "the masterly way in which Macdonald handled his force was "the theme of general admiration." Maxwell's and Lyttelton's brigades pushed on over the slopes of Gebel Surkab, driving before them the remainder of the Dervish forces, and cutting off the retreat on Omdurmân. The battle was then practically over. About 10,800 Dervishes were counted dead on the battlefield, and for some time

after the battle groups of skeletons could be seen marking the spots where they were mown down by the awful rifle fire of the British and Egyptian troops, and the shell-fire from the gunboats. On the day following the battle numerous parties of British and Egyptian soldiers were told off to bury the dead, and of the 16,000 wounded Dervishes from 6,000 to 7,000 were treated in the hospital which Hassan Effendi Zeki improvised in Omdurmân. Visitors to the battlefield of Surkab-Kerreri may even to this day find weapons and small objects belonging to those who were killed there.

Five miles up stream from Omdurmân, on a tongue of land formed by the union of the Blue and White Niles, stands **Khurṭûm**, commonly called **Kharṭûm**, in lat.  $15^{\circ} 36' N.$ , long.  $32^{\circ} 32' East$ ; the name means 'trunk of an elephant,' and the town was thus called because the tongue of land on which it stands resembled this object. Population: Kharṭûm 15,511, Kharṭûm North 53,838. Kharṭûm was founded between 1820 and 1823 by the sons of Muḥammad Ali, soon after Nimr, the Mekh of Shendî, destroyed Prince Ismâ'îl and his companions by burning down the house in which they were dining. Kharṭûm was the centre of the slave trade, and its merchants waxed rich through it; the Turkish officials took care to participate in the profits, and they abused their power to the utmost. The Mahdi's rebellion was, at the beginning, the natural protest against Turkish misrule and veniality as illustrated by the awful success of the slave trade. In 1884 General Gordon went to Kharṭûm to withdraw the Egyptian garrison, but very soon after the city was besieged by the Mahdi and his followers, and Gordon's position became desperate; famine, too, stared him in the face, for he distributed daily among the destitute in the city the supplies which would have been ample for the garrison.

On January 15th, 1885, Faragalla, the commander of the loyal troops in the fort of Omdurmân, capitulated to the

Dervishes, and the whole of that town received the Mahdi's pardon. During the whole of January Gordon continued to feed all the people in Khartûm; "for that he had, no doubt, "God's reward, but he thereby ruined himself and his



Khartûm and Omdurman in 1905.

"valuable men. Everyone was crying out for bread, and "the stores were almost empty" (Slatin, *Fire and Sword*, p. 338). On the night of January 25th, Gordon ordered a display of fireworks in the town to distract the people's



attention, and in the early dawn of the 26th the Mahdists crossed the river, and, swarming up the bank of the White Nile where the fortifications had not been finished, conquered the Egyptian soldiers, who made but feeble resistance, and entered the town. Numbers of Egyptians were massacred, but the remainder laid down their arms, and, when the Mahdists had opened the gates, marched out to the enemy's camp. The Dervishes rushed to the Palace, where Gordon stood on the top of the steps leading to the *diwân*, and in answer to his question, "Where is your master, the Mahdî?" their leader plunged his huge spear into his body. He fell forward, was dragged down the steps, and his head having been cut off was sent over to the Mahdî in Omdurmân. The fanatics then rushed forward and dipped their spears and swords in his blood, and in a short time the body became "a heap of mangled flesh." The Mahdî professed regret at Gordon's death, saying that he wished he had been taken alive, for he wanted to convert him. As soon as Gordon was murdered, "the man who was anxious about the safety of everyone but himself," Khartûm was given up to such a scene of massacre and rapine as has rarely been witnessed even in the Sûdân; those who wish to read a trustworthy account of it may consult Slatin Pâshâ's *Fire and Sword in the Sûdân*, p. 344 ff. On September 4th, 1898, Sir Herbert Kitchener and some 2,000 or 3,000 troops steamed over to Khartûm from Omdurmân and hoisted the English and Egyptian flags amid cheers for Her Majesty Queen Victoria, and the strains of the Khedivial hymn, and the thunders of the guns from the gunboats. The rebuilding of the city began immediately after the arrival of the British, and the visitor can judge for himself of the progress made in this respect during the eleven years of peace which have followed its occupation by a civilized power. In recent years there has been general progress throughout the province and city of



Kharṭŭm. Steam tramways have been extended to Omdurmân, a new carriage road to the Mogren Ferry, along the Blue Nile, and a road from Kharṭŭm North due east, to connect eventually with Kasala, have been made. Plots of building land, which in 1900 were bought and sold for one farthing the square foot, were eagerly bid for in 1906 at £E.2 or £E.3 the square metre.

The most noticeable building in Kharṭŭm is the **Palace of the Sirdar**, built by Lord Kitchener on the site of the old palace, on the steps of which Gordon was speared. The British and Egyptian flags float over its roof, and two sentries guard its door, one British and one Sûdânî; by the wall on each side stands a 40-pounder siege gun, which was brought up to shell Omdurmân. The building can be seen from a considerable distance, and the tribes of the south will regard it in the same way as the Egyptians regard the Citadel at Cairo, *i.e.*, as the seat of the power which rules them.

After the Palace, the next most prominent building at Kharṭŭm is the **Gordon Memorial College** (Director, **Mr. James Currie**), a stately edifice which stands on the left bank of the Blue Nile a mile or so upstream in the suburb of Bûrî. The College is at once a worthy memorial of General Gordon, the hero of Kharṭŭm, a proof of Lord Kitchener's shrewdness and foresight, and the centre of the educational system of the Sûdân. In appealing to the British nation for means to build and endow the College, Lord Kitchener's general idea was "to give the most practical, useful education possible to the boys for their future in the Sûdân," and he intended Arabic to be the basis of that education. The designer of the building was **Fabricius Pâshâ**, and the works were carried out by **Colonel Friend, R.E.**, Director of Works. It was opened by Lord Kitchener on the 8th of November, 1902, in the presence of all the British officials in Kharṭŭm,

and all the native notables, official and otherwise. The College was originally intended to be a sort of "Higher Primary School" where education was to be given on the lines of the schools at Aswân and Wâdî Ḥalfah, but on the very day of opening it was clear that this intention would have to be modified. For during the opening ceremony a letter to Lord Cromer from **Sir William Mather** was read by **Mr. James Currie**, the Director of the College, in which the writer announced a splendid gift to the College of "the equipment for a Department of Manual Training and Technical Instruction, together with a Complete Apparatus for the establishment of practical Workshops in the College." This was an important gift, for it placed in the hands of Mr. Currie the means for turning out a regular supply of Carpenters, Fitters, and Smiths, besides youths who were sufficiently educated to be employed as clerks, etc. In June, 1904, the Governors of the College decided to devote the **Beauchamp Bequest** of £5,000 to a considerable extension of the Workshops. Before the building of the College was finished **Mr. Henry S. Wellcome** presented to the College an efficient analytical and bacteriological laboratory, equipped with all the necessary apparatus, and thus the scope of the education which was to be given in the Institution was enlarged considerably before teaching actually began. On turning to Mr. James Currie's *Report and Accounts to 31st December, 1904*, we find that hitherto the College, apart from the Laboratories, has been divided into three sections: a Primary School, a Training College for Schoolmasters and Judges in the Muḥammadan Courts, and the Instructional Workshops. The **Primary School** has reached its final form, and is now attended by 180 boys. The **Boarding House** is full, some 25 boys, many of them belonging to well-known and influential families, being in residence; it is being enlarged, and when the alterations are complete, 50 boys

can be taken in. The **Military School**, intended for Sûdânî cadets, has made a good beginning. The **Training College** has also prospered, and a four years' curriculum is now in operation. The **Instructional Workshops** are doing excellent work in turning youths into Carpenters, Fitters, and Smiths. As the result of the publication of Sir William Garstin's *Report on the Basin of the Upper Nile*, Mr. James Currie has thought out a scheme by which it will be possible to train young men to become subordinate agents in the furtherance of the great schemes in connection with irrigation, on which the salvation of the country depends. He proposes to form (1) an ordinary secondary school in which a good general education would be provided, and (2) a small engineering school for the training of competent overseers of works and land surveyors. In furtherance of this scheme Lord Cromer has provided £11,500 for the building and furnishing of a new wing to the Gordon College. Thus the College has become a most useful factor in the development of the Sûdân, and, in Lord Cromer's words, "it may be asserted with confidence that the foresight shown by Lord Kitchener in founding it has been "justified by events." It has been decided that a portion of the staff of the Higher School shall be British, and Mr. Drummond, of the School of Agriculture in Egypt, and Mr. Simpson, Professor of Hebrew at Edinburgh, have been appointed. The Workshops are under the direction of **Mr. S. C. Rhodes**, the Chemical Laboratories are under **Dr. Beam**, and the Travelling Pathologist is **Dr. Sheffield Neave**. It has in some quarters been suggested that the general curriculum of the College is too utilitarian, but, as Mr. Currie says, it is essential to remember the character of the people with whom he is dealing. "A "people whose only ideal of higher education for centuries "has consisted in the study of grammatical conundrums "and arid theological and metaphysical disputations, surely

“needs the lesson that all truth apprehended intellectually  
 “must first and foremost be honoured by use before it can  
 “benefit the recipient.” It is quite clear that the work of  
 the College as an educational power, both from a theoretical  
 and practical point of view is proceeding on the right lines,  
 and the success already achieved speaks volumes in praise  
 of Mr. Currie’s prudent, judicious, and cautious manage-  
 ment of the great Institution which has been committed to  
 his care. At the end of 1905 there were 1,533 boys under  
 instruction at the various Government Schools in the Sūdân.  
 Of these 392 were at the Gordon College, 229 at the  
 Higher Elementary Schools, 29 at the Training Colleges  
 at Omdurmân and Sawâkin, and 723 at the elementary  
 vernacular schools, which have now been established at  
 thirteen centres. As a proof of the general interest in  
 education which exists among the people in certain parts  
 of the Sūdân, Lord Cromer mentions that the principle  
 of levying a rate for educational purposes has been  
 sanctioned, and that a beginning will be made in the Blue  
 Nile Province and in Sennaar.

Visitors to the College will find the **Museum** well worth  
 a visit. In it are well exhibited most interesting series of  
 specimens of the products of the Sūdân, with labels containing  
 descriptions of the objects which are short and to the point.  
 There are many memorials of the last months of General  
 Gordon’s life and not the least interesting are the litho-  
 graphic stones and printing press whereon his Arabic pro-  
 clamations were printed. The nucleus of a small collection  
 of **Egyptian and Meroïtic Antiquities** has been formed  
 here, and among these may be mentioned a fine statue and  
 a stele of Usertsen III., the first Egyptian conqueror of the  
 Sūdân, from the Island of Gazîrat al-Malik near Semnah; a  
 statue of Khu-tai-Râ, a king of the XIIIth dynasty, from  
 Semnah; a statue of Sebek-em-ḥeb, of the XIIIth dynasty,  
 a statue of the god Osiris from the temple built by

Thothmes III. at Semnah ; a statue of a high official under the XVIIIth dynasty ; a series of inscriptions, etc., from the Island of Sâi, Suwârda, etc. ; inscriptions and reliefs from the temple of Tirhâkâh at Semnah ; a large series of earthenware jars and other vessels, bones of animals, skulls, etc., from the Pyramids of Meroë ; a group of painted vases of the Christian Period from Argin near Wâdî Ḥalfah ; pottery, etc., of the Christian Period from Kaṭêna on the White Nile ; the sepulchral stele of "the holy and pious Jesus," Bishop of the Island of Sâi, who sat for thirty-two years, and died at the age of eighty-two. When Sir Reginald Wingate has finished building the Museum for Antiquities, it is understood that all the above objects will be removed there.

In another portion of the building **Dr. Andrew Balfour** carries on his great work in the Wellcome Laboratory. Here the privileged visitor can be shown in full work the processes by the study of which he is enabled to work out the life history of mosquitoes and of bacilli of all kinds found in the Sûdân. His investigations into the causes of disease in man and beast in the Sûdân have always been attended with excellent results, and those who are qualified to pass an opinion on his special work declare that he has thrown much light on the maladies from which Sûdânî cattle suffer, and has shown the way to stamp them out. Led by him the "Mosquito Brigade" has done a great work in Kharṭûm itself, and there is far less malaria there now than there was in 1899. His work has gone on side by side with that of Colonel Stanton, the Governor, whose strict system of street scavenging has done much to turn Kharṭûm into the pleasant town it now is in the winter months. Already the Gordon College is doing a work of much wider scope than was ever contemplated by its founder Lord Kitchener.

Near the War Office Sir Reginald Wingate has caused to be rebuilt, under the superintendence of Mr. Scott-Moncrieff, the north wall of the chapel of Pyramid No. 11 (Group A),



which he directed **Mr. J. W. Crowfoot**, Inspector of Education in the Sûdân, and myself to take down stone by stone in 1905. The reliefs on the wall illustrate the funeral ceremonies which were carried out at the burial of the great Queen, who was probably called Candace, and in them we see her making offerings to the gods of the Other World, and her soul being weighed in the Balance in the Hall of Osiris. These reliefs are of a very elaborate character, and are well preserved, and are the finest and most typical examples of Meroitic funerary sculpture which



General Gordon Pâshâ.

have hitherto been discovered. The thanks of all archæologists are due to Sir Reginald Wingate for removing these valuable antiquities to a place of safety.

In passing the garden of the Palace the visitor should not fail to notice the stone **Ram**, which was brought there from Sôba. It is a fine example of the animal which, at a very early period, was regarded as the form in which the Nubian Amen became incarnate.

**Statue of General Gordon.**—This is a copy in bronze of the famous work by the late

Mr. Onslow Ford, which was made for the Mess of the Royal Engineers at Chatham, and everyone will rejoice that the kind and fearless defender of Khartûm has been com-



memorated in such a worthy manner. The statue is at once the symbol of the triumph of law and order over barbarism, of the resurrection of Kharṭûm, and of the admiration of General Gordon's countrymen for a soldier who was, by universal consent, a brave, unselfish and great man. That he failed to carry out impossible orders, and to perform a work the magnitude and difficulty of which were rightly appreciated neither by his official supporters nor himself, in no wise detracts from the merit of the splendid heroism of the gallant officer who was careful for everyone but himself, and who gave his life for the Sûdân.

The **Mosque**, which has been built by the Government at a cost of over £E.8,000 is a fine building, and is the largest in the Sûdân. The **Zoological Gardens**, under the direction of Mr. Butler, are not yet fully developed owing to lack of funds.

In conclusion, a few words must be said about the wonderful progress which has been made in the Sûdân during the eleven years which have passed since the re-occupation of the country by Egypt. Kharṭûm, the capital, has been rebuilt, fine, broad roads and streets have been laid out, large, handsome buildings have been erected, and every part of the town bears witness to the existence of an effective governing power in the land. Kharṭûm has been brought into direct communication with the Red Sea, through the construction of the Nile-Red Sea Railway, and by the opening of the Karêma-Abû Ḥamed Line the produce of Donḡola Province can find its way to the sea-coast, and to every part of the Sûdân. Telegraphs have been extended in all directions, postal and money-order offices have been established in nearly sixty towns, the Nile has been cleared of the Sudd, and services of steamers have been established. Old caravan roads have been cleared and new ones made, and posts have been founded and garrisons, to protect traders and prevent robbery. The

survey of the country and the making of accurate maps have gone on steadily under the direction of Col. the Hon. M. G. Talbot, R.E., and now accurate itineraries can be obtained to all the chief places in the Sûdân. The slave trade has been curtailed, and there is reason to hope that in a generation or two domestic slavery will have become a thing of the past. The natives will find out that it is cheaper to pay for labour, and then domestic slavery will cease. For administrative purposes the Sûdân has been divided into Thirteen Provinces, and where necessary the offices of the Government have been removed from the towns which were capitals of Provinces under the old Egyptian *régime* to others more suitable. Districts have been created in each Province in accordance with modern needs, and everywhere the rule of the British Inspectors and Sub-Inspectors and native Ma'amûrs is effective. Trade is encouraged, life and property are, except in the remotest parts to the South, everywhere safe, and native beliefs and institutions are respected. Year by year since the reconquest of the Sûdân the authorities have devoted much time to the settlement of disputes as to the ownership of land, and the general justice of their decisions is universally recognized. Under the able direction of **Mr. Bonham Carter**, a system of justice suitable to the requirements of the people has been formulated, and the law is administered with far greater success and far fewer complaints than could have been expected. A police force, which in 1908 consisted of 2,985 men, has also been established. The progress of Education in the country is noticed under the section on the Gordon College, and it may be added that the natives everywhere are beginning to value medical treatment, and to see that Western methods of treating small-pox, malaria, ophthalmia, etc., are successful. In some parts the natives eye the doctors with suspicion, but usually they go to the hospitals readily. As education advances they will certainly

begin to understand the importance of precautionary measures and sanitation generally. The Government not only takes care of the human beings in the Sûdân, but also of its woods and forests, birds and animals, etc. The exigencies of war made it necessary to denude whole tracts of country of trees, which were burned to drive the steamers, but the wholesale destruction of forests is no longer possible, and in 1907 about 175 square miles of forest were selected for reservation. The indiscriminate and wholesale slaughter of game is prohibited, and under the judicious regulations of the Game Ordinance many species of animals will be preserved for generations to come. The British officials in the Sûdân have proved that the Sûdân is not a "useless possession," and their constructive efforts must tend each year to make it more and more prosperous. The Revenue has grown from £E.35,000 in 1898 to £E.1,000,000 in 1908, but the Expenditure has grown also, and, as we have already seen, there is a deficit.

Much work is being done quietly by the various Christian Missions in the Egyptian Sûdân. The Austrian Missionaries are working among the Shilluks and among the tribes round about Wâw, the American Missionaries are continuing their successful work at Dulêb Hill on the Sobat River, and the Gordon Memorial Mission has taken the Gospel to the Dinkas. The Church Missionary Society has opened Girls' Schools at Kharţûm, Omdurmân, and Atbara, with good results, and about 40 out-patients are treated daily at the Medical Mission in Omdurmân. The **English Church**, or Kharţûm Cathedral, as it is sometimes called, is still unfinished, a fact which is deeply to be regretted. It is greatly to be hoped that funds may be forthcoming to build a church of the size and dignity worthy of the British name, and appropriate as a symbol of the Religion of the Paramount Power in the Egyptian Sûdân.

At the present moment there is peace and prosperity in



the Sûdân, but it should never be forgotten that its peoples are still ignorant and suspicious, and that waves of religious fanaticism will be just as liable to break out in the future, as in the past, when they swept governments completely away. Incidents like the murder of Mr. C. C. Scott-Moncrieff at Tugr, in 1908, and the revolt at Ẓâlôdi a few years ago, show that the fanatical and slave-dealing elements in the population dislike the present Government and would destroy its authority if they could, and it behoves those with whom the responsibility lies to take care that a force of British soldiers, sufficiently strong to strike both hard and quickly in any part of the Sûdân, is maintained at Kharṭûm and other places. At the present time many competent authorities feel certain that the British troops at Kharṭûm are too few. The peoples of the Sûdân have changed their names, but not their nature, and the spirit which made their ancestors the Menti (Cattle-men), the Ânti (Hill-men), the Nobadae, the Blemmyes, the Begas, etc., the formidable enemies of the ancient Egyptians, and of the Persians, the Ptolemies, the Romans, the Arabs, and the Turks,—to say nothing of the British—still lives in them unquenched. The tribes who have for the past 6000 years lived by pasturing cattle and by highway robbery and brigandage are not likely to become peaceful traders and agriculturists without exhibiting recrudescences of their ancient instincts, and giving practical expressions of their love of war and pillage.



## LIST OF DYNASTIC EGYPTIAN KINGS.


*It should be borne in mind that the Egyptians never divided their kings into dynasties, and that this arrangement is due to Manetho.*

### Dynasty I., from Thinis, B.C. 4400.

- |   |   |
|---|---|
| <p>1. *  MENA.</p> <p>2.   TETA.</p> <p>3.   ATETH.</p> | <p>4.   ATA.</p> <p>5.   SEM-TI.</p> <p>6.   MER-BA-PEN. (MER-P-BA.)†</p> |
| <p>7.   SEMSU, or   IJU (or NEKHT)?</p>   |   |
| <p>8.   or  QEBI.</p>  |   |

### Dynasty II., from Thinis, B.C. 4133.

- |   |  |
|---|--|
| <p>1.   NETER-BAIU, <i>i.e.</i>,</p> <p style="text-align: center;">or  BETCHAU.</p> | <p> BESH,</p>  |
| <p>2.  IJETEP-SEKHEMUI.</p>  | <p>4.   BA-EN-NETER.</p> |
| <p>3.   KA-KAU.</p>   | <p>5.   UATCH-NES.</p>   |

\*  = *suten bat*, "King of the North and South."

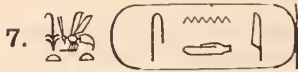
† (Originally  Sen, mistaken for  Qebh.)



PER-AB-SEN.



NEFER-KA-RĀ.\*



SENTĀ.



NEFER-KA-SEKER.



KA-RĀ.



HETCHEFA.



TCHATCHAI,

or



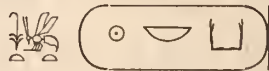
BEBI.

Dynasty III., from Memphis, B.C. 3966.

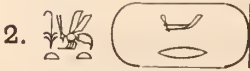


NEB-KA,

or



NEB-KA-RĀ.



TCHESER.

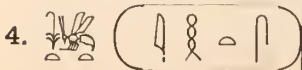


TETA. (HEN-NEKHT.)

or



TCHESERTETA.



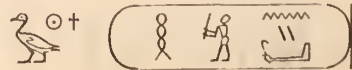
AHTES.



SECHES.



NEFER-KA-RĀ, son of the Sun,



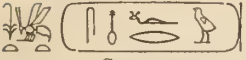
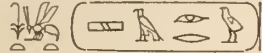



HUNI.

\* Though ☉ Rā is generally placed first in the cartouche, it is generally to be read last.

† = Sa Rā, "son of the Sun."



Dynasty IV., from Memphis, B.C. 3766.

1.  SENEFERU.
2.  SHAÄRU.
3.  KHUFU. (CHEOPS.)
4.  TET-F-RÄ.
5.  KHÄ-F-RÄ. (CHEPHREN.)

6.  MEN-KAU-RÄ. (MYCERINUS.)
7.  SHEPSES-KA-F.
8.  SEBEK-KA-RÄ.
9.  I-EM-ĤETEP.

Dynasty V., from Elephantine, B.C. 3366.



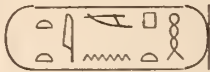





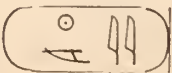






1.  USR-KA-F.
2.  SAHT-U-RÄ.
3.  KAKAA.
4.  NEFER-KA-ÄRI-RÄ.

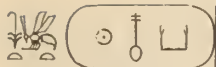





5.  SHEPSES-KA-RÄ.
6.  NEFER-F-RÄ.
7.  HERU-A-KA-U.
8.  NEFER-KHÄ-RÄ.

9.      
 USR-EN-RĀ, son of the Sun, AN.
10.   MEN-KAU-HERU.
11.      
 TET-KA-RĀ, son of the Sun, ASSA.
12.   UNĀS.


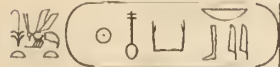
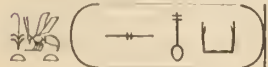


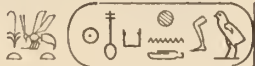




N.B.—Nos. 3 and 4, 5 and 6, and 7 and 8 probably represent *three* kings only.

### Dynasty VI., from Memphis, B.C. 3266.

1.   or   
 TETA, TETA-MER-EN-PTAH.  
 (Teta beloved of Ptah.)
2.      
 USR-KA-RĀ, son of the Sun, ĀTI.
3.      
 MERI-RĀ, son of the Sun, PEPI (I.).
4.      
 MER-EN-RĀ, son of the Sun, TCHEFAU-EM-SA-F.

5.  NEFER-KA-RĀ, son of the Sun,  PEPI (II.).
6.  RĀ-MER-EN-TCHEFAU-EM-SA-F.
7.  NETER-KA-RĀ.
8.  MEN-KA-RĀ, son of the Sun,  NETĀQERTI.  
(NITOCRIS.)

Dynasties VII. and VIII., from Memphis.

- |  |  |
|--|--|
| <p>1.  NEFER-KA-RĀ.</p> <p>2.  NEFER-KA-RĀ-NEBI.</p> <p>5.  SENEFER-KA,</p> <p>6.  KA-EN-RĀ.</p> <p>7.  NEFER-KA-RĀ-T-REK-L (?).</p> | <p>3.  NEFER-KA-RĀ-KHENTU.</p> <p>4.  MER-EN-IHERU.</p> <p>or</p> <p> SE-NEFER-KA-RĀ.</p> <p>8.  NEFER-KA-IHERU.</p> <p>9.  NEFER-KA-RĀ-PEPI-SENB.</p> |
|--|--|

10.  NEFER-KA-RĀ-ĀNNU.

12.  NEFER-KAU-RĀ.

11.  ... KAU-RĀ.

13.  NEFER-KAU-HERU.

14.  NEFER-KA-ĀRI-RĀ.


### Dynasties IX. and X., from Heracleopolis.

1.  RĀ-MERI-ĀB,  son of the Sun,  KHATI.

2.  RĀ-KA-MERI.

### Dynasty XI., from Thebes.










The founder of this dynasty was

  
 ERPĀ HĀ ĀNTEF-A.  
 The ERPĀ and HĀ, \* ĀNTEF-A.

The position of the five following kings is doubtful.

1.  RĀ-SESHESH-HER-HER-MAĀT,  son of the Sun,  ĀNTEF-ĀA (I.).

\* Erpā and ḥā, usually translated "hereditary prince" or "duke," are two of the oldest titles of nobility in Egypt.

2.  son of the Sun, ANTEF-ĀA (II.).
3.  RĀ-SESHESH-ĀPU-MAĀT, son of the Sun, ANTEF-ĀA (III.).
4.  son of the Sun, ANTEF-ĀA (IV.).
5.  NUB-KHEPER-RĀ, son of the Sun, ANTEF.
6.  NEB-ĤAPT-RĀ, son of the Sun, MENTH-ĤETER.
7.  NEB-TAUI-RĀ, son of the Sun, MENTH-ĤETER.
8.  NEB-ĤAP-RĀ, son of the Sun, MENTH-ĤETER.
9.  MER-ANKH-RĀ, son of the Sun, MENTHU-ĤETER.
10.  SE-ĀNKH-KA-RĀ, son of the Sun, MENTHU-ĤETER.

## Dynasty XII., from Thebes, B.C. 2466.

1.  SEĤETER-AB-RĀ, son of the Sun, ĀMEN-EM-ĤĀT (I.).



KHEPER-KA-RĀ, son of the Sun,

USERTSEN (I.).  
(SESONCHOSIS.)

NUB-KAU-RĀ, son of the Sun, ĀMEN-EM-ĤĀT (II.).



KHEPER-KHĀ-RĀ, son of the Sun,

USERTSEN (II.).



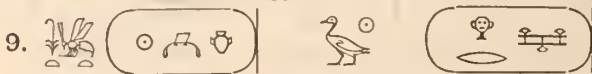
KHĀ-KAU-RĀ, son of the Sun, USERTSEN (III.).



MAĀT-EN-RĀ, son of the Sun, ĀMEN-EM-ĤĀT (III.).



MAĀ-KHERU-RĀ, son of the Sun, ĀMEN-EM-ĤĀT (IV.).



RĀ-AU-AB, son of the Sun,

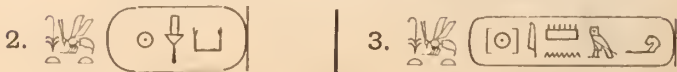
ĤER.

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### Dynasty XIII., from Thebes, B.C. 2233.



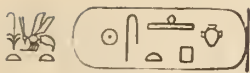
KHU-TAUI-RĀ. son of the Sun, I[ĤERU-NEST(?)]-TAUI(?)





SEKHEM-KA-RĀ.

[RĀ]-ĀMEN-EM-ĤĀT.

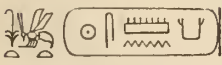


4.   
SEĤETEP-ĀB-RĀ.

5.   
ĀUF-NA.

6.   
SEĀNKH-ĀB-RĀ, son of the  
Sun,


  
ĀMENI-ĀNTEF-ĀMEN-EM-ĤĀT.

7.   
SEMEN-KA-RĀ.

11.   
SEBEK-[ĤETE]P-RĀ.

8.   
SEĤETEP-ĀB-RĀ.

12.   
[REN-SEN.B.]

9.   
. . . . . KA.

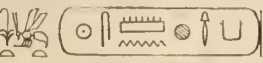
13.   
RĀ-AU-ĀB.

10.   
NETCHEM-ĀB-RĀ.

14.   
SETCHEF . . . . RĀ.

15.   
RĀ-SEKHEM-KHU-TAUI  
SEBEK-ĤETEP (I.).


16.   
RĀ-USER- . . . .

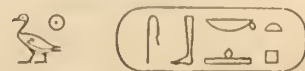
17.   
SEMENKH-KA-RĀ, son of the Sun,


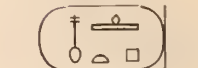
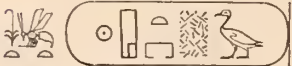






  
MER-MENFITU.

18.   
RĀ- . . . . KA.

19.   
RĀ-USERU-SET . . . .

20.   
SEKHEM-SEUATCHI-TAUI-RĀ, son of  
the Sun,

  
SEBEK-ĤETEP (II.).

21.     
RĀ-KHĀ-SESHESH, son of the Sun, NEFER-ḤETEP.
22.     
MER-SESHESH-RĀ, son of the Sun, NEFER-ḤETEP.
23.     
RĀ-ḤET . . . . SA, son of the Sun, ḤET-ḤERU-SA.
24.     
KHĀ-NEFER-RĀ, son of the Sun, SEBEK-ḤETEP (III.).
25.  RĀ-KHĀ-KA.
26.     
RĀ-KHĀ-ĀNKH, son of the Sun, SEBEK-ḤETEP (IV.).
27.     
MER-ḤETEP-RĀ, son of the Sun, SEBEK-ḤETEP (V.).
28.     
KHĀ-ḤETEP-RĀ, son of the Sun, SEBEK-ḤETEP (VI.).
29.  UAḤ-AB-RĀ-AA-AB.
30.     
RĀ-MER-NEFER, son of the Sun, ĀI.
31.     
RĀ-MER-ḤETEP, son of the Sun, ANĀ.

32.  RĀ-SEĀNKH-NEFER-UTU.
33.  RĀ-MER-SEKHEM-ĀN-REN.
34.  RĀ-S . . . . -KA . . . .  
IĪERU-Ā.
35.  RĀ-SEUATCH-EN.
- 36-41. (Names wanting.)
42.  RĀ-KHĀ-KA.
43.  RĀ . . . . .
44.  RĀ-MER-KHEPER.
45.  RĀ-MER-KAU.
- 46-48. (Names wanting.)
49.  . . . . . MESU.
50.  RĀ-NEB-MAĀT, son of the Sun,  ĀBĀ.
51.  RĀ . . . . UBEN.
- 52-55. (Names wanting.)
56.  RĀ-NEĪSI.
57.  KHĀĀ-KHERU-RĀ.
58.  NEB-F-Ā(?)A-MER-RĀ.
59.  ĀĀ-ĀB.

## Dynasty XIV., from Xoïs.



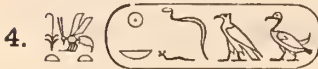
SEḤEB-RĀ.



MER-TCHEFA-RĀ.



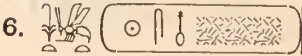
STA-KA-RĀ.



NEB-TCHEFA-RĀ.



UBEN-RĀ.



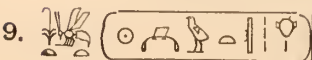
RĀ-SENEFER- . . . .



RĀ- . . . . -TCHEFA.



UBEN-RĀ.



RĀ-ĀUT-ĀB.

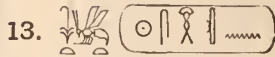


HER-ĀB-RĀ.



NEB-SEN-RĀ.

12. (Name wanting.)



SEUAḤ-EN-RĀ.



SEKHEPER-EN-RĀ.



ṬEṬ-KHERU-RĀ.



RĀ-SEĀNKIL.



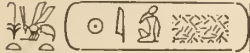
RĀ-NEFER-TEM.



RĀ-SEKIEM- . . . .

19.   
RĀ-KA- . . . . .

20.   
RĀ-NEFER-ĀB.

21.   
RĀ-A- . . . . .

22.   
RĀ-NEFER-KA- . . . . .



28.   
MEN-KHĀU-RĀ,

23.   
RĀ-SMEN.




24.   
RĀ-MER-SEKHEM.

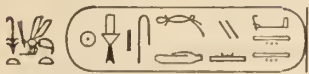


25, 26. [Names wanting.]

27.   
RĀ-SENEFER- . . . . .

 son of the Sun,  ĀNĀB.

29, 30. [Names wanting.]

31.  RĀ-SEKHEM-UATCH-KHĀU,  son of the Sun,  SEBEK-EM-SA-F (I.).

32.  RĀ-SEKHEM-SHEȚI-TAUI,  son of the Sun,  SEBEK-EM-SA-F (II.).

33.   
SESUSR-TAUI-RĀ.

35.   
RĀ-NEB-ĀTEN- . . . . .

34.   
RĀ-NEB-ĀTI- . . . . .

36.   
RĀ-SMEN- . . . . .





2.      
 SEQENEN-RĀ, son of the Sun, TAU-ĀA-ĀA.



3.      
 SEQENEN-RĀ, son of the Sun, TAU-ĀA-QEN.

4.      
 UATCHI-KHEPER-RĀ, son of the Sun, KAMES.






5.      
 RĀ-SEKHENT-NEB, son of the Sun, RĀ-SENEKHT-EN.

6.    Suten ĥemt ĀĀH-ĤETEP.  
 Royal wife,



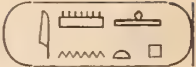








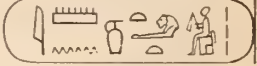











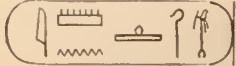
7.    ĀĀH-MES-SA-PA-ĀRI.

8.   (position uncertain).  
 UKF (?).

Dynasty XVIII., from Thebes, B.C. 1700.

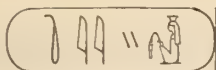
1.       
 NEB-PEHTI-RĀ, son of the Sun, ĀĀHMES.  
 (AMASIS I.)

2.     
 Neter ĥemt  
 Divine wife, ĀĀII-MES-NEFERT-ĀRI.

3.     
TCHESER-KA-RĀ, son of the Sun, AMEN-ḤETEP.  
(AMENOPHIS I.)
4.     
ĀA-KHEPER-KA-RĀ, son of the Sun, TEḤUTI-MES.  
(THOTHMES I.)
5.     
ĀA-KHEPER-EN-RĀ, son of the Sun, NEFER-KHĀU-TEḤUTI-MES.  
the Sun, (THOTHMES II.)
6.     
MAĀT-KA-RĀ, son of the Sun, ḤĀT-SHEPSET-KHNEM-ĀMEN.  
the Sun, (QUEEN HAT SHEPSU.)
7.     
MEN-KHEPER-RĀ, son of the Sun, TEḤUTI-MES.  
(THOTHMES III.)
8.     
ĀA-KHEPERU-RĀ, son of the Sun, ĀMEN-ḤETEP NETER ḤEQ  
the Sun, ĀNNU. (AMENOPHIS II.)
9.     
MEN-KHEPERU-RĀ, son of the Sun, TEḤUTI-MES-KHĀ-KHĀU.  
the Sun, (THOTHMES IV.)
10.     
NEB-MAĀT-RĀ, son of the Sun, ĀMEN-ḤETEP ḤEQ UAST.  
(AMENOPHIS III.)



SUTEN HEMT



THI.

(A MESOPOTAMIAN WIFE OF AMENOPHIS III.)

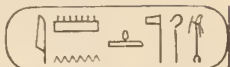
12.



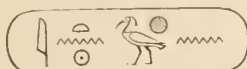
NEFER-KHEPERU-RĀ-UĀ-  
EN-RĀ,



son of  
the Sun,



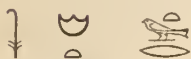
ĀMEN-ĤETEP NETER ĤEQ  
UAST. (AMENOPHIS IV.)



or

KHU-EN-ĀTEN.

13.



SUTEN HEMT

URT



NEFER NEFERU-ĀTEN NEFERTI-ITH.

Royal wife, great lady.

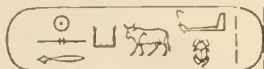
14.



ĀNKH-KHEPERU-RĀ,



son of  
the Sun,



SEĀA-KA-NEKIT-KHEPERU-RĀ.

15.



NEB-KHEPERU-RĀ,



son of  
the Sun,



TUT-ĀNKH-ĀMEN ĤEQ  
ĀNNU RESU.

16.



KHEPER-KHEPERU-MAĀT-  
ARI-RĀ,



son of  
the Sun,



ĀTF-NETER ĀI NETER  
ĤEQ UAST.

17.



TCHESER-KHEPERU-RĀ-  
SETEP-EN-RĀ,



son of  
the Sun,



ĀMEN-MERI-EN ĤERU-  
EM-ĤEB.

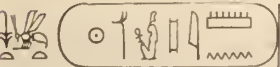

Dynasty XIX., from Thebes, B.C. 1400.




- |    |   |  |  |
|----|---|--|--|
| 1. |   |  |  |
|    | MEN-PEHTET-RĀ, son of the Sun,              |  | RĀ-MESSU.<br>(RAMESES I.)                        |
| 2. |   |  |  |
|    | MEN-MAĀT-RĀ, son of the Sun,                |  | PTAḤ-MERI-EN-SETI.<br>(SETI I.)                  |
| 3. |   |  |  |
|    | USR-MAĀT-RĀ SETEP-EN-RĀ,<br>son of the Sun, |  | RĀ-MESSU-MERI-ĀMEN.<br>(RAMESES II.)             |
| OR |   |  |  |
|    | USR-MAĀT-RĀ SETEP-<br>EN-RĀ. son of         |  | ĀMEN MER-RĀ-MESES.<br>the Sun, *                 |
| 4. |   | SUTEN ḤEMT ĀSET-NEFERT.<br>Royal wife, |  |
| 5. |   | SUTEN MUT, TUI.<br>Royal mother,       |  |
| 6. |   |  |  |
|    | BA-RĀ-MERI-EN-ĀMEN,<br>son of the Sun,      |  | PTAḤ-MERI-EN-ḤETEP-<br>ḤER-MAĀT.<br>(MENEPTHAH.) |
| 7. |   |  |  |
|    | USR-KḤPERU-RĀ-MERI-ĀMEN,<br>son of the Sun, |  | SETI-MERI-EN-PTAḤ.<br>(SETI II.)                 |




\* These cartouches were formerly attributed to Rameses XII.




8.  MEN-MĀ-RĀ SETEP-EN-RĀ, son of  ĀMEN-MESES-HEQ-UAST.  
the Sun, (AMEN-MESES.)
9.  KIU-EN-RĀ SETEP-EN-RĀ, son of  PTAḤ-MERI-EN-SA-PTAḤ.  
the Sun, (MENEPHTHAH II.)
10.  USR-KHĀU-RĀ SETEP-EN-RĀ son of the  RĀ-MERI ĀMEN-MERER  
MERI-ĀMEN, Sun, SET-NEKHT.
- 



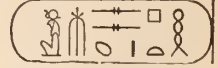
## Dynasty XX., from Thebes, B.C. 1200.

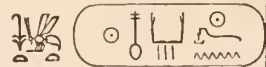


1.  USR-MAĀT-RĀ-MERI-ĀMEN, son of the  RĀ-MESES-HEQ-ĀNU.  
Sun, (RAMESES III.)
2.  USR-MAĀT-RĀ SETEP-EN-  
ĀMEN, son of the  RĀ-MESES-MERI-ĀMEN-  
Sun, RĀ HEQ MAĀT.  
(RAMESES IV.)
3.  USR-MAĀT-RĀ S-KHEPER-  
EN-RĀ, son of  RĀ-MES-MERI ĀMEN.  
the Sun, AMEN SUIEN-F.  
(RAMESES V.)


4.     
 RĀ-ĀMEN-MAĀT- son of RĀ-ĀMEN-MESES NETER  
 MERI-NEB, the Sun, HĒQ ĀNNU.  
 (RAMESES VI.)




5.     
 RĀ-USR-MAĀT-ĀMEN- son of RĀ-ĀMEN-MESES-TĀ  
 MERI-SETEP-EN-RĀ, the Sun, NETER-HĒQ-ĀNNU.  
 (RAMESES VII.)

6.     
 RĀ-MAĀT-USR-KHU-EN- son of RĀ-ĀMEN-MESES-MERI-  
 ĀMEN, the Sun, ĀMEN.  
 (RAMESES VIII.)

7.     
 Neb ta S-KHĀ-EN-RĀ MERI- neb khāu RĀ-MESES-SA-PTAḤ.  
 Lord of the ĀMEN, lord of crowns, (RAMESES IX.)  
 land,

8.     
 NEFER-KAU-RĀ SETEP- son of RĀ-MESES-MERER-ĀMEN-  
 EN-RĀ, the Sun, KHĀ-UAST.  
 (RAMESES X.)


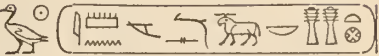
9.     
 RĀ-KHEPER-MAĀT SETEP- son of RĀ-MES SUTEN (?) ĀMEN.  
 EN-RĀ, the Sun, (RAMESES XI.)


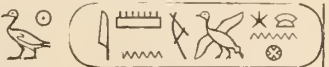
10.     
 MEN-MAĀT-RĀ SETEP- son of the RĀ-MESES-MERER-ĀMEN KHĀ  
 EN-RĀ, Sun, UAST NETER HĒQ ĀNNU.  
 (RAMESES XII.)





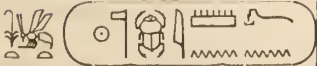

## Dynasty XXI., from Tanis, B.C. 1100.



## I.



1.  son of the   
 RĀ-ḤETCH-KHEPER- son of the ĀMEN-MER-NES-BA-NEB-  
 SETEP-EN-RĀ, Sun, TEṬṬEṬET.

2.  son of the   
 RĀ-ĀA-KHEPER SETEP- son of the ĀMEN-MERI PA-SEB-KHĀ-  
 EN-MENTU, Sun, NU. (PASEBKHĀNU I.)

3.  son of the   
 USER-MAĀT-RĀ SETEP-EN- son of the MERI-ĀMEN ĀMEN  
 ĀMEN, Sun, EM-APT.  
 (ĀMENEMAPT.)

4.  son of the   
 RĀ-NETER-KHEPER SETEP-EN- son of the SA-ĀMEN MERI-RĀ.  
 ĀMEN, Sun, (SA-ĀMEN.)

5.  son of the   
 ĀA-SEḤ-RĀ, son of the NEFER-KA-RĀ-MERI-  
 Sun, ĀMEN.

6.  son of   
 ḤETCH ḤEQ . . . . son of MERI-ĀMEN-ḤERU-PA-SEB-  
 the Sun, KHĀ-NU. (PASEBKHĀNU II.)

## Dynasty XXI., from Thebes, B.C. 1100.

## II.

1.     
 Neter-hen-ṭep-en-ĀMEN, son of the HER-HERU-SA-ĀMEN.  
 Prophet first of ĀMEN. Sun, (HER-HERU.)
2.       
 Neter hen ṭep en ĀMEN PA - ĀNKH.  
 Prophet first of ĀMEN PA - ĀNKH.
3.  PAI-NETCHEM (I.).
4.     
 KHEPER-KHĀ-RĀ SETEP-EN-ĀMEN, son of the ĀMEN-MERI-PAI-NETCHEM (II.).  
 Sun,
5.   Suten mut IJENT-TAUI.  
 Royal mother, IJENT-TAUI.
6.    
 Prophet first of ĀMEN-RĀ, MASATHERTH.
7.    
 Prophet first of ĀMEN-RĀ, RĀ-MEN-KHEPER.
8.    
 Prophet first of ĀMEN-RĀ. PAI-NETCHEM (III.).

9. 

Neter hemt en AMEN suten sat, suten hemt MAĀT-KA-RĀ.  
Divine wife of AMEN, royal daughter, royal wife.

Dynasty XXII., from Bubastis, B.C. 966.

1. 

KHEPER-ĤETCH-RĀ son of AMEN-MERI-SHASHANQ.  
SETEP-EN-RĀ, the Sun, (SHISHAK I.)

2. 


SEKHEM-KHEPER-RĀ son of AMEN-MERI UASĀRKEN.  
SETEP-EN-RĀ, the Sun, (OSORKON I.)

3. 

RĀ-USR-MAĀT son of AMEN-MERI-SA-AST.  
AMEN-SETEP-EN, the Sun, THEKELETH.

4. 

RĀ-USR-MAĀT SETEP-EN son of AMEN-MERI SA-BAST  
AMEN, the Sun, UASĀRKEN.  
(OSORKON II.)

5. 

SESHESH-KHEPER-RĀ son of the AMEN-RĀ-MERI  
SETEP-EN-AMEN, Sun, SHASH[ANQ].  
(SHISHAK II.)



HETCH-RĀ-SETEP-EN-ĀMEN, son of ĀMEN-MERI ĀSET-MERI  
 NETER HEQ UAST, the Sun, THEKELETH.  
 (TAKELETH II.)



USR-MAĀT-RĀ son of ĀMEN-MERI-SHASHANQ HEQ  
 SETEP-EN-RĀ, the Sun, NETER ĀNNU.  
 (SHISHAK III.)



USR-MAĀT-RĀ SETEP- son of ĀMEN-MERI PA-MĀI.  
 EN-ĀMEN, the Sun, (PA-MĀI.)



ĀA-KHEPER-RĀ, son of the SHASHANQ.  
 Sun, (SHISHAK IV.)

Dynasty XXIII., from Tanis, B.C. 766.



SE-HER-ĀB-RĀ, son of the Sun, PETĀ-SA-BAST.



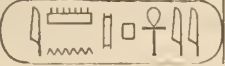





ĀA-KHEPER-RĀ son of RĀ-ĀMEN-MERI UASARKENA.  
 SETEP-EN-ĀMEN, the Sun, (OSORKON III.)





## Dynasty XXIV., from Sais, B.C. 733.

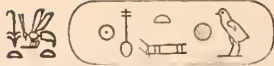

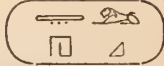
1.    
 UAḤ-KA-RĀ, son of the Sun, BAKENRENF.

## Dynasty XXIV., from Ethiopia, B.C. 733.


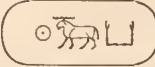

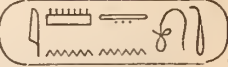
1.    
 SUTEN King KASHTA. Kashta.
2.    
 ĀMEN-MERI P-ĀNKHI, son of the Sun, P-ĀNKHI.
3.    
 MEN-KHEPER-RĀ, son of the Sun, P-ĀNKHI.

## Dynasty XXV., from Ethiopia, B.C. 700.

1.    
 NEFER-KA-RĀ, son of the Sun, SHABAKA.  
 (SABACO.)
2.    
 ṬET-KAU-RĀ, son of the Sun, SHABATAKA.





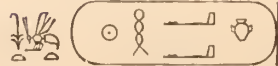
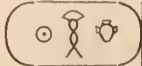
3.     
 RĀ-NEFER-TEM-KHU, son of the Sun, TAHIRQ, or,



4.      
 RĀ-BA-KA, son of lord of AMEN-TA-NUATH.  
 the Sun, Crowns,

The Tan-da-ma-ni-e  of the cuneiform inscriptions.

### Dynasty XXVI., from Sais, B.C. 666.

1.     
 UAH-AB-RĀ, son of the Sun, PSEMTEK.  
 (PSAMMETICHUS I.)
2.     
 UHEM-AB-RĀ, son of the Sun, NEKAU.  
 (NECHO II.)
3.     
 NEFER-AB-RĀ, son of the Sun, PSEMTEK.  
 (PSAMMETICHUS II.)
4.     
 IIAĀ-AB-RĀ, son of the Sun, UAH-AB-RĀ.  
 (APRIES.)

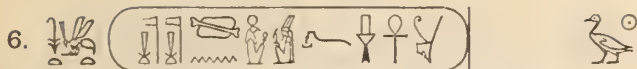




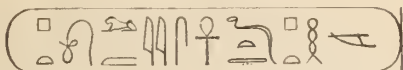








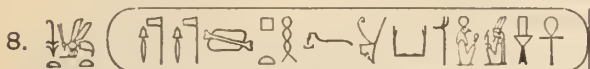
NETERUI-SENUI-ĀĀ-EN-RĀ-SETEP-ĀMEN-SEKHEM-EN-ĀNKH, son of the Sun,



PTUALMIS ĀNKH TCHIETTA PTAḤ MERI  
PTOLEMY (III. Euergetes I.), living for ever, beloved of PTAḤ.



Ḥeqt nebt tauī, BĀRENIKAT  
Princess, lady of the two lands, (BERENICE II.).



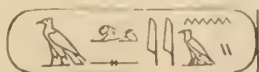
NETERUI-MENKHUI-ĀĀ-PTAḤ-SETEP-EN-RĀ-USR-KA-ĀMEN-SEKHEM-  
ĀNKH,



son of the Sun, PTUALMIS ĀNKH TCHETTA ĀSET MERI  
PTOLEMY (IV. PHILOPATOR), living for ever, beloved of Isis.

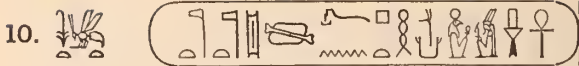


Suten sat suten sent ḥemt urt nebt tauī  
Royal daughter, royal sister, wife, great lady, lady of the two lands

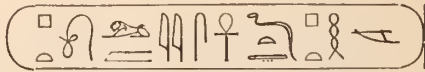


ARSINAĪ.

ARSINOË (III., wife of PHILOPATOR I.)



NETERUI-MERUI-[A]TUI-ĀĀ-EN-PTAḤ-SETEP-RĀ-USR-KA-ĀMEN-SEKHEM-ĀNKH,

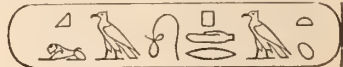


son of the Sun, PTUALMIS ĀNKH TCHETTA PTAḤ MERI.  
PTOLEMY (V. EPIPHANES) living for ever, beloved of PTAḤ.

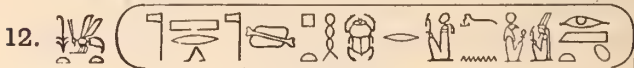
PTOLEMY VI. EUPATOR, wanting.



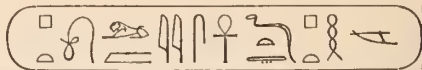
Suten sat      sen      ḥemt  
Royal daughter, sister,      wife,



QLAUAPET RAT.  
(CLEOPATRA I.)



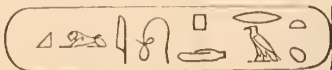
NETERUI-PERUI-ĀĀ-EN-PTAḤ-KHEPER-SETEP-EN-ĀMEN-ARI-MAĀT-RĀ,



son of the Sun, PTUALMIS ĀNKH TCHETTA PTAḤ MERI.  
PTOLEMY (VII. PHILOMETOR I.), living for ever, beloved of PTAḤ.



Sutenet sat      suten      sent      ḥemt      suten      mut      neb      tani  
Royal daughter, royal sister, wife, royal mother, lady of the two lands,



QLAUAPET RAT.  
(CLEOPATRA II. wife of PHILOMETOR I.)



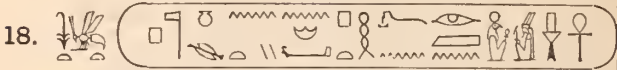




Heqt nebt tau  
Princess, lady of two lands,

ERPÄ-UR-QEBÏ-BÄARENEKÄT.  
BERENICE (III.)

PTOLEMY XII. wanting.



P-NETER-N-ÄÄ-ENTI-NEHEM-PTAÏ-SETEP-EN-ÄRI-MAÄT-EN-  
RÄ-ÄMEN-SEKHEN-ÄNKH,



son of the Sun, PTUALMIS ÄNKH TCHETTA PTAÏ ÄSET MERI.  
PTOLEMY (XIII.), living for ever, beloved of ISIS and PTAÏ.



Nebt tau  
Lady of two lands,

QLAPETÏRAT TCHETTU-NES TRAPENET.  
CLEOPATRA, called TRYPHAENA.



Heqt tau  
Queen of two lands.

QLUAPETER.  
CLEOPATRA (VII.)



Suten net                      neb  
King of North and      lord of  
South,




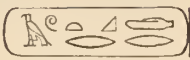
tau  
two lands,                      PTUALMIS.  
PTOLEMY (XIV.)



Rä sa                      neb khäu  
son of the                      lord of  
Sun,                              diadems,

KISERES ÄNKH TCHETTA PTAÏ ÄSET MERI  
CÆSAR, living for ever, of PTAÏ and  
ISIS beloved.



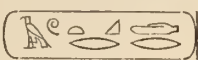


Dynasty XXXIV. Roman Emperors. B.C. 27.

1.    

Suten net                      neb                      taui                      AUTEQRETER  
King of North and        lord of                      two lands,                      AUTOCRATOR,  
South,




Rā sa                      neb khāu                      KISERES ANKH TCHETTA PTAH ASSET MERI  
Sun's son        lord of crowns,                      CÆSAR (AUGUSTUS), living for ever,  
of PTAH and ISIS beloved.

2.     

Suten net    neb taui                      AUTEQRETER                      Rā sa                      neb khāu  
AUTOCRATOR,                      son of the Sun,                      lord of  
diadems,




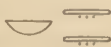

TEBARIS KISERES ānkh tchetta  
TIBERIUS CÆSAR, living for ever.

3.   

HEQ HEQU AUTEQRETER PTAH ASSET MERI                      son of the  
King of kings, AUTOCRATOR, of PTAH and ISIS beloved,                      Sun,



QAIS KAISERES KERMENIQIS.  
GAIUS (CALIGULA) CÆSAR GERMANICUS.

4.   

Suten net                      neb taui                      AUTEQRETER KISERES,  
AUTOCRATOR CÆSAR,



Rā sa neb  
Sun's son,



khāu  
lord of crowns,



QLUTES TIBARESA.  
CLAUDIUS TIBERIUS.

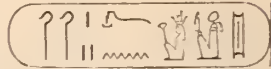
5.



King of North  
and South,



neb tau  
lord of  
two lands,



HEQ HEQU-SETEP-EN-ASET MERI PTAH,  
Ruler of rulers, chosen one of Isis,  
beloved of Ptaḥ.



sa Rā  
Sun's son,



neb khāu  
lord of crowns,



AUTOKRETER ANRANI.  
(AUTOCRATOR NERO).

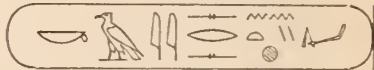
6.



GALBA,

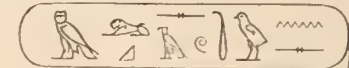


son of the Sun,



CAESAR.

7.



MERQES AUTHIUNES (MARCUS OTHO).



Sun's son,

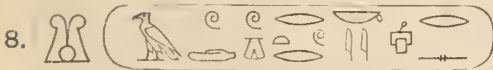


lord of  
crowns,

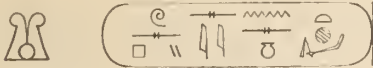


KISERES ENT KHU AUTOKRETER.  
CAESAR he who defendeth AUTOCRATOR.

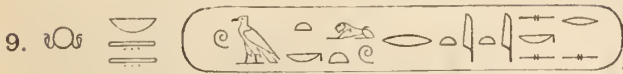
VITELLIUS (wanting).



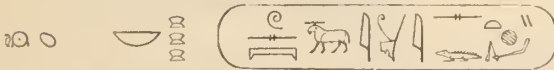
Suten net (?) AUTOKRETUR KISARES,  
AUTOCRATOR CÆSAR,



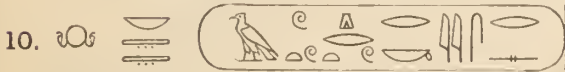
Suten net (?) USPISINES ENT KIU.  
VESPASIANUS, he who defendeth.



AUTEKRETUR TETIS KESERES,  
AUTOCRATOR TITUS CÆSAR,



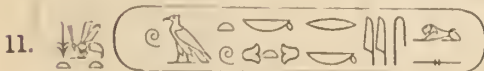
Sun's son, lord of crowns, USPESINES ENT KIU.  
VESPASIANUS, he who defendeth.



AUTOKRETUR KISERES,  
AUTOCRATOR CÆSAR,



Sun's son, lord of crowns, TUMETINES ENT KIU.  
DOMITIANUS, he who defendeth.



AUTOKRETER KISERES,  
AUTOCRATOR CÆSAR,

son of the Sun,



NERUÂIS ENT KIU.  
NERVA, he who defendeth.



AUTUKRETER KAISERES NERVAUI,  
AUTOCRATOR CÆSAR NERVA,



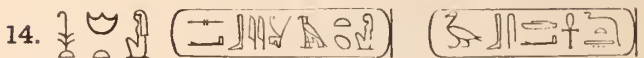
the Sun's son, lord of crowns,  
TRAIANES ENT KHU ARSUT KERMINEQSA NTEKIQUES.  
TRAJAN, (AUGUSTUS) GERMANICUS DACIUS.  
he who defendeth.



AUTUKRETER KISERES TRIUNS,  
AUTOCRATOR CÆSAR TRAJAN,




the Sun's son, lord of crowns, ATRINES ENT KHU.  
HADRIAN, he who defendeth.

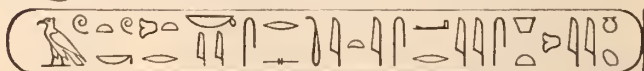


Suten hēmt  
Royal wife,

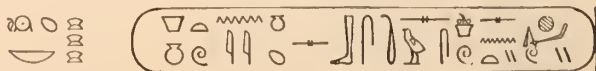
SĀBINAT  
SABINA,

SEBESTĀ ĀNKH TCHETTA.  
SEBASTE living for ever.

15.  King of the North and South, lord of the world,



AUTUKRETER KISERES THITES ĀLIS ĀTRINS,  
AUTOCRATOR CÆSAR TITUS AELIUS HADRIANUS,



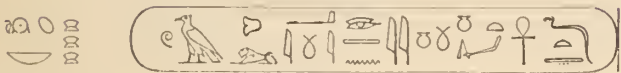
the Sun's son,  
lord of crowns,

ĀNTUNINES SEBESTHESUS BAUS ENTI KHUI.  
ANTONINUS AUGUSTUS PIUS, he who defendeth.





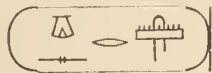
AUTEKRETER KAISERES.  
AUTOCRATOR CÆSAR,



the Sun's son, AURELĀS ANTININES ENTI KĪHU ĀNKĪH TCHETTA.  
lord of crowns, AURELIUS ANTONINUS, he who defendeth, living  
for ever.



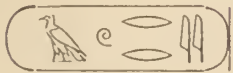
AUTEKRETER  
AUTOCRATOR



KÆSERS  
CÆSAR



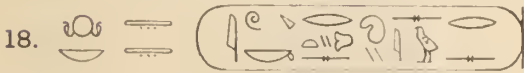
LUKI  
LUCIUS



AULLI  
AELIUS



UARĀ ĀNKĪH TCHETTA.  
VERUS, living for ever.



AUTEKRETIRS KISĀURES,  
AUTOCRATOR CÆSAR,

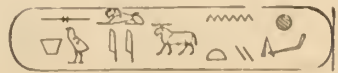


the Sun's son, lord of crowns,



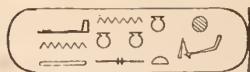
KĀMĪĀUS Ā-EN-TA-NINS ENTI KĪHU.  
COMMODUS ANTONINUS.

19. AUTOCRATOR CÆSAR



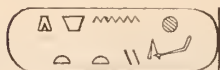
SĀURIS ENTI KĪHU.  
SEVERUS.

## 20. AUTOCRATOR CÆSAR



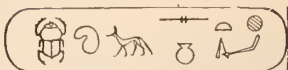
ĀNTANENES ENT KHU.  
ANTONINUS [CARACALLA].

## 21. AUTOCRATOR CÆSAR



KĀT ENTI KHU.  
GETA.

## 22. AUTOCRATOR CÆSAR



TAKSAS ENTI KHU.  
DECIVS.



# INDEX.

—◆—

*[The main references are printed in blacker type.]*

	PAGE		PAGE
Λ ... ..	136	Λāhmeset ... ..	653
Āā-āb I. ... ..	39, <b>847</b>	Tomb of ... ..	653
Āā-āb II. ... ..	40	Āāḥsat ... ..	658
Āā-āb-taiu-Rā ... ..	<b>850</b>	Āā-kheper-en-Rā (Thoth-	
Āaheteb, Well ... ..	36	mes II.) ... ..	8, <b>852</b>
Āāḥ-ḥetep ... ..	<b>678, 851</b>	Āā-kheper-ka-Rā (Thoth-	
Royal Mother, Coffin	678	mes I.) ... ..	8, <b>852</b>
Jewellery of ... ..	438, 641	Āā-kheper - Rā - setep-en-	
Āāhmes (General) ... ..	53	Āmen ... ..	860
Āāḥmes, Naval Officer		Āā khēperu-Rā (Ameno-	
	<b>682, 684</b>	phis II.) ... ..	9, <b>852</b>
Life of ... ..	<b>241-254</b>	Āam ... ..	699
Tomb of ... ..	558, 682, 684	Āamu <b>33, 37, 549, 551, 699</b>	
Āāḥmes, son of Pen-ne-		Āamu People, Deputa-	
kheb, Tomb of ... ..	684	tion to Khnemu-	
Āāḥmes (Amasis I.), King		ḥetep II. ... ..	549, 550, 551
18, 42, <b>682, 684, 851</b>		Āa - peḥ - ti - Set (Nubti)	
Coffin and Mummy of	678		410, <b>850</b>
Independence of Egypt		Āā-qenen-Rā ... ..	... <b>850</b>
re-established, etc. ... ..	42	Āā-seḥ-Rā ... ..	... <b>857</b>
(Amasis II.) 54, 481, <b>863</b>		Āā-ti ... ..	... 134
Āāḥ-mes nefert-āri ... ..	<b>851</b>	Āat tcha Mutet ... ..	... <b>610</b>
Āāḥ mes sa pa-ari ... ..	42, <b>851</b>	Āauputh ... ..	... 676
Āāḥmes Nefertāri, Queen	42	Ābā ... ..	<b>40, 847</b>
Coffin and Mummy	677, 678	Āba Island ... ..	... 99

	PAGE		PAGE
Âba, Tomb of ...	703	Abraham ...	321, 330, 341
Âba al-Waḳf ...	496	Abram ...	11
'Abâbdah Tribe ...	306	Âbshek ...	739
Abana ...	241, 682	Âbt̄ ...	134
Abatir ...	555	Âbt̄u, <i>see</i> Abydos.	
Abbâ Nûb ...	415	Abu ...	33, 134, 693
Abba Bêsa ...	562	Abû al-Akhḍar ...	406
Island of ...	89, 99, 353	Abû 'Alî al-Manṣûr ...	75
'Abbâs Bridge ...	112	'Abû Anga ...	819
'Abbâs Pâshâ ...	162	Abû Bakr 70, 324, 327, 351	
Rule of ...	83	Abû Dis ...	792
'Abbâs II. Hilmy, Khe-		Abû Faṭma ...	776
dive ...	96	Abû Girgah ...	540
<i>Abbas</i> , Wreck ...	354, 790	Abû Hadrî, Monastery	
'Abbâsa ...	73	of ...	705, 706
'Abbâsid Khalifa of Egypt,		Abû Ḥaggâg ...	581, 589
Last ...	79	Abû Ḥamed 55, 98,	
'Abbâsid Khalifas, List of	72	737, 750, 768-771, 789-791	
'Abd-al-'Aziz ...	78	Abû Ḥamed - Karêma	
'Abd-Allah wad Sûd,		Railway ...	787
Jaalîn Chief ...	815	Abû Ḥamed to Khartûm	
'Abd-Allah, Tomb of ...	419	by Railway ...	792
'Abd-Allah, Khalifa, <i>see</i>		Abû Ḥanumâd ...	406
Khalifa.		Abû Ḥanîfa ...	349
'Abd-Allahi ...	323, 353	Abû Ḥonnês ...	553
'Abd al-Ḳâder ...	114, 354	Abû Ḳerkâṣ ...	496
'Abd-al-Malik ...	71	Abû Klea ...	92
'Abd al-Muṭṭalib ...	323	Abû Klea, Wells of	92, 780
Abd ar-Rasûl Aḥmad,		Abuḳîr ...	81
Discovery of Mummies		Abû Kru ...	92
at Dêr al-Baḥarî ...	674	Abû Ḳussi ...	779
Abercromby, Sir Ralph	81	Abû Mûsâ Hârûn ...	73
Abkah ...	772	Abû'l-'Asâkir Gêsh ...	73
Ablutions, Muḥammadan		Abû'l-Gêsh Khumâra-	
Practice ...	333	weyh, Reign of ...	73
Aboccis ...	739	Abû'l-Hasan 'Alî ...	74



	PAGE		PAGE
Adlân ... ..	821	Akabah, Gulf of	131, 392, 393
Administration of Anti- quities ... ..	652	Akabah-ar-Rafah Frontier	393
Adnân ... ..	321	'Akâshah—	
Adrianople, Mahdî of ...	352	Sûdân Military Railway	771
Adua ... ..	97	Sulphur Spring, etc. ...	774
Adultery ... ..	320, 344	Åkerblad ... ..	209
Ælian ... ..	558	Akhaemenes ... ..	54
Ælius Gallus 61, 585,		Akhmîm 135, 312, <b>435</b> ,	
610, 753		538, 563, 564, 581	
Ælius Verus ... ..	<b>875</b>	Akhthoês, <i>see</i> Khati.	
Æmilianus ... ..	64	Akita ... ..	735
Africa, Northern Parts of	43	'Akka (Acre), Capture of	77
'Afrîts ... ..	330	Åku, Tomb of ... ..	701
Agathon... ..	314	Al-Abidiyah ... ..	<b>792</b>
Aggane, Mr. E. G. ... ..	380	Al-'Adhra, Church of ...	415
Agrippinus ... ..	310	Al-Âdîd, last of Fatimid	
Åha, <i>see</i> Menes.		Khalîfas ... ..	75
Ahmad ... ..	78, 478, 706	Al-Âdil II. ... ..	75
Ahmad Bey ... ..	101	Al-Âdil Ketbughâ, Rule of	77
Ahmad ibn Kêghalagh... ..	74	Al-Âdil Selâmish ... ..	76
Ahmad ibn-Tulûn ... ..	<b>414</b>	Al-Âdil Sêyf ad-Din ...	75
Mosque of ... ..	72, 419	Al-Amîn ... ..	72
Reign of, Justice, etc.	72	Al-'Amrah, Tombs at,	
Ahmad Kamal Bey 437, 676		143-148, 571	
Ahmad the Carpenter ...	478	Al-'Arîsh, Population ...	302
Ahmîm, <i>see</i> Akhmîm.		Treaty ... ..	81
Ahnâs ... ..	135, 538	Alashiya, King of, Letters	
Åhtes ... ..	30, <b>838</b>	from, Tell al-'Amarna	
Åi ... ..	39, 45, 846	Tablets ... ..	21
Sarcophagus of ... ..	203	Al-Ashraf Khalîl, Rule	
Tomb of ... ..	558, 660	of, etc. ... ..	77
Ain Estakherab (Well)...	525	Tomb of ... ..	422
Aird & Co., Messrs. 166,		Al-Ashraf Kûjûk ... ..	77
169, 711		Al-Ashraf Mûsâ ... ..	75
Aisha ... ..	324, 355	Al-Ashraf Sha'bân ... ..	77
		Al-Ashraf Tûman-Bey ...	79



	PAGE		PAGE
Al-'Aṣṣirât ...	497	Alexander, Writer ...	457
Al-'Ayât ...	495	Alexandria 58, <b>367</b> ,	426
Al-Azhar, Mosque of, 74,	420	Battle of (1801) ...	81
Al-Aziz ...	179	Bombardment of ...	88
Al-'Aziz, Khalifa 74,	420	Captured by Khubâsa	73
Al-'Aziz, 'Othmân ...	75	Catacombs ... <b>372</b> ,	<b>377</b>
Al-'Aziz Yûsuf ...	78	Christianity preached	
Al-Baguat ...	523	by St. Mark 303,	368
Al-Baḡara Rapid ...	792	Christians persecuted at	369
Al-Balad, Shêkh 79,	438	Cleopatra's Needles <b>372</b>	
Al-Balyana ...	564	Decline of ...	368
Albania ...	81	Destruction of ...	65
Al-Barsha, Ancient		Excavations in a system-	
Tombs of ...	554	atic manner, Desire	
Albert N'yanza 149, 151,	155	for ...	378
Al-Buḡ'ah ...	819	Excavations, Mr. Ho-	
Al-Dabbah ...	779	garth's conclusions	379
Aleksântres, <i>see</i> Alexan-		Foundation of 56,	367
der II.		Gymnasium ...	371
Aleppo, Battle ...	79	Harbour ...	369
Alexander I, <i>see</i> Ptolemy		Heptastadium ...	<b>369</b>
XI.		Jews' Quarter 64,	371
Alexander II., <i>see</i> Ptolemy		Library and Museum	
XII.		founded 56, 207,	368
Alexander II. (Macedon)	56, <b>866</b>	Lighthouse or Pharos <b>369</b>	
Alexander, Bishop of		Massacre at ...	64
Alexandria ...	66	Museum and Library	
Alexander, Patriarch 311,	314	56, 368 and note,	
Alexander Severus ...	64	<b>369</b> , 370	
Alexander the Great 55,		Museum and Library	
178, 455, 591, <b>865</b>		burning of ...	369
Rule in Egypt, death,		Museum of Græco-	
etc. ...	55	Roman Antiquities	378
Shrine of, Temple of		Necropolis ...	371
Luxor ...	591	Occupation and Evacu-	
		ation by Gen. Fraser	82

	PAGE		PAGE
Alexandria—		Artillery and Gun-	
Paneum ... ..	371	boats ... ..	777
Patriarchs of 67, 68,		Al-Hâfiz... ..	75
71, 305, 310-316, 754		Al-Hâgg Muhammad	
Pompey's Pillar 65, <b>371</b>		Mushassib Mûsa Ash-	
Population 302, 367, 368		Shairi... ..	581
Quarrelsome tendency		Al-Haggâg ... ..	381
of Populace 368		Al-Hâkim—	
and note		Druzes, Sect founded	
Religious Controversies 369		by ... ..	75
Revolt ... ..	65	Rule of, etc. ... ..	75
Riots in ... ..	62, 88	Al-Ḥasanên, Mosque of	422
Roman Rule restricted		Al-Hibah ... ..	135
to ... ..	64	Al-Ḥira, Kingdom of ...	321
Serapeum ... ..	<b>370</b>	Al-Ḥusên ... ..	344, 346
Second Siege of ... ..	71	Al-Ḥuwêyât, Wells of ...	779
Sôma ... ..	371	Al-Kar'ah ... ..	501
Storming of at various		Al-kes ... ..	135
periods ... ..	81, 368	"Al-Lewa" ... ..	114
Theatre ... ..	<b>371</b>	Al-Makrizi ... ..	139, 539
Walls ... ..	<b>377</b>	'Alî Bey... ..	339
To Cairo by Railway <b>380</b>		Rule, etc. ... ..	80
Al-Fâiz ... ..	75	'Alî, son-in-law of Mu-	
Al-Fâsher ... ..	761	hammad the Prophet,	
Al-Fayyum and note ...	37	Followers of, Shî'a sec-	
Al-Ferdân ... ..	391	tion of Muḥammadans	
Al-Fir'âun, Maṣtabat	478, 485	74, 351, 706	
Al-Fuṣṭât 71, 73, 413, 414		'Aliab ... ..	803
Al-Gazîra ... ..	498, 692	'Alî Dinâr ... ..	761
Al-Ghûri—		Alî 'Umayyad Khalifa	71
Mosque of ... ..	422	'Alî Wâd-Helu ... ..	820, 823
Tomb of ... ..	422	Al-kâb 31, 134, 196,	
Al-Hâdi... ..	72	681, 682, 683	
Al-Ḥafir — Dervishes —		Tombs found at, etc... 682	
Scene of action be-		Al-Kâhira, new Capital	
tween the Egyptian		founded ... ..	74

	PAGE		PAGE
Al-Ka'im ... ..	74	Al-Mu'ayyad ... ..	78
Al-Kais ... ..	540	Al-Mu'ayyad Aḥmad ...	78
Al-Kâmil Muḥammad ...	75	Al-Mu'azzam Tûranshâh	75
Al-Kâmil Sha'bân ...	77	Al-Mu'izz, Fatimid Ruler	
Al-Kanṭara ... ..	388, 391	of Egypt ... ..	74
Al-Kaşşâşîn ... ..	406	Al-Mu'izz, Aybek ... ..	76
Al-Kaswa ... ..	324	Al-Mukawkis ... ..	71
Al-Kaṭâ'i (Kaṭâi), Suburb		Al-Muntaşîr ... ..	72
of Cairo ... ..	72, 73, 414	Al-Musta'in ... ..	72, 78
Al-Khârgah, Oasis of	175, 179	Al-Musta'li ... ..	75
Al-Khaṭṭâra ... ..	498, 692	Al-Mu'tasim ... ..	72
Al-Khurunfish 340 note,	348	Al-Mutawakkil ... ..	72
Al-Kula, Pyramid of ...	681	Al-Mu'tazz ... ..	72
Al-Kur'an ... ..	327	Al-Muzaffar Bêbars II.	77
Al Kuşiyah ... ..	135, 558	Al-Muzaffar İlâggî ...	77
Al-lâhûn, Pyramid of	456, 536	Al-Muzaffar Kuṭuz, Rule	
Al-Mahâmid ... ..	681	of, etc., ... ..	76
Al-Mahdî ... ..	72, 73	Al-'Obêd (Al-Ubayyad)	
Al-Maḥsamah ... ..	403	90, 100, 180, 354	
Al-Maḳawḳas, <i>see</i> Mu-		Alphabets—	
ḳawḳis.		Arabic ... ..	234
Al-Makerif, <i>see</i> Berber.		Coptic ... ..	235
Al-Ma'mûn ... ..	72	Hieroglyphic Charac-	
Al-Manşûr ... ..	72, 74	ters... ..	212, 213
Al-Manşûr Abû Bakr ...	77	Al-Sirât ... ..	331
Al-Manşûr 'Alî ... ..	77	Altaḳu, Battle of ... ..	52
Al-Manşûr 'Alî ibn Aybek	76	Al-Tunduba ... ..	501
Al-Manşûr Ḳalâ'un ...	76	Al-Uḳşur, <i>see</i> Luxor.	
Al-Manşûr Lâjîn ... ..	77	Al-Urdî ... ..	777
Al-Manşûr Muḥammad	75, 77	Al-Uzza ... ..	322
Al-Mega ... ..	817	'Alwah ... ..	779
Al-Menshâh ... ..	564	Al-Walid I. ... ..	71
Almohades ... ..	352	Al-Walid II. ... ..	71
Almsgiving, Muḥamma-		Al-Waştâ ... ..	495
dan ... ..	338	Al-Wathîḳ ... ..	72
Al-Mu'allakah, Church of	417	'Amâda ... ..	738

	PAGE		PAGE
Āmām, "Eater of the Dead" 264, 265, 269		Amenemhāt II. 8, 37, 410, 548, 554, <b>844</b>	
Amārah, Temple of 753, 775		Āmenemhāt III. 9, 37, 154, 489, 490, 530, 535, 772, <b>844</b>	
Amasis, <i>see</i> Āahmes.		Sphinxes of ... .. 49	
Amba Mīna ... .. 314		Tomb of ... .. 535	
Amba Musas, Church dedicated to ... .. 570		Āmenemhāt IV. 8, 38, <b>844</b>	
Amba Shenūdah or White Monastery 561-562		Āmen-em-hāt, Scribe, Statue of ... .. 593	
Ambuḳōl ... .. 774, 779		Tomb of ... .. 649	
Amélineau, M., 143 note, 148, <b>571</b> , 682		Āmen-em-ḥeb ... .. 648, 738	
Āmen, god, 50, 55, 190, 515, 570, 588, 592, 594, 597, 601, 614, 615, 618, 621, 643, 655, 730		Āmen-ḥer-khepesh-f ... .. 653	
<i>See also</i> Āmen-Ra.		Āmen-ḥetep, Tomb of 648	
Āmen, Priests of <b>47</b> , 187, <b>655</b> , <b>656</b> , 750		Āmen-ḥetep I., Coffin and Mummy ... .. 678	
Take refuge at Napata 750		Āmen-ḥetep II.... .. 9	
Temple of, at Karnak 43, 596		Cartouch of ... .. 636	
Tombs constructed un- der rule of 187, 660-662		Āmen-ḥetep III. ...9, 15	
Amen, Secret Ordinances of ... .. 520		Āmeni, tomb of 544-547	
Āmen-ārit, Queen 753, 808		Āmeni-Āntef-Āmen-em- hāt ... .. 39, <b>845</b>	
Āmenārtās ... 51, 52, 612		Amen-Khetashen (?), Pyramid of ... .. 811	
Statue of in the Cairo Museum ... .. 438		Āmen - meri - Āset - meri Thekeleth ... .. <b>860</b>	
Temple of ... .. 613		Āmen-meri-en-Ḥeru-em- ḥeb ... .. <b>853</b>	
Āmen-em-āpt ... <b>49</b> , <b>857</b>		Āmen-mer-Nes-ba-Tetteṭ- et ... .. <b>857</b>	
Āmen-em hāt ... .. <b>649</b>		Amen Mer-Rā-Meses ... <b>854</b>	
Āmenemhāt I. 8, 36, 529, 544, 551, 737, <b>843</b>		Āmen-meri-Pai-netchem (II.) ... ..	
		Āmen-meri-P-ānkhī ... <b>861</b>	
		Āmen-meri Pa-māi ... <b>860</b>	
		Āmen-meri Pa-seb-khā- nu ... .. <b>857</b>	

- | PAGE                                       | PAGE   |
|--|--|
| Ämen-meri-sa-Äst ...                       | 859  |
| Ämen-meri sa-Bast Uasarken ...             | 859  |
| Ämen-meri-Shashanq ...                     | 859  |
| Ämen-meri-Shashanq heq neter Ännu ...      | 860  |
| Amen-meri Uasarken ...                     | 859  |
| Ämen-mes ...                               | 650  |
| Ämen-meses ...                             | 46, 855  |
| Tomb of ...                                | 651, 663   |
| Ämen meses-heq-Uast ...                    | 855  |
| Ämen-netek, Pyramid of                     | 812  |
| Amenophis or Ämen-hetep I.                 | 8, 42, 193, 599, 604, 622, 682, 684, 688, 852  |
| Coffin and Mummy ...                       | 678  |
| Amenophis or Ämen-hetep II.                | 9, 19, 42, 43, 436, 593, 597, 636, 715, 727, 774, 852; Mummy of Mer-en-Ptah found in Tomb of, 46, 437, 663; Temple of, at Madâmûd, 606; Tomb of 46, 658  |
| Amenophis or Ämen-hetep III.               | 9, 20, 21, 445, 481, 491, 555, 587, 590, 591, 592, 593, 594, 595, 597, 598, 604, 609, 610, 658, 665, 671, 682, 696, 715, 724, 749, 775, 852, letters, 21, 44; Luxor Temple, 591, 592; Memnon identified with, 666; Pillar with figure of, 200; Tomb of ... 660 |
| Amenophis or Ämen-hetep IV. (Khu-en-Äten)  | 20, 43, 44, 555, 588, 604, 621, 853  |
| History of ...                             | 555-556  |
| Ämen-Rā                                    | 43, 51, 131, 136, 137, 176, 177, 178, 256, 269, 283, 512, 555, 556, 583, 587, 589, 590, 607, 612, 613, 614, 616, 657, 727, 731, 736, 733, 743, 784   |
| Attributes ...                             | 256, 283   |
| Hymns to                                   | 283, 289, 290, 291, 436  |
| Temple dedicated to, by Darius...          | 504  |
| Ämen-Rā-meri Shash-[anq] ...               | 859  |
| Ämen-ruḥ (Amyrtaeus)                       | 54, 864  |
| Äment ...                                  | 136  |
| Ämenta ...                                 | 258, 261, 268  |
| Ämen-ta-nuath ...                          | 862  |
| Ämentet                                    | 440, 654, 835  |
| American Missionaries, Educational Work of | 127, 316, 318, 559   |
| American Mission Hospital ...              | 382  |

	PAGE		PAGE
Ameru ... ..	614	Anastasius, Emperor,	
Am-f-Khent ... ..	135	Reign of ... ..	68
Âm-f-peḥ ... ..	135	Anastasius of Antioch,	
Âmina ... .. 96, 323,	353	67 note	
Amkhent ... ..	135, 137	Anastasius, Patriarch ...	313
Amnis Trajanus ... ..	63	Anba Shenûti, Church of	415
Amon-Shipelta (?), Pyra-		Anbâr, Governor of ... ..	73
mid of ... ..	809	Ancestors, Tablet of ... ..	599
Âm-peḥ... ..	135, 137	Ancient Empire, Earliest	
'Amr ibn al-'Âṣi 139, 313,		périod of Egyptian	
368, 370, note,		history ... ..	24
385, 419		Cemetery of the ... ..	683
Burning of the Library		Andronicus ... ..	313
of the Serapeum 370,		Âneb-ḥetch ... ..	136, 474
371 note		Aneq ... ..	730, 734
Conquest of Egypt 69,		Angels ... ..	329
70-71, 305, 324		Anglo-French Agreement	107
'Amr, Mosque of ... ..	419	Ân-Ḥâpi, Queen, Mummy	
Amrou, <i>see</i> 'Amr ibn al-		of ... ..	678
'Âṣi.		Ânḥer ... ..	134, 136
Âmsu-Âmen ... ..	177	Ânḥer-Shu ... ..	176, 614
Âmsu, Form of Âmen-Râ		Ani ... ..	261, 262,
134, 135, 178, 283,		263, 264, 267, 268, 286	
563, 577, 590, 613,		Maxims of ... ..	47, 48,
672, 727, 743		278, 438	
Âmsu-nekht, Overseer of		Papyrus of Scenes	
Granaries, Tomb of ...	647	showing the Heart	
Amulets... ..	441, 442	of Man weighed in	
Amu-netcheḥ, Tomb of	648	the balance after	
Amyrtæus (Âmen-ruṭ)		Death ... ..	261-269
	54, 864	Anibe ... ..	739
Ân .. ..	32, 471, 840	Animals, Hieroglyphic	
Ânâ ... ..	39, 846	Signs representing... ..	218
Ânâb ... ..	40, 849	Muḥammadan Beliefs	331
Ananias... ..	310	Anḳareb, River... ..	800
		Ânkh Amulet ... ..	441



	PAGE		PAGE
Ānkh-ka-en-Rā ...	... 863	Antinoopolis, Foundation	
Ānkh-kheperu-Rā ...	... 853	of ... ..	63
Ankh-nes-nefer-ab-Rā ...	605	Antinous ... ..	63, 553
Ānkh-s-en-pa-Āten ...	45	Antiochus III. ... ..	58
Annals of Egyptian		Antiochus IV. ... ..	58
Kings, Historical Value	9	Antipater ... ..	56
Ān-Nâşir Aḥmad ...	77	Antirhodus, Island of ...	371
Ān-Nâşir Ḥasan ...	77	Antisthenes ... ..	457
Plague in Cairo ...	77	Antoninus Pius, Emperor,	
Ān-Nâşir, Mosque of ...	420	63, 515, 516, 523,	
Ān-Nâşir Muḥammad,		612, 721, <b>874</b>	
Rule, Deposition and		Antoninus Martyr ...	402
Restoration, etc. ...	77	Antony and Cleopatra	368, 369
Burgi Sultan ... ..	79	Antony, St., Chapel of ...	415
Ānnu (Heliopolis) 136,		Anubis, God of the Dead	
269, 453 note, 455		135, 257, 258, <b>261,</b>	
Ānnu-Shemeāu 453 note,	679	264, 297, 298, 376,	
Ānpu ... ..	135, 215, 297	528, 593, 643, 658	
Ān-ruṭ-f ... ..	538	Anuqet ... ..	696, 716
Anshâş ar-Raml ...	411	Āpep, Demon of Mist,	
Antacus... ..	560	282, 285 note	
Antaeopolis ... ..	560	Āpepā ... ..	49, <b>850</b>
'Anṭar, Stable of ...	543	Apes, Tomb of ... ..	660
Antariusha ... ..	863	Āpet ... ..	582
Āntef (Āntefā) Kings,		Aphobis ... ..	41
35, 36, 641, <b>842, 843</b>		Aphroditopolis 135, 296,	530
Antef-āa I. ... ..	35	Apion ... ..	23, 457
Āntef-āa II. ... ..	35	Apis, Worship of 29, 136,	
Āntef-āa III. ... ..	35	229, 376, 475	
Āntef-āa IV. ... ..	35	Attributes ... ..	300
Āntef-āa V. ... ..	35	Bull ... ..	63, 376
Āntef-âqer, Tomb of ...	649	Slaughter of, by Cam-	
Āntherirurṭsha ... ..	864	byses 475 and note	
Anthropomorphites 66,	369	Mausoleum, Descrip-	
Antinoe ... ..	545, 553, 554	tion of ... ..	480
		Apocryphal Gospels ...	17

	PAGE		PAGE
Apollinopolis Magna	134, 686	'Arafât, Mount	341 and note
Parva, Site of	... 577	Araj, Oasis of	... 178
Apollonius, Bishop of		Arcadius, Emperor of the	
Tanis	... 411	East	... 66
Apostasy, Punishment of	344	Archangels, Four	... 329
Apostles...	... 330	Archimedes	... 370
Apries (Hophra)	53, 473, 862	Archles	... 41
Âpts, The	43, 283, 575, 593	Area included in term	
Âpu	... 135, 563, 672	Egypt...	... 130
Âp-uat	... 135	Argin	... 95, 746
Aquarium at Gazira	... 427	Ariab	... 793
Aquaa (Official)	... 503	Arif, Tomb of	... 512
Aquiline Noses	142 and note	Arian Controversy, <i>see</i>	
Arab Art, Museum of	... 424	Arius.	
Arab, Hag	... 778	Âri-ḥes-nefer, Temple of,	719
'Arâbat al-Madfûnah		'Arish	... 70
(Abydos)	... 564	Aristagoras	... 457
Arabi Pâshâ	87, 89,	Aristophanes of Byzan-	
	93, 121, 122	tium	... 367
Rebellion	89, 90, 406	Ârit-ḥetep	... 552
Arabia	... 71, 148, 321	Arius and the Arian Con-	
Arabic Alphabet	... 234	troversy	65, 66, 311, 369
Arabs--		Ârkenkherel, Pyramid of	808
Bursting of the Dam		Arḳô, Island of	39, 89,
built by Sâba	... 321		776, 777
Characteristics	... 322	Granite Statues on	... 777
Conquest of Egypt	24,	Armant	... 498, 562, 679
	70, 305, 313	Armenian Population in	
Descent	... 321	Egyptian Towns	... 308
Kingdoms of Palmyra		Arms, etc., Hieroglyphic	
and al-Ḥira, Estab-		Signs representing	... 220
lishment of	... 321	Army of Occupation	128, 129
Muḥammadanism, <i>see</i>		Ârq-Âmen	... 734
that title.		Ârq-neb-Âmen, Pyramid	
Religions	89, 321, 322	of	... 813
Sinai	... 392		

	PAGE		PAGE
Ar-Rakabah ... ..	179	Ashmant ... ..	496
Arrol & Co., Messrs. ...	112	Ashmûnên 135, 553, 554	422
Arsenal at Omdurmân ...	820	Ashrâf, Tomb-Mosque of	422
Ârsenat, <i>see</i> Arsinoë.		Ashurbanipal ... 22, 52,	751
Arses ... ..	55	Asiatic Enemies, Cam-	
Arsinoë ... ..	56, 866	paign against; In-	
Arsinoë II. ... ..	56	scription on Amâsis'	
Arsinoë III. ... ..	58, 867	Tomb... ..	684
Arsinoë (City) ... ..	530	Askelon... ..	349
Ârsu ... ..	46	Asna, <i>see</i> Esna.	
Artabazus ... ..	56	Asphynis ... ..	679
Artacama ... ..	56	Âsru - Meri - Âmen,	
Artaghasi, Island of ...	777	Pyramid of ... ..	813
Artakhshashas ... ..	864	Âssâ ... 33, 701, 748,	840
Artashumara ... ..	18	As-Saffâh ... ..	72, 816
Artatama ... ..	18	As-Sa'îd Baraka Khân ...	76
Artaxerxes I. ... ..	54	Aş-Şâlih Ayyûb ... ..	75
Artaxerxes II. ... ..	54	Aş-Şâlih Haggi ... ..	77
Artaxerxes III. (Ochus)	55	Aş-Şâlih Ismâ'îl ... ..	77
Artaxerxes, Cartouche of	864	Aş-Şâlih Muḥammad ...	78
Artemidorus ... ..	457	Aş-Şâlih Şâlih ... ..	77
Artemis... ..	543	As-Samaţâ ... ..	498
Arthet ... ..	700	Aş-Şufra ... ..	815, 816
Arzapi ... ..	21	Assur or Meroë Pyramids,	
Âsâr ... ..	291, 644	<i>see</i> Meroë.	
Âsâr Hâpi 370, 480, 716		Assurbanipal ... ..	475
Asasîf, Necropolis of ...	641	As-Suwês or Suez, <i>see</i> Suez.	
Ascension of the Prophet,		Assyrians, Driving out	
Festival ... ..	346	from Memphis ... ..	751
Asenath... ..	12	Âst, Queen ... ..	653
Âset-Ââhet ... ..	177	Astaboras ... ..	800
Âset Nefert 42, 291,		Aswân ... 130, 132, 134,	
622, 624, 658, 854		138, 154, 155, 156, 371,	
Âset em khebit, Princess,		498, 544, 693, 694 and	
Coffin and Mummy ...	678	note, 705, 713, 717, 748	
Aşfûn al-Maţâ'na 498, 679		Cataracts, <i>see</i> that title.	

	PAGE		PAGE
Aswân—		Atbara Junction	... 793
Dam ...	166, 168, 709-712	Atchab (Merbapen)	... 572
Stability of	166, 168	Âtchakhar-Âmen, Temple	
Elephantine, Island of,		founded by	726 and note
Cataract, etc.	696 and note	Atcherley, Mr. I. W.	... 167
Garrison, Defence of		Atchi	... .. 136
Egypt from Foes in		Atefkhent, <i>see</i> Am-f-Khent.	
the South	695 and note	Atem	... .. 136
Gold Mines	... .. 705	Âten, the Disk	...44, 588, 621
Luxor to Aswân	... 679	Cult of	... .. 44
Monastery of St. Simon	703	Hymns to, inscribed	
Monuments in Ceme-		on Tombs	... .. 558
teries, Translation of		Atet	... .. 529
Inscriptions	... 706	Âtet Boat	288 and note
Environs of (plan)	... 694	Âteth	... 5, 29, 572, <b>837</b>
Northern Frontier of		Atfih	... .. 135, 529
Nubia	... .. 779	Âtf-neter Âi neter heq	
Obelisk	... .. 705	Uast	... .. <b>853</b>
Quarries	... .. 705	Athanasius	65, 66, 311,
Reservoir	... .. 165		312, 315, 369
Tombs	186, 697-703	Athi	... .. 136
Western Aswân	... 697	Athor, <i>see</i> Hathor.	
Asyût	100, 135, 138, 145,	Athribis	... .. 136
151, 497, 510, <b>559, 560</b>		City of	... 383, 562
Dam and Barrage	166,	Mountain of	... .. 562
169, 560, 711		Âti	... .. <b>840</b>
Population	... .. 302	Atiat-Allah-Hamen	... 96
Princes of	... .. 35	Atiri	... .. 774
Tombs near	... .. 560	Atlidam	... .. 496
Training College	... 559	Atman, Tomb of	... 512
Âta	... 5, 29, 572, <b>837</b>	Âtmu, or Atem, Form of	
Âtahet Well	... .. 36	Râ	136, 256, 280, 282,
Atbara, Battle of the	98, 801	287 and note,	299, 734
River	150, 151, 153,	Atrines	... .. <b>874</b>
156, 800		At-Teb, Defeat of Der-	
		vishes at	... .. 91



	PAGE		PAGE
Baĥr Yûsuf branch of the Nile	530, 531, 534	Barâbara or Nubians	307, 792
Baĥri Mamlûks ...	... 76	Ba-Râ-meri-en-Âmen ...	<b>854</b>
Tombs of ...	... 423	Bardis ...	... 497
Baĥriya ...	... 779	Bâreniĥeţ ...	<b>866, 867</b>
Baka ...	... 735	Bar Hebræus ...	371 note
Bak-en-ren-f (Bocchoris)	51, <b>861</b>	Barillet, M. ...	... 427
Baker Pâshâ ...	... 90	Baring, Sir E., <i>see</i> Cromer.	
Baker, Sir S. 149, 160, 756, 800		Barĥûĥ ...	... 77
Baker, Sir Benjamin 167,	168, 711	Barĥûĥ, Mosque of	421, 422
Baĥĥârah Dervishes ...	<b>94</b>	Barragè or Barrages	154,
Baĥĥârah Tribe 94, 356, 823			161, 163
Baĥrawîn, <i>see</i> Meroë.		Barry, M. ...	... 542
Balâĥ, Lake ...	... 387	Barsanti, M. ...	687, 692
Balbês ...	... 411	Bars-Bey ...	... 78
Balbinus ...	... 64	Tomb-Mosque of ...	423
Baldensel, William of 462 note		Bashtanab ...	... 792
Balfour, Dr. A., Gordon		Başra ...	... 328
Memorial College ...	831	Bas-reliefs	176, 203, 542
Ball, r. J. ...	... 508	Bast 137, 281, 406, 407, 719	
Ballas ...	144, 572, 683	Bata ...	... 215-217
Balsam Tree Traditions,		Baths at Abû Ĥamed ...	790
	453 note, 454	Baĥn al-Ĥagar, Desert	750, 774
Balyanâ ...	... 497	Bâts, the ...	... 27
Bâ-Nagaa ...	<b>815</b> , 816	Battles—	
Temple of ...	... 198	Abû Klea ...	... 92
Bankes, Mr. ...	... 209	Atbara 98, 758, 801	
Ba-neb-ĥeţ ...	... 137	At-Teb ...	... 91
Baptism, Importance at-		Badr ...	... 324
tached to, by the Copts	318	Ferket ...	97, 758
Baqet ...	<b>547</b> , 548, 551	Kerbela ...	345, 422
Tombs of ...	551, 552	Kirbikân ...	... 790
Baq or Baqet, Ancient		Omdurmân ...	... 758
name of Egypt ...	133	Papremis ...	... 54
		Pyramids ...	... 81
		Tell-al-Kebîr ...	... 88



	PAGE		PAGE
Battles—		Beni Mâlû Tansa ...	496
Toski... ..	95	Beni Mazâr ... ..	496
Uhud... ..	325	Beni Suwêf 132, 138,	
Ba-ur-Teṭṭeṭ 32, 33, 701,	749	495, 496, 538	
Bayawi, Letter from		Population ... ..	302
Tell al-'Amarna Tablets	22	Benjamin 70, 313, 314	
Beadnell, Mr. H. J. L.		Benson, Miss M., Exca-	
	508, 525	vations ... ..	593 note
Beam, Dr. ... ..	829	Mr. E. F. ... ..	379
Beato, A. ... ..	595, 616	Berber 89, 91, 93, 98, <b>792</b>	
"Beauchamp Bequest"	828	Fall of ... ..	354
Beb ... ..	538	Mudîr of ... ..	354
Bebi ... ..	<b>838</b>	Berenice I. ... ..	56, <b>866</b>
Bedâwîyûn ... ..	306	" II. 57, 58, 410, <b>867</b>	
Population ... ..	302	" III. 57, 58, <b>870</b>	
Bedden ... ..	161	" (Town on Red	
Behen ... ..	749	Sea) ... ..	57, 63, 577
Beḥuṭet ... ..	409, 686	Beris, Population 511, 516	
Bek ... ..	556	Berti ... ..	93, 790
Bëläł ... ..	790	Beruat ... ..	801
Belbês ... ..	71	Bes ... 198, 576, 592, 670	
Bellal ... ..	790	Besh ... 5, 29 note, <b>837</b>	
Bellefonds, Linant de	458,	Bêt al-Amâna, Arsenal	
	534, 535	at Omdurmân ... ..	820
Bellerini, Mr. ... ..	653	Bêt al-Mâl or Treasury	
Belzoni ... 457, 463, 660, 662		at Omdurmân ... ..	820
Tomb called after his		Bêt as-Sadi ... ..	340 note
name ... ..	660	Betchau (Besh) 5, 29	
Benha ... ..	83, 131, 137	note, <b>837</b>	
Benha el-'Asal ... ..	383	Bêt el-Wali, Temple of	
Beni Ḥasân Tombs 37,		192, 728	
186, 198, 543-553		Plan ... ..	728
Beni Ḥudêr ... ..	495	Bêt Khallâf, Tomb of	
Beni Ḥusên .. ..	497	Tcheser ... ..	30
Beni Kurêba ... ..	325	Bevan, Mr. E. R. ... ..	379
Beni Qurra ... ..	497		

	PAGE		PAGE
Bibâ ... ..	496	Blignières, M. de ...	85
Bibân al-Mulûk...	653, 676	Blood Money ... ..	394
Bible, Translation into		Blue Nile (Baḥr al-Azraq)	
Coptic ... ..	305	<b>109, 150, 155, 156,</b>	
Biblical notices of Egypt,		<b>801, 805, 818, 824</b>	
source of historical in-		Blunted Pyramid at Dah-	
formation, etc. 11, 13, 15, 16		shûr ... ..	189, 478, 486
Biggah (Senemet) 713, 715		Bnon . . . . .	41
Bihamû ... ..	535	Bocchoris (Bak-en-ren-f)	
Bilâḳ ... ..	713	51, <b>861</b>	
Bîr Shalatân ... ..	746	Boheiric Dialect 306 note	
Birch, Dr. Samuel 16, 44, 210		Bôhr ... ..	151 note
Bird Mountain, Tradition		Bolbitine ... ..	208, 379
of ... ..	540	Bonham-Carter, Mr. ...	766
Birds, Hieroglyphic Signs		Book of the Dead 29, 32,	
representing ... ..	218	194, 257, <b>277, 278,</b>	
Biridiwi, Letter from, Tell		<b>441, 638, 657</b>	
al-'Amarna Tablets ...	22	Funeral Procession and	
Birket al-Ḥagg ... ..	348	Ceremony of "Open-	
Birket al-Ḳurun ... ..	530	ing the Mouth"	
Birth, Muḥammadan Cus-		<b>257-260</b>	
toms ... ..	356	Ushabtiu      Figures,	
Birthday of the Prophet,		Chapter      inscribed	
Festival of ... ..	346	on... ..	439, 440
Birti ... ..	790	Book of Praisings or Lita-	
Bisharin Tribe ... ..	306, 705	nies of Râ ... ..	656, 665
Bithynian Sea ... ..	62	Book of that which is in	
Bitter Lakes 71, 386, 387		the Underworld 656,	
Black Stone <b>323, 339, 340</b>		657, 665	
Blackman, Mr. ... ..	724	Book of the Gates 652,	
Blacks ... ..	37	656, 657, 665	
Blasphemy, Punishment		Book of the Sothis ...	26
of ... ..	344	Bonomi, Mr. ... ..	728
Blemmyes 63, 64, 65,		<i>Bordein</i> , Gordon Steamer,	
68, <b>565, 717, 726,</b>		Wreck ... ..	817
<b>727, 728, 753</b>			

	PAGE		PAGE
Botti, Dr. ...	372, 378	Buckle or Tie ...	441
Boulé, M. ...	... 167	Buhen, <i>see</i> Wâdi Ḥalfah.	
Boussard ...	208, 379	Buhen ...	746
Bramley, Mr. Jennings		Building, Hieroglyphic	
	397, 399	Signs representing ...	220
"Bridge of Nations" ...	388	Building Land at Khar-	
Bridge Toll abolished ...	109	tûm ...	827
Bridges (Cairo)...	427	Buildings, Ancient Egyp-	
British Cemetery ...	406	tian ...	181
British Officers attacked	112	Buiuuaa, Founder of	
British Rule in Egypt	87	XXIInd Dynasty ...	50
Prosperity under ...	121	Bûlâk ...	386, 511
Brown, Major R. H.	161,	Bûlâk Museum	84, 432, 626
169 note, 534,	535	Printing Press ...	83
Brown, Sir Banbury ...	168	Bull, Captain, murdered	112
Browne, W. G. ...	507	Buller, General ...	93
Bruce ...	457, 663	Burckhardt ...	339
Brugsch, Dr. H.	177, 248,	Burdên ...	411
409, 508, 527, 708		Burges, Major ...	101
Dates assigned to		Burgî Sultâns, Origin of,	
Egyptian Dynasties	60	etc. ...	78
System of Chronology	24	Burgite Circassian Mam-	
Brugsch, M. Emil	24,	lûks ...	77, 78, 423
412, 437, 632, 634,	635	Burial of the Dead—	
Discovery of Royal		Amulets ...	441
Mummies at Dêr Al-		Coptic Customs ...	330
Baḥarî	675, 676, 677	Funeral Procession and	
Bubastis	29, 39, 46, 50,	Ceremony of "Open-	
70, 137, 281, 406, 407, 408		ing the Mouth" at the	
Canal between Nile		door of the Tomb	258-264
and Red Sea ...	385	Muḥammadan Cus-	
Description by Hero-		toms ...	359-362
dotus ...	407	Ushabtiu Figures	439-440
Earthquake ...	29	Burning Bush, The ...	395
Worship of goddess		Burraburiyash ...	18, 20
Bast, Description by		Burton ...	9, 339
Herodotus... ...	408		

	PAGE		PAGE
Burying Daughters alive,		Cairo—	
Pagan Arab Custom...	343	Mosques ...	418-422
Bûsh ... ..	496	Museum of Arab	
Busiris ... 136, 485, 566, 583		Art and Khedivial	
Bu-tchamui ... ..	135	Library ...	424, 426
Butler, Mr. 71, 313, 416,		Plague in ...	77, 79
417, 578, 833		Population ...	302, 413
Buto ... ..	137	Tombs of the Khalifas	
Butoridas ... ..	457	422, 423	
Byblos ... ..	294	Turkish occupation ...	80
Byzantine Rulers of Egypt	66	Well, The Famous ...	75
Byzantium, Foundation of	66	Zoological Gardens ...	426
		Museum of Egyptian	
		Antiquities ...	430
C		Conservator and As-	
Cæsar ( <i>see</i> also names,		sistant Conservators	437
Emperors, Augustus,		Formation of Khedivial	
Tiberius, etc.) ...	870	Collection by M.	
Cæsareum, Church of the	67	Mariette ...	430-432
Cæsarion, <i>see</i> Ptolemy XVI.		Hours of Opening, En-	
Cailliaud 179, 507, 782,		trance Fee, etc. ...	430
785, 802, 804, 810, 814, 816		Keepers of the Egyptian	
Cairo 75, 80, 155, <b>413-428</b>		Museum ...	433-437
Aquarium ... ..	427	List of Antiquities to	
Bridges ... ..	427	which attention of	
British occupation	89, 121	Visitors is specially	
Citadel 75, 414, 420, 423		drawn ... ..	438
Coptic Churches 414-418		Purchase of Antiqui-	
Foundation, History,		ties, explanation ...	439
etc. ... ..	413, 414	Cairo to Aswân by the	
Great Walls of ...	75	Upper Egypt Railway	495
Greek Orthodox Con-		Cairo to Luxor ... ..	495
vent, Destruction by		Calendar, Reform of ...	57
fire... ..	109	( <i>See also</i> Year.)	
Inhabitants, Race, etc.	307	Caligula, Emperor	62,
Jewish Synagogue ...	416		<b>727, 871</b>

- |                                | PAGE     |   | PAGE             |
|--------------------------------|----------|---|------------------|
| Call to Prayer ...             | 362-364  | Cannibalism ... ..                        | 144              |
| Callimachus ... ..             | 369      | Canopic Jars 450, 451,                    | 676              |
| Cambyzes 53, 57, 413,          |          | Discovery at Dahshûr                      | 487-491          |
| 454, 475, 481, 527, 583,       |          | Canopus, god and city of                  | 57, 61, 410, 676 |
| 584, <b>607, 610, 751, 863</b> |          | Foundation of, etc. ...                   | 61               |
| Destruction of Egyptian        |          | Stele of 57, 205, 206,                    | 410, 438         |
| Temples 583, 585               |          | Cape Guardafui ...                        | 623              |
| Slaughter of the Apis          |          | "Capitulations" not in                    |                  |
| Bull, etc., 475 and note.      |          | force ... ..                              | 759              |
| Campbell ... ..                | 674      | Cappadocians, Country of                  | 62               |
| Campbell's Tomb ...            | 470      | Caracalla, Visit to Egypt                 | 64, <b>876</b>   |
| Canaanites ... ..              | 141      | Caravan Roads from Sinai                  |                  |
| Canals—                        |          | to Egypt ... ..                           | 397              |
| Belbês to Bitter Lakes         |          | Cardinal Points, Representation of ... .. | 267              |
| and Red Sea, Re-               |          | Carinus .. ..                             | 65               |
| opened, etc. ...               | 71       | Carnarvon, Lord ...                       | 651              |
| Cairo to Red Sea ...           | 385      | Carter, Mr. Bonham ...                    | 834              |
| Coptos, Canal leading          |          | Carter, Mr. II. 627, 651,                 | 660, 663         |
| to ... ..                      | 574      | Cartouche ... ..                          | 3                |
| Corvée, use of ...             | 159      | Carus ... ..                              | 65               |
| Fresh water Canal from         |          | Cassel, Sir Ernest 692, 711               |                  |
| Bûlâk to Suez 386, 406         |          | Catacombs, Alexandria                     | <b>372-377</b>   |
| Isthmus, Canal                 |          | Catapults, Use of, in War                 | 228              |
| across ... ..                  | 385      | Cataracts :—                              |                  |
| Nile to Red Sea Canal          |          | Barriers in the way of                    |                  |
| 45, 46, 54, 63, 385            |          | moving large masses                       |                  |
| Red Sea and Medi-              |          | of men from Egypt                         |                  |
| terranean Canals               |          | to the South ..                           | 749              |
| prior to the Suez              |          |   |                  |
| Canal ... ..                   | 385, 407 |   |                  |
| Up keep, State Con-            |          |   |                  |
| tribution ... ..               | 159      |   |                  |
| Cancer, Tropic of 695, 727     |          |   |                  |
| Candace <b>61</b> , 184, 717,  |          |   |                  |
| 731 and note; 753,             |          |   |                  |
| 808, 832                       |          |   |                  |

	PAGE		PAGE
Cataracts—		Champollion—	
First	35, 154, 693, 707	Turin Papyrus, Work	
Famous as a key of		on ... ..	1, 2
Egypt from the		Chélu Bey ... ..	434
South ... ..	695	Chenoboscion, Site of ...	573
Shooting ... ..	696	Cheops, or Khufu, <i>see</i>	
Second	37, 39, 153,	Great Pyramid and	
	723, 747, 771, 774	Khufu.	
Third	37, 39, 45, 54,	Chephren, <i>see</i> Khā-f-Rā.	
	153, 750, 751, 771, 776	Chert, Tools made of... ..	645
Fourth	39, 97, 153,	Chosroës ... ..	69, 368
	749, 750, 751, 755,	Christian Missions, Work	
	768, 787, 790	of ... ..	835
Fifth ... ..	153, 792	Christianity—	
Sixth ... ..	152, 817	Arabs... ..	321, 322
Cavalla ... ..	82	Copts... ..	302-306
Caviglia... ..	457, 468, 476	Austere Lives of the	
Cecil, Lady William ...	703	Clergy ... ..	317
Celestial Objects, Hiero-		Persecution 64, 65,	
glyphic Signs repre-		310, 314-316, 322, 369	
senting ... ..	220	First preached in Egypt	63
Cemeteries, Ancient		Muḥammad, Attitude	
Arabic ... ..	705, 706	of ... ..	326, 327
Census ... ..	118, 301, 302	Rejection as State Re-	
Census (1907) ... ..	118	ligion ... ..	68
Cerdo ... ..	310	Spread of ... ..	717
Ceylon, Arabi's exile in	89	Christodoulos ... ..	315
Chabas ... ..	297, 666	Chronology—	
Chaeremon ... ..	23	Confusion, etc., Opi-	
Chalcedon, Council of,		nions of different	
67, 304, 312, 411		scholars as to date	
Champollion 2, 209 and		of Dynasty I. ... ..	24
note, 210, 379,		Dates assigned to Egyp-	
553, 641 note, 746		tian Dynasties ... ..	60
Dates assigned to			
Egyptian Dynasties			
24, 62			



	PAGE		PAGE
Church Services, Coptic		Clysmā ... ..	384, 402
Customs ... ..	219	Cock and Dromedaries	
Circassian Mamlûks ...	78	Tradition ... ..	554
Tombs of ... ..	423	Codex Sinaiticus ...	395
Circumcision 318, 357, 659		Cœlesyria ... ..	58
Cities of Ancient Egypt—		Coffee, Use of among	
Fortified or Fenced		Muḥammadans ...	343
Cities ... ..	196	Coin collection in Arab	
Ruins marking Sites		Museum ... ..	426
409, 517, 518		Coinage, established by	
(See also names of Cities.)		Darius Hystaspes ...	54
Civil List ... ..	127-129	Collar Amulet ... ..	441
Civilization of Nile Valley,		Colborne, Col. J. ...	778
Date of Beginning ...	1	Colonization of Egypt	
Clarke, Dr. ... ..	442	from Ethiopia ...	141
Clarke, Somers 196, 562,		Colonnade of Egyptian	
683, 747, 774		Temples ... ..	191, 590
Claudianus ... ..	310	Colossus of Memnon ...	609
Claudius ... ..	62, 872	Colossus on a Sledge ...	554
,, II., Reign of ...	64	Column of ancient Egyptian	
Cleanliness, Muḥammadan		Architecture 197-199	
Religious Customs	333	Columns, 'The Fallen, re-	
Clédat, M. ... ..	704	stored ... ..	603
Cleopatra I. ... ..	58, 868	Columns, Hall of 597, 601, 618	
,, II. ... ..	58, 868	Commerce, <i>see</i> Trade.	
,, III. ... ..	59	Commission of Enquiry 123	
,, V. ... ..	870	Commission of Indem-	
,, VII. 59, 368,		nities ... ..	88
369, 679, 870		Commission of Liquidation	
Portrait of ... ..	574	appointed ... ..	86
Cleopatra-Berenice ...	59	Commodus Antoninus	
Cleopatra's Needles ...	372	64, 875	
Cleveland Bridge, &c.,		Condominium, Anglo-	
Coy. Ld. .. ..	818	Egyptian ... ..	758
"Cleft in the Rock," The	395	Confession, Coptic Re-	
Clot Bey ... ..	161	ligious Custom ...	319

	PAGE		PAGE
Connaught, Duke of ...	668	Copts—	
Constantine the Great	65, 311	Church Services ...	319
Constantinople ...	66, 68, 80, 86	Census (1907) ...	118
Constantius ...	66	Circumcision ...	318
Consuls, Foreign ...	759	Clergy, Austere Lives	317
Contra Syene ...	696	Confession ...	319
Contra Ombos ...	179	Dating of Documents, Method of... 241,	311
Contra-Pselchis... 731,	735	Descent ...	303
Contra-Taphis ...	727	Divorce ...	320
Convent of the Maidens	415	Dress ...	317
„ „ Pulley ...	540	Education ...	318
Cook, Mr. J. M. 100,	579	Epagomenal Days ...	236
Beloved by the Natives	100	Era of the Martyrs 235,	241, 311
Luxor Hospital		Fasts ...	319
founded by ...	100	Festivals ...	319
Transport of Gordon		History, Sketch of	
Relief Expedition ...	100	Coptic ...	310-320
Transport of Wounded	100	Language ...	305, 306
Cook & Son, Messrs.		Marriage ...	320
100, 430, 437, 478,	579	Melkite Jacobites Reli- gious Feuds	312-314
Copper Mines seized	756-757	Monastery ...	570, 638
Coptos 134, 148, 574,	577	Months, Names of 235,	236, 240 note
Copts—		Naḳâdah, Churches in	577
Alphabet ...	235	Name Copt, Deriva- tion of 68 note,	303
Baptism, Importance		Occupations ...	303
attached to ...	318	Physical Characteristics	303, 316, 317
Burial of the Dead ...	320	Cords, Hieroglyphic Signs	
Cairo, Churches in ...	414	representing ...	221
Christianity among,		Cornelius Gallus, 61,	719, 720
Controversies, Per- secution, etc. 303- 306, 310, 312, 314- 316, 369			

	PAGE		PAGE
Corporation of Western Egypt ... ..	502	Crowns, Hieroglyphic signs representing	221, 265
Corvée or forced Labour	122, 158, 159, 654	Kinds of, most commonly met with on	
Cosmas ... ..	314	Monuments	279 note
Cotton ... ..	406	Crusades ... ..	76
Covington, Mr. ...	461, 469	Annihilation of Christian Army ... ..	76
Cow of Hathor, The	438, 634, 635	Ctesias ... ..	413
Coxe Expedition of Pennsylvania..	725	Cufic Characters, Inscriptions on Gravestones at Aswân	706 and note
Criminal Justice, Administration in the Sûdân ... ..	766	Cuneiform Tablets found near ruins of Khut-âten	557
Crocodile—		Currelly, Mr. ...	396, 631
God, Sebek ...	688, 691	Currie, Mr. ...	827, 828, 829, 830
Lake ... ..	387	Curzon, Hon. R. ...	540, 541, 562 note
Mummies of ... ..	558	Cusae (Kusae) ...	135, 558
Tail, significance of	141 note	Cush ... ..	141, 723, 749
Tentyra, Dislike of Inhabitants to Crocodiles ... ..	574	Descendants of ...	141
Worship	530, 576, 686	Cynopolis ... ..	135, 540
Crocoditopolis ...	530, 679	Cyprus ... ..	43, 57, 78
Cromer, Earl of	109, 113, 123, 129, 159, 169, 319, 562, 687, 828, 829, 830	Cyril ... ..	67, 305, 312, 315
Crowfoot, Mr. J. W.	38, 52, 747, 772, 773, 775, 776, 810, 832	Nestorian Controversy	67, 369
Crown—		Cyrus, Patriarch of Alexandria	53, 71, 313, 383 note
Red, The ... ..	27, 133		D
White, The ... ..	27, 133	Dabbah ... ..	97
		Dab'ih ... ..	498

	PAGE		PAGE
Dâbûd ... ..	725	Damascus ... ..	73, 328
Plan of Temple ... ..	725	Damianus ... ..	313
Dafûfa ... ..	777	Damietta ... ..	76, 78, 380
Dahshûr ... ..	37	Barrage ... ..	161, 162, 163
Blunted Pyramid	184,	Population ... ..	302
	478, 486	Danaus ... ..	563
Description of	486,	Daphnæ... ..	52
	487, 491, 493	Darâw ... ..	498, 692
Discoveries of Jewel-		Darb al-arba'in, or "Forty	
lery, Statues, etc.		days" road ... ..	510
	438, 487, 488, 492, 493	Daressy M. G. ... ..	437, 619
Necropolis of ... ..	485	Darfûr, Conquest by the	
Pyramids <b>37, 456,</b>		Mahdi ... ..	354
	485-493	Darfûr to the Red Sea,	
Stones removed for		Extent of Mahdi's	
building purposes ... ..	491	Dominions ... ..	355
Wooden Boats and		Darius, Temple of <b>176,</b>	
Sledge discovered			502, 503, 517
outside wall ... ..	491	Figures of Gods, &c. ... ..	519
Dakakin... ..	516	Darius I. (Hystaspes)	
Dakhalîyah ... ..	137, 302	<b>54, 176, 385, 387, 505, 863</b>	
Dakhfilî... ..	787	Darius II. (Nothus), 54,	
Dâkhlah, Oasis of	63,		176, 517, 518, <b>864</b>
	138, 177, 527	Darius III. (Codoman-	
Population ... ..	302	nus) ... ..	55
Dakkah ... ..	58, 724, 731,	Darwish... ..	353
	732, 749, 805	Dashnâ ... ..	498
Temple, plans of, &c.,		Dates—	
	732, 733, 734	Archbishop Ussher's	24
Dal Cataract ... ..	774	Assigned to the	
Dalگو (Dulگو) ... ..	776	Egyptian Dynasties	
Dalison, Mr. M. D. ... ..	631	by Egyptologists	24, 60
Damanhûr	137, 352, 380	David ... ..	315
Stele of, Decree of		Davis, Mr. T. 19, 20, 42,	
Priests of Memphis		44, 46, 438, 627, 628, 649,	
found on ... ..	224	653, 657, 659, 660, 667	

	PAGE		PAGE
Davison, Mr. ... ..	457	Denderah 134, 480, 573,	686
Day, Computing by the		Temple of ... ..	573-576
Sun by Theban As-		Dendûr ... ..	729
tronomers ... ..	586	Temple of ... ..	730
Dead—		Dennis, Mr. ... ..	631
Burial, Judgment, etc.,		Denon, M. ... ..	457, 560
<i>see</i> those titles.		Denshawâi ... ..	112
Forty-two sins, Soul's		Denys Puech ... ..	434
Negative Declara-		Dêr al-Abyaḍ ... ..	561-562
tions ... ..	272-276	Dêr al-Aḥmar ... ..	562
Labours to be per-		Dêr al-Baḥari 36, 42,	
formed and Enemies		196, 431, 436, 438,	
to be overcome by		588, 593, 619, 626,	
the Soul ... ..	272-273	640, 650	
Muḥammadan Cus-		Architect and Overseer	
toms ... ..	359-361	of Works ... ..	624
Decius 64, 310, 369,	<b>876</b>	List of Names found	
Decrees—		on Coffins ... ..	677, 678
Canopus, Stele of ...	410	Mummies, Secret Dis-	
<i>Henoticon</i> of Zeno ...	68	covery of, by Arab	
Priests of Memphis		673-678 and note	
57, 224-234, 379		Subterranean Passage	
Sources of Historical,		at ... ..	<b>636</b>
etc., information ...	11	Temple of 42, 608,	
Defence of Egypt—		619-626	
Garrisoning of Three		Dêr al-Bakarah ... ..	540
Places, etc. 695 and		Dêr al-Madina ... ..	650
note.		Dêr al-Madīnat, 'Tem-	
Psemthek I., Garrisons		ple ... ..	638
established by ...	52	Dêr al-Nakhlah ... ..	554
Delta of the Nile, <i>see</i>		Dêr of Abû's Sêfèn ...	415
Nile.		Dêr of Bablûn ... ..	418
Demetrius ... ..	310, 457	Dêr of Tadrus ... ..	418
Demoteles ... ..	457	Dêr Mawâs ... ..	496
Demotic System of Writ-		Derby, Lord ... ..	85
ing ... ..	204, 205, 206	Dêrr ... ..	738

	PAGE		PAGE
Dêrût ... ..	496	Divination and Magic,	
Determinatives ...	212, 223	Forbidden to Muham-	
Devéria, M. ... ..	36	madans ... ..	343
Devil, Stoning of	342 note	Divorce (Copts) ...	320
Devilliers, M. ... ..	619	Muhammadans	343, 359
“Devourer” of the Dead		Depraving effects of	359
	264, 265, 269	Dodecaschœnus ...	<b>735</b>
Dhu Nuwâs ... ..	322	Dog River, Boundary of	
Dhukâ ar-Rûmî ...	74	Egyptian territory ...	46
Dhu'l-Haggah ... ..	237	“Dome of the Air” ...	72
Dhul-Higgah ... ..	349	Domitian, Emperor	517, <b>689</b>
Dhu'l-Kadah ... ..	237	Reign of, etc.	63, <b>873</b>
Diana ... ..	407	Domitianus, L. D. ...	65
Didius Julianus ...	64	Donkôla 68, 80, 89, 91,	
Diocletian 310, 369, 577,			94, 97, 754
	717, 726, 753	Old and New Donkôla	
Era of ... ..	235		777-780
Reign of ... ..	65	Population ... ..	302
Diodorus 1, 23, 141,		Dôsah, Ceremony of ...	346
148, 207, 301, 413,		Dourgnon, M. ... ..	433
447, 448, 463, 476,		Drah abû'l-Neḳḳah, Burial	
532, 560, 582, 583,		place of Kings, etc.	35,
608, 734, 805			638, 639, 651
Mummifying, Art of		Plan of Tombs ... ..	640
	445-452	Drake, Captain... ..	810
Dionysius ... ..	310, 457	Dress of the Copts ...	317
Dionysius Exiguus ...	236	Drinking of Wine, etc.,	
Dionysos ... ..	374	Prohibition of, by the	
Dioscorus ... ..	312, 313	Ḳur'ân ... ..	342
Diospolis parva, <i>see</i>		Dromos ... ..	191
Thebes.		Drovetti... ..	508
Disk Worshippers 44, 556		Drunkeness ... ..	344
Dispute with Turkey as		Drummond, Mr. ... ..	829
to Boundary ... ..	399	Drury, Lieut. ... ..	161
Dissibil ... ..	793	Druzes, Sect founded ...	75
		Duwêm ... ..	90



	PAGE
Dufli ... ..	151
Duléb Hill ... ..	835
Dulgo, Village of ... ..	45
Dümichen ... ..	175 note
Discovery of Tablet of	
Abydos ... ..	5
Duris of Samos... ..	457
Dush al-Kala'a ... ..	516
Dynasties—	
I. ... ..	5, 28, 837
II. ... ..	5, 29, 837
III. ... ..	8, 30, 838
IV. ... ..	8, 30, 839
V. ... ..	8, 31, 839
VI. ... ..	8, 32, 840
VII. ... ..	8, 33, 841
VIII. ... ..	8, 33, 34, 841
IX. ... ..	8, 33, 34, 842
X. ... ..	8, 34, 34, 842
XI. ... ..	8, 34, 35, 842
XII. ... ..	8, 11, 36-38, 843
XIII. ... ..	38, 844
XIV. ... ..	40, 848
XV. ... ..	41, 850
XVI. ... ..	41, 850
XVII. ... ..	42, 850
XVIII. ... ..	8, 31, 42, 851
XIX. ... ..	9, 45, 854
XX. ... ..	46, 855
XXI. ... ..	49, 857, 858
XXII. ... ..	50, 859
XXIII. ... ..	51, 860
XXIV. ... ..	51, 861
XXV. ... ..	52, 861
XXVI. ... ..	52, 862
XXVII. ... ..	53, 863

## Dynasties—

	PAGE
XXVIII. ... ..	54, 864
XXIX. ... ..	54, 864
XXX. ... ..	54, 865
XXXI. ... ..	... 865
XXXII. ... ..	... 865
XXXIII. ... ..	... 866
XXXIV. ... ..	... 871

## E

Earle, General ... ..	93, 790
Earth, Objects of, Hieroglyphic signs representing ... ..	220
Edfû 132, 134, 154, 498, 686, 696, 706	
Temple of 57, 58, 59, 686, 687	
Plan of ... ..	685
Edmonstone, Sir A. ... ..	508
Education—	
American Missionaries, Work of 127, 318, 559	
Ancient Universities 420, 454	
British Policy in respect of ... ..	106
Copts ... ..	318
Expenditure ... ..	127
Muhammadan 319, 357, 420	
Edwards, Miss Amelia B. 745	
Egypt—	
Area cultivated, etc., 139, 174	

	PAGE		PAGE
Egypt—		Elephants employed in	
Area included in term		Army ... ..	58
Egypt ... ..	130	El-Gisir, Plain of ...	387
Debt ... ..	85, 101, 128	El-Kenûs ... ..	723
Division of, in Ancient		El-Mu'allakah, Church of	417
Times ... ..	133-134	Eltekeh ... ..	22
Exploration Fund	379,	Embalming, <i>see</i> Mummies.	
552, 572, 625, 630,	637	Emesa ... ..	82
History, <i>see</i> that title,		English Language, Study	
also names of Kings,		of ... ..	127-128
etc.		Ennedek, Muḥammadan	
Invasion of ... ..	750, 751	Saint ... ..	387
Names of, in Ancient		Enoch ... ..	322, 330
Times ... ..	133	Epagomenal Days	236, 238
Pashalik of Turkish		Epaphus ... ..	475 note
Empire ... ..	414	Epiphanes, <i>see</i> Ptolemy V.	
Province of Rome ...	60	Eratosthenes ... ..	370, 695
Restored to the Turks	81	Erbkam ... ..	802
Egyptian Antiquities ...	430	Ergamenes	58, 719, 734
Flag, The ... ..	116-117	Erment ... ..	679
Money ... ..	119-120	Erpā Hā Āntef-â	35, <b>842</b>
Year ... ..	240	Erpā-ur-qebḷ-Bāaāreneḳât	<b>870</b>
Egyptians (The Ancient)			
140, 154, 169		Esarhaddon, King of As-	
(Modern), Population,		syria ... ..	22, 52, 474, 751
etc.... ... ..	301	Esnah (Asna) 130, 132,	
Eileithyia ... ..	134, 682	154, 498, 576, 681	
Elagabalus ... ..	64	Barrage Construction	
Elam ... ..	436, 535	169, 711	
Elephant River... ..	623	Excavations at ... ..	681
Elephantine 31, 33, 52,		Temple, Plan of ... ..	680
62, 134, 154, 170,		Eternal Life, Ancient	
<b>693, 695, 696,</b>		Egyptian belief in	256,
697, 699, 703, 704,		261-273, 278, 446, 466	
705, 709, 717, 748,	753		
Rise of the Nile ...	696		

	PAGE		PAGE
Ethiopia, <i>see</i> Nubia.		Fadl al-Mawla ...	819
Eṭṣa ... ..	496	Fâ'id ... ..	402
Euclid ... ..	207, 370	Fakri Wâd Atmân ...	790
Euergetes I., <i>see</i> Ptolemy III.		Fakûs ... ..	137
Euergetes II., <i>see</i> Ptolemy VIII. and IX.		Fals, Mr. ... ..	111
Eugénie, Empress ...	453	False Pyramid ... ..	529
Euhemerus ... ..	457	Fa-Maka ... ..	99
Eumenius ... ..	310	Famine—	
Eunostos Harbour ...	369	Egyptian Famines	
Eupator, <i>see</i> Ptolemy VI.		11-13, 77, 708	
Euphrates ... ..	43	Nile Rise and Famine	156
European Population in		Seven Years' ... ..	13
Egypt ... ..	308	Syria and Palestine ...	11
Business Houses in		Fant ... ..	496
Alexandria and Cairo	309	Farâfra, Oasis of	138, 177
Eurydice ... ..	56	Population ... ..	302
Eusebius ... ..	26	Farag ... ..	78, 422
Eutyches ... ..	67, 304	Faragalla Pâshâ... ..	819, 824
Evacuation of Tâbah ...	402	Farka ... ..	774
Evangeliarium Theodosi-		Farrâs, Village of ...	745
anum ... ..	395	Island ... ..	746
Eve ... ..	341 note, 344	Farshût ... ..	497, 501, 572
Evil Eye, Precautions		Fashn ... ..	496
against ... ..	357	Fâ-Shôda, Hoisting Egyp-	
Exodus, Pharaoh of, <i>see</i>		tian Flag ... ..	99, 758
Menephtah.		Fasts—	
Exports in 1903, Value of		Coptic ... ..	319
105-106		Muḥammadan ... ..	338
Exports in 1908 ... ..	115	Fâtiḥah ... ..	361
Ezbekiyah Garden ...	427	Fâtîma, daughter of	
		Muḥammad ... ..	74
		Fâṭimid Khalifas	73,
		352, 420	
F		Fâw Kibli ... ..	498
Fabricius Pâshâ ... ..	827	Fâwriḳa al-Rôḳa ...	496

	PAGE		PAGE
Fayyûm	26, 138, 174,	Fingers found inside	
	177, 299, <b>411</b> , 438,	Mummies ... ..	442
	499, 530, 534	Firman, The, by which	
Population ... ..	302	H. H. 'Abbas reigns...	96
Fa-Zogli... ..	99	Firth, Mr. ... ..	724
Feddân ... ..	174 and note	Fish, Hieroglyphic Signs	
Fellâhin ... ..	154, 303, 797	representing ... ..	219
Agricultural pursuits...	303	Worship of ... ..	539
Physical characteristics	303	Fitz-Clarence, Lieut. ...	790
Resemblance to Ancient		Flaccus ... ..	62
Egyptians ... ..	303	Flower, Capt. Stanley ...	427
Unsurpassed as la-		Fola Falls ... ..	151
bourers ... ..	797	Forced Labour or Corvée	
Fenced Cities of Ancient		122, 158, 159	
Egypt... ..	196	Ford, Mr. O. ... ..	832
Fenwick, Captain	97, 774	Foreign Possessions of	
Ferket ... ..	97, 771, 774	Egypt, Loss of ... ..	50
Ferlini, Dr. 802, 805, 806		Fortified or Fenced Cities	
	and note	of Ancient Egypt ... ..	196
Festivals—		Forty-two Sins, Soul's	
Coptic ... ..	319	affirmation of inno-	
King, Festivals in		cence... ..	273-276
honour of, Decree		Fosât (Fustât) ... ..	71, 73, 414
of the Priests of		Four Hundred Years,	
Memphis ... ..	228-230	Tablet of ... ..	410
Muhammadan	172,	Fowler, Sir J. ... ..	163, 795
	344-350	Franz, Pâshâ ... ..	424
Nile, Festival in honour		Fraser, General ... ..	82
of ... ..	173	Fraser, Mr. G. W. ... ..	536, 542
Fez ... ..	381	French Rule in Egypt ...	81
Field of Zoan ... ..	409	Language, Study of	
Financial Policy, British	121	127, 128	
Financial position of		Fresh Water Canal	84, 386
Egypt ... ..	113	Friend, Col. ... ..	827
Ismâ'il's Liabilities,		Frog Amulet ... ..	442
Commission of Li-		Frontier Commission ap-	
quidation appointed	86	pointed ... ..	400

	PAGE		PAGE
Fun, Sense of, as shown by Egyptian Funeral Artists ... ..	203	Gaming forbidden to Muḥammadans ...	343
Funeral Ceremony, <i>see</i> Burial of the Dead.		Ganaffa ... ..	402
Fûng Kingdom, The	80, 755	Ganbalât ... ..	79
Fustât, or Old Cairo, 71, 72, 73, 414		Ganênetta ... ..	792
		"Garden of Kâfûr" ...	74
		Garf Ḥusên ... ..	730
		Garnett-Orme, Mr. H. ...	631
		Garrison, <i>see</i> Defence.	
		Garstang, Mr. John	30, 552, 681, 734
G		Garstin, Sir W.	114, 149, 160, 165, 166, 167, 603, 658, 687, 718, 828
Gabaliya ... ..	392	Report on Basin of Upper Nile ..	138
Gabriel, Archangel	324, 325, 327, 329, 341, 415, 705	Gate of the Barbers ...	420
Church dedicated to	555, 705	Gau ... ..	730, 733
Patriarch ...	315, 316	Gawhar ...	74, 414, 420
Gaius (Caligula) Cæsar		Gaza ...	18, 77, 349, 398
Germanicus ... ..	871	Gazirat al-Malik	37, 772
Gaius Petronius, Prefect	61	Gebel ... ..	687
Gakdul Wells ...	91, 779	Gebel Abû Fêdah ...	558
Gağmağ, Rule, etc. ...	78	Gebel al-Kaff ... ..	541
Galba ...	63, 518, 872	Gebel at-Ṭer ...	540, 541
Galerius ... ..	65, 414	Gebel Barkal ...	42, 52, 80, 751, 781, 788, 805
Gallery of Princesses ...	487	Original City of Meroë	802
Gallienus ... ..	64	Pyramid of, and Temple	184, 185, 192, 198, 456, 781, 782
Gallows at Omdurmân ...	821	Stele of Piankhi	51, 785
Gallus ...	64, 585, 619, 719, 720, 731, 753	Gebel Buerib ... ..	815
Gamada al-Awwal ...	237	Gebel Dâl ... ..	774
Gamada at Tauî ...	237	Gebel Dâsh ... ..	775
Gamai, Dervish base ...	772	Gebel Gâri ... ..	817
Games ... ..	563		
Gamilâb, Shêkh ...	101		

	PAGE		PAGE
Gebelên	35, 49, 132, 145, <b>679</b>	Girgá (Girgeh) . . .	497
Gebel Kadir ...	99, 112	Girgah ...	138, 497, 564
Defeat of Egyptian Troops by the Mahdi ...	... 353	Population ...	302
Gebel Katarina ...	392	Girouard, Sir P., Sûdân Military Railway Con- struction ...	768
Gebel Mûsa ...	395	Gizah ...	<b>138</b> , 495
Gebel Rawyân ...	817	Dyke ...	75
Gebel Serbâl ...	395	Museum	143, 436, 658
Gebel Sinai ...	392	Palace of, Housing An- tiquities at ...	432, 436
Gebel Surkab	822 and note	Population . . .	302
Geddin ...	90	Pyramids of <b>31</b> , 111, 456 Building, account of, by Herodotus 461-464, and note	467
Gehenna ...	331, 515	Destruction of, at- tempted... ..	458
Gêli ...	101, 817	Inscriptions, outsides covered with, 461, 462 and note	
Gennâh ...	511, 525	Opening by the Per- sians, Romans, etc. ... ..	458
Geology... ..	130-133	Stones removed for building purposes	423, 458
George, Chapel of St. ...	415	Tombs and nothing else ... ..	456
George of Cappadocia 66, 369		Tombs surrounding 470, 471	
George the Muḳawḳis 70, 139, 313, 325, 383		(See also names of Pyramids, Great Pyramid, Khâ-f- Râ, Men-kau-Râ.)	
Germanicus Dacius ...	<b>874</b>	Sphinx ...	37, 188
Visit to Egypt to study Antiquities	61, 62		
Geta ...	64, <b>876</b>		
Ghâba Shâmbî ...	161		
Gharbiyah ...	137, 380		
Population ...	302		
Ghuzz, Conflicts with Albanians ...	81		
Gibbon	67, 370 note		
Giegler Pâsbâ ...	90		
Gilukhipa ...	20, 44, 445		
Ginnis ...	94, 774		



- |                             | PAGE              |                        | PAGE              |
|-----------------------------|-------------------|------------------------|-------------------|
| Gleichen, Captain Count     | 793               | Gorgon's Head ...      | 563               |
| Goat, Fortress of ...       | 419               | Gorst, Sir Eldon       | 113, 765          |
| Gods and Demi-gods          |                   | Goshen ...             | 12, 403, 404, 453 |
| Ancient Egypt ...           | 255               | Graham, General        | 90, 91,           |
| Introduction of by the      |                   |                        | 93, 94            |
| Greeks, etc. ...            | 716               | Grand Bey ...          | 586, 680          |
| Lists of                    | 256, 261, 279-300 | Granite ...            | 130, 131          |
| Rule, Duration of ...       | 26                | Quarries ...           | 705               |
| (See also names of gods.)   |                   | Grant, Captain ...     | 149               |
| Goff, Mrs. ...              | 663               | Grant, Mr. G. Macpher- |                   |
| Gold Mines at Aswân ...     | 705               | son ...                | 785               |
| Gold Tomb, The ...          | 649, 650          | Graves ...             | 145               |
| "Golden House" of Khu-      |                   | Great Bitter Lake ...  | 387               |
| mâraweyh ...                | 73                | Great Festival ...     | 349               |
| Gondokoro ...               | 499               | Great Oasis ...        | 175               |
| Goose-Pen, Site of ...      | 573               | Great Pyramid          | 456, 458-460      |
| Gordianus I., II., and III. | 64                | Building of, described |                   |
| Gordon, General, 90, 91,    |                   | by Herodotus           | 461-462           |
| 92, 93, 354, 757,           |                   | Diagram showing Pas-   |                   |
| 819, 820, 824, 825,         |                   | sages and Mummy        |                   |
| 826, 827                    |                   | Chamber ...            | 183               |
| Admiration of, in the       |                   | Opened by Al-Ma'mûn    | 72                |
| Sûdân ...                   | 354               | Grébaut, M., Work of   | 435,              |
| Governor-General of         |                   |                        | 436, 586          |
| the Sûdân ...               | 757               | Greek Orthodox Convent |                   |
| Memorial College ...        | 827,              | of Old Cairo, Destruc- |                   |
|                             | 828, 829          | tion by Fire ...       | 109               |
| Memorial Service at         |                   | Greek Rule over Egypt, |                   |
| Khartûm ...                 | 98, 758           | Learning and Lan-      |                   |
| Mission to Khartûm,         |                   | guage of the Greeks,   |                   |
| Murder, etc. ...            | 354               | Greek Language su-     |                   |
| Relief Expedition ...       | 779               | perseding Egyptian     | 207               |
| Cook's, Mr. J. M.,          |                   | Policy of Ptolemy I.   | 207               |
| Services ...                | 100               | Greeks—                |                   |
| Statue of ...               | 832               | Besieged in Alexandria |                   |
| Gordon, Lady Duff ...       | 124               | by Jews ...            | 63                |



PAGE	PAGE
Harmachis—	Ḥātshepset 42, 43, 543,
Temple built by the	593, 594, 597 and
Heretic King ... 556	note, 599, 604, 619,
·Haroëris ... 690	621, 622, <b>852</b>
Harper, Tomb of the ... 665	Temple of 619, 620,
Harpocrates ... 691	621, 627
Harris Papyrus ... 10, 206	Tomb of 626, 627, 657
Hârûn ar-Rashîd ... 72	Ḥātshepset-meri-Râ ... 624
Ḥasan ... 351, 422	Ḥawâmdiyah ... 495
Hasan, "Children of" ... 543	Ḥawâra, Pyramid of 37,
Ḥasan Pâshâ ... 757	456, 535
Ḥasan, Sulṭân, Mosque of	Hawkins, Mr. H. V. ... 788
421, 422	Hay, Mr. ... 729
Ḥasanên, Mosque of 346, 348	Heart Amulet ... 441
Hashîn ... 93	Heart of Man weighed in
·Ḥashîsh prohibited by	the Balance after Death,
strict Muḥammadans 342	Scenes in the Papyrus
Ḥa-suten, <i>see</i> Het-suten.	of Ani, etc. ... 261-269
Ḥaṣwa ... 348	Hebbah, Island of .. 790
Hathor 17, <b>134</b> , 135,	Ḥebennu ... 135, 543
136, 261, 299, <b>408</b> ,	Hebrews and Egyptians,
438, 530, 573, 592,	Intercourse of 11, 17
634, 638, 645, 690,	Influence of Egyptian
716, 730	customs on Hebrews 15
Attributes ... 299	( <i>See also</i> Jews).
Chapel of ... 692	Hebt ... 176, 524
Pillars with representa-	Hebt Temple ... 54, 176
tions of ... 201	Hecateus ... 608
Temple of 473, 720, 739	Hecatompylus ... 584
The Cow of ... 634-635	Hekataëus ... 23
Hathor Sat, Princess,	Helena, Empress 540,
Jewellery of, discovered	561, 562, 578
at Dahshûr ... 487, 488	Heliopolis 17, 29, 37, 46,
Ḥātmeḥîṭ ... 137	69, 70, 136, 188,
	208, 283, <b>372, 453</b> ,
	454, 455, 565, 734, 751

	PAGE		PAGE
Heliopolis—		Hermopolis	136, 137, 553
Priest College of, sup-		Hermopolis Magna	... 553
pressed ... ..	208	Hermopolis Parva (Da-	
Temple of	46, 188,	manhûr)	135, 352, 380
Heliopolis of Syria		Herodotus I,	22, 46, 170,
(Baalbek) ... ..	455	301, 407, 408, 447,	
Helwân ... ..	96	450, 457, 461, 462,	
Hen-nekht ... ..	838	463, 472, 480, 527,	
Hennu Boat	290 and note	531, 534, 535, 537,	
Hennu, Mother of Āmeni	547	583, 707, 735	
Hennu, Officer of Se-ānk-		Chemmis, Account of	563
ka-Rā ... ..	36	Labyrinth, Description	
<i>Henoticon</i> , issued by Zeno	68	of ... ..	537
Hent-taui, Queen	674, <b>858</b>	Memphis, Account of	
Hepr ... ..	169	479-484	
Heptanomis, 134, 530,		Mummifying, Art of	
and note		447, 448	
Heptastadium ... ..	369	Pyramids of Gīzah,	
and note, 371		Building of	461-
Heqāb, Tomb of	699, 701	464, 466	
Heq-āt ... ..	136	Thebes, Account of ...	582
Her ... ..	844	Heru, a god, <i>see</i> Horus.	
Her-āb ... ..	552, 699	Heru, Tomb of ... ..	492
Her-āb-Rā ... ..	848	Heru-ā-kau ... ..	<b>839</b>
Heraclius 69, 71, 139,		Heru-Beḥuṭet ... ..	134
313, 325		Heru-em-ḥeb 9, 45, 588,	
Herakleopolis 34, 518, <b>538</b>		590, 600, 605, 612,	
,, Magna ... ..	135	648, 658, 688, <b>735</b>	
Hercules ... ..	560, 754	Heru-ḥetep, Tomb of ...	438
Heretic King 44, 555, 556		Herui ... ..	134
Her-Ḥeru, First Priest-		Heru-khenti khati ...	136
King ... ..	<b>50, 858</b>	Heru-khuf 438, 699, 701,	
Her-Khuf 33, 723, 748		723, 748	
Hermes ... ..	374, 553	Heru-khuti ... ..	261, 282
Hermontis ... ..	134, 679	Heru-nefer-ka ... ..	34
		Heru-nefer-kau ... ..	34

	PAGE		PAGE
Hēru-nest, Tauī	... 844	Hierakonpolis ..	... 135
Hēru-netch-tef-f, Temple of ... ..	... 721	Ancient site of	681, 686
Hēru-sa-âtef ...	751, 785	Hierasycaminus ...	736
Hēru-shā ... ..	33	Hieratic System of Writ- ing ... ..	204, 205, 206
Hēru-shef, or Hēru-shefit	538	Hieroglyphics	204, 205, 206
Hēru-shefit ... ..	135	Āāhmes, Naval Officer, Life of ... ..	241-254
Hēruṭāṭāf ... ..	31	Alphabet ... ..	212, 213
Hēru-ur ... ..	136, 690, 691	Book of the Dead	277, 278
Herz Bey ... ..	424, 562	Funeral Procession and Ceremony of "Opening the Mouth" ... ..	257-265
Hesbet ... ..	136	Determinatives	212, 223
Hesep̄ti (Semti) 5, 29, 572,	837	Directions in which Inscriptions may be read ... ..	214
Ḥesi, Tomb of, Carved Panels from ... ..	202	History of the Decipher- ment of ... ..	208-212
Hess, Dr. ... ..	206	Ideographic and Pho- netic Methods of using Signs ... ..	211
Hetchefa ... ..	30, 838	Kings and Queens, Lists ... ..	837-876
Hetch-Rā-setep-en-Āmen, neter He-Ḥ Uast ... ..	860	List of principal Hiero- glyphic Signs and their Phonetic Values ... ..	217-223
Ḥetep-neteru ... ..	605	Numbers ... ..	213
Ḥetep-Sekhemui	29, 837	"Tale of the Two Brothers," Translite- rated and Translated Extract ... ..	214-217
Ḥetepet ... ..	547	Hijāz ... ..	321
Ḥet-erpāt ... ..	562		
Ḥet Ḥert, <i>see</i> Hathor.			
Ḥet-Ḥeru, <i>see</i> Hathor.			
Ḥet-Ḥeru-sa ... ..	846		
Ḥet-Ptah-ka ... ..	474		
Ḥet-Sient ... ..	679		
Het suten ... ..	135		
Ḥet-suten-ḥenen	290 and note, 538		
Ḥet-ta-ḥer-ābt ... ..	136		
Hezekiah ... ..	52		
Hibis, Temple of ... ..	518		
Hicks Pāshā ... ..	90		
Annihilation of Army by the Mahdi ... ..	353		

	PAGE		PAGE
Hijra, First ... ..	324	Horus, god	135-137,
„ Second ... ..	324		256, 261, 265, 268,
Hilâl ibn Badr ... ..	74		268, 282, 291, 376,
Hillat, Mustafa... ..	115		450, 488, 516, 517,
Hill of the Golden Calf	395		538, 570, 592, 644,
Himyar ... ..	321, 322		676 note, 687, 690,
Hipparchus ... ..	370		691, 716, 736, 741
Hishâm ... ..	71, 139	Battle with Set	296,
Historical Summary	26-115		297, 560
History of Egypt—		Defeat of Typhon (Set)	295, 560
Division into three		Temple dedicated to	687
periods ... ..	24	Horus, Children of	267,
French evacuation ...	81		450, 644
Independent State(868)	72	Horus-Râ ... ..	224
Independence declared		Horus-Seker, god ...	267
(1772) ... ..	80	Horus-Sept, god ...	267
Province of Rome ...	60	Horus title or <i>Ka</i> name	
Province of Turkish		of Kings ... ..	2
Empire ... ..	79, 81	Hoskins, Mr. 210, 508,	
Ptolemy II. orders a		520, 523, 776, 783, 784,	
History to be written	207	803 note, 815, 816	
Sources of information	1, 10	Hospital, American Mis-	
Two distinct Kingdoms		sion ... ..	382
prior to time of		Houris ... ..	331
Menes ... ..	24	Household Cavalry,	
Hobbs, Major ... ..	101	Moonlight Charge in	
Hodgson, Mr. C. G. ...	788	1882 ... ..	406
Hogarth, Mr. ... ..	379, 625	“House of Eternity” ...	485
Hogg, Dr. ... ..	559	House of the Sun ...	454
Holled-Smith, Sir C.	96, 747	Houses of ancient Egyp-	
Homer ... ..	584, 585	tian Gentleman and	
Honey ... ..	383	Peasant ... ..	194, 195
Hophra ... ..	53	Howard, Hon. H. G. L.,	
Horapollo 23, 140, <b>443</b>		killed ... ..	820
Horeb ... ..	395		



	PAGE		PAGE
Ḥu (or Nekht)	5, 29, 136, <b>837</b>	Iblis (Devil) ... ..	330
Ḥui, Tomb of ...	649, 652	Ibrâhîm (1773)... ..	80
Hûlûgû, Mongol Leader	76	Ibrahîm, son of Muḥam- mad 'Alî ...	82, 83, 756
Hunfer, Funeral Pro- cession, etc., of ...	258	Ibrahîm, son of Muḥam- mad the Prophet	325, 706
Ḥuni ... ..	<b>838</b>	Ibrahîm, 'Umayyad Khalifa ... ..	71
Hunt and Grenfell, Drs. ... ..	537, 539	Ibrîm ...	80, 732, 739, 749
Hunter, Gen. Sir A.	98, 790, 793, 815	Ichneumon, Worship of	539
"Hunters' Pyramid" ...	33	I-em-ḥetep (Imouthis)	33, <b>299</b> , 408, 687, <b>839</b>
Ḥusên ... ..	351, 422	I-em-ḥetep, Temple of ...	<b>719</b>
Tomb of ... ..	512	Ignorance, period of, among the Arabs ..	322
Hyksos 2, 12, 14, 37, 38, 41, 49, 143, 298, 409, 410, 474, 551, 682, 724		Ikbal Hanem ... ..	96
Derivation of Name ...	38	Ikhshîd ... ..	74
Origin, etc. ... ..	38	Illâhûn, Pyramid built at	37
Remains of ... ..	41	Imâm, Mosque of the ...	347
Sphinx of Âmenemhât		Imâm or Preacher ...	337
III attributed to ...	49	Imâm Shafêi, Festival of	347
Summary ... ..	41	Imamians or Shî'ites	349-351
Wars against ... ..	682	Imandes ... ..	536
Hymn of Triumph ...	46	Imouthis 299, 408 note, 687, <b>839</b>	
Hymn to Osiris by Isis and Nephthys ...	295	Imports, Value of 102, 109, 115	
Hymn to Râ 176, 269, 270, 436, 520		Inarôs ... ..	54
Hypatia... ..	67	Indian Mail, Pioneer of the Overland Route ...	402
Hypostyle Hall ...	191	Indian Pilgrimage to Mecca ... ..	345
Hypsele... ..	135	Indians ... ..	583
Hystaspes ... ..	54, 176	Indiction, Years of ...	241
I		Inks, Coloured ..	206
Ibis ... ..	553		

	PAGE		PAGE
Intoxicating Liquors, Prohibition of, by the		Ismaelites ... ..	352
K̄ur'ân ... ..	342	Isma'îl (1773) ... ..	80
Ionia ... ..	583	Isma'îl, Khedive 84, 129,	
Ipeq-Ĥeru ... ..	41	158, 432, 453, 771	
'Irâḳ ... ..	706 note, 779	Khedivial Library,	
Irby and Mangles, Messrs.	555	Foundation of ...	424
Irrigation ... ..	156, 157	Rule of Extravagance,	
Sûdân Scheme 109 ;		etc. ... ..	85-87
<i>see also</i> under Nile.		Isma'îl, son of Muḥam-	
Isaac, Patriarch... ..	314	mad 'Ali 82, 87, 755, 814	
Iseium of Denderah ...	576	Isma'îliyah 384, 385,	
Ishmael ... ..	321, 341	387, 388, 403, 408	
Isidore ... ..	64	Israelites ... ..	403, 409
Isis 16, 63, 136, 176,		Israelites in Egypt,	
261, 265, 267, 282,		Sojourn of ... ..	14
291, 376, 450, 516,		Isrâfel, Archangel ...	329
560, 570, 576, 577,		Issus ... ..	55
592, 691, 713, 716,		Ita, Princess, Tomb of,	
719, 722, 730, 734,		Discovery of Jewellery	493
736, 754, <b>870</b>		<i>Itinerary</i> of Marcus	
Head cut off by Horus	297	Aurelius ... ..	63
Pylon dedicated to ...	576	Iuâa and Thuâu—	555
Temple of ... ..	574	Contents of the Tomb	
Temple of, at Philæ		of ... ..	20, 438, 667, 673
715, 716, 717, 718, 720		Discovery of the Tomb	
Wanderings, etc., in		of ... ..	667
search of the Body		List of Furniture, &c.,	
of Osiris ... ..	292-297	found ... ..	668-675
Isis and Nephthys, Hymn		Iusââset ... ..	614
to Osiris ... ..	297	Iuta-Melek ... ..	601
Islâm, <i>see</i> Muḥammadanism			
"Islands of the Blessed,"		J	
supposed employment		Ja'alîn Arabs, Revolt	762, 815
of deceased ... ..	270-273	Jacobite-Melkite, Reli-	
		gious Feud ... ..	312-314

	PAGE		PAGE
Jacob's Sons buying Corn in Egypt, Representa- tion of alleged	550, 551	John the Baptist, Chapel of ... ..	415
Jackson Pâshâ, Col. H. W. ... ..	788	Johnstone, Captain J. H. L'E. ... ..	745
Ja'fâr ... ..	706	Joktan ... ..	321
Jâhiliyah ... ..	322	Jollois and Devilliers, M.M. ... ..	619
James, Patriarch	314, 415	Jomard ... ..	457
Jann ... ..	330	Jones, Dr. F. Wood ... ..	724
Jebel Têr ... ..	523	Jordan, Mr. ... ..	508
Jennings, Mr. ... ..	397	Jordan Valley ... ..	131
Jéquier ... ..	146, 572	Joseph, husband of Mary	577
Jeroboam ... ..	601	Joseph, Patriarch of Alexandria	314, 315 478, 531
Jerusalem, Destruction of	63	Joseph, Prime Minister of Pharaoh	12-14, 445, 478, 709
Jesus Christ ... ..	330, 577	Joseph's Well ... ..	423
Ashmûnên, Traditions as to ... ..	554	Josephus ... ..	23, 41, 413
Muḥammad's views on	350	Josiah, King of Judah ... ..	52
Jethroe, Well of ... ..	395	Jovianus ... ..	66, 312
Jewellery, Discovery of, at Dahshûr ... ..	487-493	Judgment, Day of, Mu- hammadan Beliefs	330, 331
Jews ... ..	308, 325	Judgment of the Dead, Scenes from the Papy- rus of Ani, etc.	257-268
Alexandria, Jewish Quarter ... ..	63, 371	Julian the Apostate	66, 312
Census (1907) ... ..	118	Julianus... ..	310
Heliopolis, Jewish Population ... ..	455	Julius Africanus ... ..	41
Persecution of	62, 64, 78	Julius Cæsar ... ..	369
Jinn ... ..	330, 344	Jupiter ... ..	586, 608
Jôhar ... ..	352	Jupiter Ammon, Oasis of ... ..	54, 177, 527
John of Antioch ... ..	29	Jur River ... ..	499
John of Damanhûr, Church of ... ..	418	Justice ... ..	127
John, Patriarch	312, 313, 314, 315, 316		

	PAGE		PAGE
Justinian ...	392, 395	Kâ'it Bey ... ..	79
Isis and Osiris Worship		Tomb-Mosque of	422, 423
at Philæ, Destruc-		Kakaâ 8, 32, 471, 482,	<b>839</b>
tion of Temple ...	717	Ka-kam, Pyramid at ...	477
Reign of ... ..	68	Ka-Kau... 5, 29, 471,	<b>837</b>
Justinus I. ... ..	68	Kalâbshah 130, 132, 727, 749	
Justinus II. ... ..	68	Description of ...	<b>727</b>
Justus ... ..	310	Kaltela, Pyramid of ...	814
Juvenal .. ... ..	576	Kalyûb ... ..	131, 412
Juwêrya... ..	325	Ûalyubîyah 137, 383, 412	
		Population ... ..	302
<b>K</b>		Kambasutent ... ..	53
Ka ... ..	2, <b>186, 187</b>	Kames ... 42, 641, 651,	<b>851</b>
Ka of Ptaḥ, House of,		Ûanâ (Keneh) ...	497, 573
<i>see</i> Memphis.		Ûanâ, Province of ...	498
Ka'aba ... 323, 324, 339-341		Ûânşûh ... ..	79
Covering and Veil ...	348	Ûânşûh al-Ghûri ...	79
Plan ... ..	340	Ûanşûweh al-Ghûri Sulṭân	422
Kabasos ... ..	136	Ûanṭara (Al-Ûanṭara)	
Kabûshîyah ... ..	803		385, 388
Kachif note ... ..	507	Kapur ... ..	47
Kadashman-Bêl (?) 18, 20, 44		Ka-Qam ... ..	136
Kadesh 19, 589, 608,		Kaqemna, Tomb of ...	485
	743, 744	Ka-Râ ... ..	30, <b>838</b>
Ka-en-Râ ... ..	8, <b>841</b>	Karaduniyash, King of	
Kafr Ad-Dawâr... ..	380		18, 20, 44
Kafr 'Ammar ... ..	495	Karâfaḥ (Cemetery) ...	347
Kafr az-Zayyât ... ..	380	Ûaraḥush ... ..	75, 423
Kagera River ... ..	149	Karêma ... ..	768, 787, 788
Ka-hebset ... ..	136	Railway ... ..	788
Ka-ḥefennu ... ..	727	Ûarmân ... ..	777
Ûâhir, Planet, or Mars ..	413	Karnak <b>154, 580, 587, 593</b>	
Kaḥrâ ... ..	681	Dromos ... ..	191
Kâhtân ... ..	321	Fall of Columns, Inse-	
Kaibar Cataract ...	<b>776</b>	curity of Foundations	
Kais ... ..	540		196, 197. 603

	PAGE		PAGE
Karnak—		Kembâthet ...	... 863
Hall of Columns	597, 601	Kena, Ḳenah, Ḳeneh	130,
Khensu, Temple of ...	47	132, 138, 498, 675	
Obelisks ...	597	Population ...	... 302
Plans of 594, 596, 598,		Kenem ..	... 180
600, 602		Kenemet, Oasis of ...	175
Ptolemaic Gateway ...	595	Kenreth, Pyramid of ...	813
Ruins of Original Tem- ple in honour of the god Amen	190, 593	Kenthatebit ...	753, 808
Statues ...	438, 604	Kerbela, Battle of	344, 422
Tablet of ...	1, 9, 38, 599	Kerma ...	768, 771, 776, 788
Temple of	198, 582,	Kerreri—	
	593, 604	Battlefield of...	... 822
Karputi III. ...	... 388	Hills of ...	... 818
Karr, Mr. Seton ...	... 653	Kesem ...	... 137
Ḳartassi ...	... 726	Kesh, <i>see</i> Cush.	
Ḳarthet ...	... 735	Kesi ...	... 135
Kasa ...	... 135	Kestha 267, 376, 450,	
Kasala ...	97, 756	644, 676, note	
Kasa-az-Zayan, Temple and note ...	515, 516	Ḳeṯesh ...	... 660
Ka-Sempt ...	... 136	Khāā-kheru-Rā... ..	847
Ka-Set-Rā ...	.. 850	Khabbesha	54, 481, 863
Kashta ...	51, 613, 861	Khadijah ...	323, 324
Kasr Gaitah (Temple)		Khā-em-ḥāt, Tomb of	
	514, 515	648, 650	
Ḳaṣr aṣ-Ṣayyād ...	... 572	Khā-ḥetep-Rā ...	... 846
Kassingar ...	... 768	Khā-f-Rā or Chephren	
Ḳaṯâ'î, Suburb ...	... 72	8, 31, 839	
Kāt (Geta) ...	64, 876	Pyramid built by	30, 463
Kau al-Kabir ...	... 560	Sphinx, connection	
Kau-Rā ...	8, 842	with	31, 468, 469
Kautsky, Dr. ...	... 111	Statues ...	189, 438
Ka-Zam... ..	... 136	Khā-f Rā Ankh, Tomb	
Kefti ...	... 134	of ...	... 470
		Khā-kau-Rā (Usertsen	
		III) ...	... 8, 844

	PAGE		PAGE
Khalifa—		Kharṭûm	90, 93, 98, <b>152, 756,</b> 768
Army annihilated ...	818	Bank of Egypt opened	
House ...	820	at ...	101
Meaning of word ...	422	Bridge ...	818
Successor of the Mahdî,		Contractors for ...	818
Khalifa 90, 94 'Abd		Defences ...	819
'Allahi (1885-1899)		Description of ...	824
98, 99, 356, 758, 819, 820		Egyptian Garrison,	
Slatin Pâshâ's de-		Withdrawal of,	
scription of ...	356	Murder of Gordon,	
Tombs of ...	<b>422</b>	etc. 92, 354,	826
(See also names of		Fall of ...	92
Khalifas, Abû Bakr,		Foundation of	82, 756
'Omar, etc.)		Gordon Memorial Col-	
Khalig Canal ...	173	lege ...	827
Khamarûyeh ...	414	Mosque ...	833
Khammurabi's Code of		Museum of Egyptian	
Laws, Discovery of ...	436	and Meroitic Anti-	
Khandak ...	80, 778	quities ...	830
Khâ-nefer-Râ ...	846	Nile between Kharṭûm	
Khâ-sekhemui ...	20, 605, 683	and Aswân Cataracts	
Khârgah, Oasis of	54,		150, 723
<b>138,</b> 180, 499-528		Occupation by Lord	
Antiquities ...	517	Kitchener ...	826
Christian Cemetery		Palace of the Sirdar ...	827
523, 524, 525		Ram, The ...	832
Description of ...	512	Statue of General	
Excursions ...	515	Gordon ...	832
Formation of... ..	508	Zoological Gardens ...	833
Junction ...	497, 501	Kharṭûm from Wâdî	
Mosque at ...	513	Ḥalfa ...	<b>768</b>
Population ...	302, 511	Two Routes ...	<b>768</b>
Religion ...	511	Kharu ...	601
Survey of ...	508	Khasut ...	136
Wells and Aqueducts	525		



	PAGE		PAGE
Khata'ana ... ..	408	Kheta—	
Khati ... 34, 548, 552,	<b>842</b>	Temple built to com-	
Tomb of ... ..	552, 560	memorate ... ..	740
Khati I., Prince of Siut	34	Prince of ... ..	607
Khati II., Prince of Siut	34	Princess married to	
Khaṭib ... ..	337	Rameses II. ... ..	46
Khêbar ... ..	325	Khian ... ..	<b>850</b>
Khedivial Library ...	424	Khirebu ... ..	743
Khemennu (Hermopolis)		Khizâm ... ..	498
<b>141, 265, 553</b>		Khnem-âb-Râ ... ..	<b>863</b>
Khemmis ... ..	563-564	Khnem-maât Râ ...	864
Khem-mâat-Râ ... ..	<b>854</b>	Khneimit, Princess, Tomb	
<i>See</i> Suten-henen.		of, Discovery of	
Khennu... ..	688	Jewellery ... ..	493
Khennu-sesu, Tomb of	701	Khnemu 134, 135, 176,	
Khensu, 176, 591; 'Em		<b>279, 592, 596, 681,</b>	
ple, 47, 55.		709, 716, 734	
Khent-âbeṭ ... ..	<b>137, 409</b>	Khnemu-ḥetep, son of	
Khenti-Âmenti ... ..	659	Neḥera ... ..	37, 547
Kheperâ ... ..	281, 443	Khnemu-ḥetep I. ...	547
Kheperâ Scarabæus ...	443	Tomb of ... ..	<b>551</b>
Kheper-ka-Râ (Usertsen		Khnemu-ḥetep II., Tomb	
I) 8, 702, 812, <b>844, 865</b>		of ... ..	199, <b>547-551</b>
Kheper-khâ-Râ (Usert-		Khnemu-ḥetep III. ...	548
sen II) ... ..	8, <b>844</b>	Tomb of ... ..	<b>551</b>
Kheper-Kheperu-Maât-		Khnemu-Râ ... ..	716
Ari Râ ... ..	853	Khnemu-khenu, Tomb of	703
Khephren, <i>see</i> Khâ-f-Râ.		Khnum ... ..	647 note
Khesun, <i>see</i> Khasut.		Khonsu (Khensu) <b>283,</b>	
Kheta—		<b>298, 587, 590, 595,</b>	
Identification of the		615, 691, 754, 784	
Tribe ... ..	743, 744	Khonsu-ḥetep ... ..	47
Military Operations		Khshaiarsha ... ..	<b>863</b>
against, 10, 45, 589,		Khu-âsut ... ..	634
601, 607, 613, 614,		Khû Âten, <i>see</i> Tell al-	
743, 744		'Amarna.	

	PAGE		PAGE
Khubâsa, Fâtimid General, etc. ... ..	73	"Kiosk," or "Pharaoh's Bed," at Philæ ...	722
Khu-en-Âten, <i>see</i> Ameno- phis IV.		Kirbikan ...	790, 816
Khu-en-Râ setep-en-Râ	855	Battle of ... ..	93
Khufu (Cheops) 8, 31, 460, 461, 573, 577,	839	Kirshar, Temple of ...	730
Pyramid built by, <i>see</i> Great Pyramid.		Kiswah ... ..	348
Temple founded at Tentyra ... ..	573	Kitchener, Lord 94, 97, 771, 807, 826, 827, 829, 831	
Wickedness of ... ..	462	Dervishes, War with ...	772
Khufu-Menât, <i>see</i> Menât Khufu.		Sûdân Military Rail- way Construction 768-771	
Khunes, Tomb of ... ..	701	Kitchener, Colonel ...	99
Khurshîd Pâshâ ... ..	423	Kléber, General ... ..	81
Khûshqadam ... ..	78	Kochome, Pyramid at ...	477
Khut-Âten, City built by the Heretic King, 44, 555-558		Kôdôk, Village of Fâ-Shôda known as	89, 99
Tomb of ... ..	558	Kokreb ... ..	793
Khu-taiu-Râ ... ..	605, 844	Kôm al-Aḥmar .. ..	686
Khuaâ, Tomb of ... ..	701	Kôm al Diḳḳ ... ..	371, 379
Khuzêma ... ..	325	Kôm ash-Shuḳâfa ...	372
Kilkipa ... ..	20	Kom Ombos 132, 299, 576, 688	
Kinâna ... ..	325	Chapel of Hathor ...	689
Kings—		Great Temple 689, 690, 691	
Lists ... ..	1	Mammisi ... ..	689, 692
Abydos Tablet ... ..	5-9	Plan of Temple ... ..	689
Dynastic Egyptian Kings ... ..	837-876	Pumping Station, etc.	692
Style "King of the South and North" ...	133	Kordofân 99, 748, 814	
Titles on Monuments	2	Korêsh Tribe ... ..	323, 328
Tombs of the 653-673 ( <i>See also</i> names of Kings.)		Korosko (Kurusku) 36, 723, 737, 746, 749, 750	
		Korti 91, 93, 97, 778, 779	
		Kôshah ... ..	94, 771, 774

	PAGE		PAGE
Kubâlâb ... ..	818	Ḳûrna, Temple of, etc.	
Ḳubbân ... ..	735	606, 639, 640, 641, 652	
Kubbat Idris ... ..	775	Ḳurnat Murrai Cemetery	
Kubbat Salim ... ..	775	641, 652	
Kuêka ... ..	775	Ḳurru ... ..	768
Kûfah ... 328, 349, 706 note		Remains of Pyramids	
Kufrah, Oasis of ... ..	180	456, 780	
Kuft ... 134, 498, 577		Ḳûrṭah ... 735, 778, 779	
Ḳullah, Drinking Bottles,		Kurusku ... ..	737
manufacture of ... ..	573	Ḳûs ... 498, 516, 577	
Pyramids of ... ..	456	Kusae (Cusae) ... ..	135
Ḳulûṣna ... 496, 540		Kustamma, Cemetery of	734
Ḳulzum ... ..	383 note	Kynonpolis ... ..	135
Kummah ... 749, 773		Kysis, Temple of 517, 521	
Fortress ... ..	723		
Ruins... ..	773, 774	L	
Kummah, Nile Rise Re-		Labyrinth 37, 531, 534, 536	
cords at ... ..	39	Lâdô ... ..	151, 155
Ḳur'ân ... 322, 327, 328, 329		Lagus ... ..	56
Collection and arrange-		Lake Mareotis ... ..	377
ment of sections ... 328		Lake Menzala, Steam	
Collection in Cairo		Service inaugurated ... 111	
Museum ... ..	425	Lake Moeris ... ..	37
Cufic (Kûfi) Charac-		Lake Rahad ... ..	90
ters, Old Copies of		Lake Sirbonis ... ..	398
Ḳur'ân written in 706 note		Land of the Spirits 32, 748	
Destruction of Ḳafṣa's		Land Tax ... ..	139
copy ... ..	328	Lane, Mr. 172, 320 note,	
Fâtîḥah ... ..	361	336, 344, 346, 347,	
Second Chapter (verse		359, 362	
256) ... ..	335	Language—	
Women not allowed to		Coptic Language 305, 306	
touch the Ḳur'ân ... 357		English, Study of 127, 128	
Kurbclâb ... ..	746	French, Study of 127, 128	
Kurigaizu ... ..	18	Greek superseding	
Kûrkûr, Oasis of ... ..	179	Egyptian ... 207, 208	

	PAGE		PAGE
Language—		Lepsius, Dr.—	
Sahidic and Memphitic		Pyramid Building	
Dialects ... ..	306	Theory ... ..	457
Lascelles, Consul General	86	Lepsius and Chabas	
Lât ... ..	322	Publishers of Ancient	
Lathyrus, <i>see</i> Ptolemy X.		Plan found in Tomb	
Latopolis 63, <b>681</b> ,	684	of Rameses IV. 665,	666
Latreille, M. ... ..	442	Lesseps, M. de 84, 88,	
Latus Fish Worship ...	681	384, 386, 387, 402	
Law, Administration of	127	Lesser Festival ... ..	348
Lawlessness of Arabs ...	397	Letopolis ... ..	136
Lawrence, Dr. ... ..	383	Levantines ... ..	308
Lebab Island ... ..	353, 778	Lewin, Capt. ... ..	810
Lefebure, M. G. ... ..	542	Lewis, Prof. Hayter ...	412
Legrain, M. G. 38, 438,		Lewis's Brigade... ..	823
553, 582, 604,	606	Libraries—	
Lek, Island of ... ..	713	Alexandrian 57, 369, 370	
Lêlat 'Ashûra ... ..	344	Khedivial ... ..	424
Lêlat al-Miarâg... ..	346	Pergamenian 368 note, 369	
Lêlat an-Nusf min Sha'a-		Serapeum ... ..	370
bân ... ..	347	Libya ...45, 46, 47, 62, 584	
Lêlet al-Kâdr ... ..	347	Conquest of ... ..	615
Lêlet al-Nuḡṭa ... ..	172	Libyan Desert ... ..	180
Lemnos ... ..	352	Libyan Kings of Egypt	50
Leo I. ... ..	68	Libyans... ..	147
Leo II. ... ..	68	Licinius... ..	65, 66
Leo Africanus ... ..	558, 563	Lieblein... ..	24
Lepère, M. 385, 386 note		Linant Bey 162, 386, 534, 535	
Lepsius, Dr. 24, 154,		Linen Weaving... ..	563, 573
210, 403, 457, 458,		Lion and the Unicorn	
544, 619, 628, 661,		playing Draughts,	
732, 753, 777, 782,		Facsimile of "Satiri-	
783, 802, 804, 805,		cal" Papyrus ... ..	203
806, 807, 814		Lisht, Pyramids of	37,
Dates assigned to			456, 529
Egyptian Dynasties	60, 61		

- |                                | PAGE       |                                   | PAGE            |
|--------------------------------|------------|-----------------------------------|-----------------|
| "Little Temple" <i>see</i>     |            | Luxor to Aswân                    | <b>495, 679</b> |
| Thothmes II.                   |            | Luynes, Duc de                    | ... 433         |
| Lloyd, Colonel ...             | 97         | Lybia ...                         | ... 584         |
| Lloyd, Mr. E. H. ...           | 169        | Lycian Sea ...                    | ... 62          |
| Lochias ...                    | 371        | Lycopolis, <i>see</i> Asyût.      |                 |
| Logos ...                      | 311        | Lykopolis ...                     | 135             |
| Loret, M. 436, 653, 657,       |            | Lynceus ...                       | 563             |
| 658, 660, 663                  |            | Lyons, Captain H. G.              |                 |
| Work of ...                    | 437        | 130, 149, 508, 696,               |                 |
| Lote Tree of Paradise          |            | 719, 722, 724, 747                |                 |
| 335, 347                       |            | Lysimachus ...                    | 56, 58          |
| Louis IX. in Egypt ...         | 76         | Lythgoe, Mr. ...                  | 524             |
| Louis Philippe, Clock          |            | Lyttleton ...                     | 823             |
| presented to Muḥam-            |            |                                   |                 |
| mad 'Ali ...                   | 421        | M                                 |                 |
| Lower Egypt 133, 134,          |            | Ma'abdah ...                      | 558             |
| 137, 367                       |            | Ma'abed er-Rifâ'i ...             | 423             |
| Pre-Dynastic Kings of          | 28         | Ma'add ...                        | 75              |
| Lucas and Aird, Messrs.,       |            | Maâ-kheru-Râ (Âmenem-             |                 |
| Construction of Rail-          |            | hât IV) ...                       | 8, 844          |
| way from Suâkin                |            | Mââmam ...                        | 739             |
| to Berber ...                  | 93, 795    | Maât 269, 270, 299,               |                 |
| Lucius ...                     | 312, 875   | 300, 376, 691, 736, 741           |                 |
| Lucius Nobanus ...             | 61         | Attributes ...                    | 300             |
| Luxor ... 18, 131, 132,        |            | Maât-en-Râ (Âmenem-               |                 |
| 191, <b>498, 579</b>           |            | hât III.) 8, 489, 490, <b>844</b> |                 |
| American Mission at            | 581        | Maât-ka-Râ, Queen <b>852, 859</b> |                 |
| Boarding School for            |            | Coffin and Mummy ...              | 678             |
| Girls ...                      | 581        | Macallum, Mr. ...                 | 745             |
| Description of ...             | <b>579</b> | Macarius ...                      | 315             |
| Hospital founded by            |            | Macauley, Colonel G. B.           |                 |
| Mr. J. M. Cook                 |            | 100, 580                          | 796, 797        |
| New Mosque Built ...           | 581        | Macdonald, General ...            | 823             |
| Temple of ...                  | 49,        | Macedonian Kings of               |                 |
| 192, 435, 567, <b>586, 588</b> |            | Egypt ...                         | 55              |

	PAGE		PAGE
McClure, Mr. H. ...	169	Mahdî—	
MacIver, Dr. ...	725	Muḥammad Aḥmad—	
McNeil, General ...	94	Origin and Belief in	
Macrianus I. ...	64	a Mahdî ...	350
Macrianus II. ...	64	Personal Character-	
Macrinus ...	64	istics ...	355
Macrobius ...	455	Pilgrimage to Tomb	827
Madâmûd, Temple of		Tomb at Omdurmân	
Âmen-ḥetep at ...	606	98, 827	
Madîna ...	69, 323, 325,	Various Claimants to	
	326, 328, 349	the Title prior to	
Madînat al-Fayyûm	138, 530	Muḥammad Aḥmad	
Madînat Habû II, 197,		82, 351, 352	
	610, 613, 619, 638	Mahdîism, Destruction of	
Court at ...	616	99, 822	
Temple of ...	197, 610, 612	Mahdîya ...	352
Village ...	610	Mahetch ...	135
Magas ...	57	Maḥmâl... ...	345, 348
Maghâghah ...	496, 539	Maḥmûd, Dervish Gene-	
Magianism ...	322	ral ...	98, 801, 815
Magic ...	55, 343	Maḥmûd ibn Ḥamal ...	74
Maḥallat Rûḥ ...	131	Maḥmûdiyah, Canal of... ..	368
Maḥâmîd ...	498	Maḥmûd Sami, President	
Mahâtah ...	709	of Council ...	87
Mahdî—		Mahon, Colonel, D.S.O.	100
A False ...	82	Mâi, Tomb of ...	648
Coming Mahdî, alleged	352	Maidens, Convent of ...	415
Mission of ...	351	Makanat ...	502
Muḥammad Aḥmad		Makha-Taui ...	225
89-94, 353-356,		Maḥrîzî ...	313, 419, 539
406, 757, 817, 818,		Maks ...	516
821, 822		Mâḥurrah ...	779
Besieging Fort of		Malawî ...	496, 555
Khartûm ...	757	Malek ...	349
		Malêkab ...	746
		Malekites ...	349



	PAGE		PAGE
Malulis ... ..	727	Maps—	
Mamlûks ... ..	76, 423	Khartûm and Omdur-	
Assassination of ... ..	82	mân ... ..	825
Destruction of Parch-		Nile, The ... ..	149, 773
ments at the White		Nile-Red Sea Railway	798
Monastery ... ..	562	Sinai ... ..	393
Massacre of ... ..	423	Sûdân Railways ... ..	789
Origin and Meaning of		Marâghâ ... ..	497
Name 76 note, 423 note		Marawî ... ..	80, 97, 780, 788
Tombs of ... ..	423	Mâr Buḡtor, Chapel of ...	415
Mammisi ... ..	576	Marchand, Major ... ..	99
„ Temple ... ..	689	Marcianus ... ..	67, 310, 312
Mâmûn, Khalifa ... ..	458	Marcus Turbo ... ..	63
Man—		Marcus Aurelius ... ..	64, 720
Attributes of, as set		Marcus Otho ... ..	872
forth in the Papyri	257	Marcus Silanus ... ..	61
Hieroglyphic Signs		Marea ... ..	52
representing ... ..	217	Mareb ... ..	321
Manât ... ..	322	Mâr Girgis, Church of ...	417
Manbalot ... ..	558	Mârids ... ..	330
Mandulis ... ..	727	Mariette, M. 5, 10, 24,	
Manes ... ..	26	33, 39, 40, 49, 182,	
Manetho 22, 26, 33, 38,		188, 189, 257 note,	
41, 49, 55, 57, 207,		409, 412, 430, 431,	
255, 464, 479, 538, 823		433, 456, 468, 469,	
Dynasties, Arrange-		477, 478, 480, 481,	
ment of 24, 38, 41, 837		482, 485, 566, 567,	
Manfalût ... ..	497, 558	570, 573, 576, 593	
Mangles and Irby, Messrs.	555	and note, 594, 596,	
Manna ... ..	394	597, 598, 619, 621	
Mansafis ... ..	496	and note, 626, 637,	
Manshâh ... ..	497	653, 674, 687	
Manslaughter ... ..	344	Dates assigned to	
Manşûrah ... ..	76, 137	Egyptian Dynasties	
Manûfiyah ... ..	137	60, 61	
		House at Şaḡḡâra ... ..	485

	PAGE		PAGE
Mariette, M.—		Maspero, M.—	
Museum of Egyptian		660, 667, 674, 676,	
Antiquities, Forma-		677, 688	
tion of ...	430-434	Work of ...	434, 437
Work of ...	433	Maşr, <i>see</i> Cairo.	
Maris ...	779	Maşr el-'Atiqa, <i>see</i> Cairo.	
Marisîyah, South Wind	779	Maşr el-Ķâhira or New	
Mâristân ...	76, 420	Cairo ...	414
Mark, Patriarch	314, 315	Maştaba Tombs ...	182-
Mâr Minâ, Church of ...	414	184, 483, 542	
Marriage—		Painted Doors and	
Copts... ...	316, 320	Statues in Cairo	
Moslem ...	106	Museum ...	438
Muḥammadans	356, 358	Maştabat al-Fir'âûn	478, 485
Mars, Planet ...	413	Maţâî ...	496
Martial ...	473	Maţammah, 91, 92, 779,	815
Martyrs, Era of the	65,	Emir of ...	354
243, 236, 311		Matâniyah ...	495, 529
Marwân I. ...	71	Matar, Governor of Ele-	
Marwân II., Last of		phantine ...	709
'Umayyad Dynasty,		Maţarah, Island of ...	577
etc. ...	71	Maţariyah 81, 111, 453, 454	
Maryam	325, 383 note	Maten ...	135
Maryâm ...	112	Mathematical Figures,	
Masaherthâ ...	50, 858	Hieroglyphic Signs	
Coffin and Mummy ...	678	representing ...	222
Ma'sara, Quarry of ...	494	Mâthen ...	43
Maşawa' ...	80, 794	Mather, Sir W. ...	828
Mashra ad-Dakêsh ...	792	Mâti ...	290 note
Mashţâ ...	497	Matthews, Major ...	161
Mashtûl as-Sûk ...	411	Ma'tûkah ...	747
Masmûda ...	352	Mauricius ...	69
Maspero, M. 32, 36, 412,		Maximinus ...	64, 65
434, 437, 478, 527,		Maxims—	
529, 534, 580, 586,		Ani 47-49, 273-276, 438	
604, 623, 632, 658,		Ptaḥ-ḥetep ...	32, 278

	PAGE		PAGE
Maximus ... ..	310	Memnon --	
Maxwell... ..	823	Tomb of Rameses VI.,	
Mazhar Pâshâ ... ..	162, 756	regarded as that of	
Maz'ûna ... ..	495	Memnon ... ..	667
Mecca 69, 322, 323, 324,		Memnon of Sienitas ...	608
325, 328, 589		Memnonium 45, 567-	
Caravan, Festival on		570, 585, 594	
return of ... ..	345	Memphis 14, 18, 28, 29,	
Pilgrimage to 348-350,		33, 34, 52, 58, 63,	
345, 348		70, 71, 74, 137, 182,	
Mêdân ... ..	73	188, 279, 313, 408,	
Media ... ..	62, 585	450, 455, 472, 475,	
Mediterranean Sea 47,		567, 582, 583, 584,	
385, 386, 388		595, 700, 748, 750	
Medjidiya, Grand Order		Decree of the Priests	
of, bestowed on Arabi	88	of Memphis as found	
Mêdûm, Pyramid of 31,		on the Rosetta Stone,	
184, 529		etc. ... ..	58, 224-234
Meḥ ... 545, 546, 547,		Dynasties from 30, 31, 32	
548, 552		Foundation of ... ..	29
Meḥt-en-usekht... ..	613	History of ... ..	472, 473
Meḥti-em-sa-f (Mer-en-		Journey to, and how	
Râ) ... ..	8, 33, 840	accomplished ... ..	472
Mekha ... ..	28	Ptaḥ of ... ..	595
Mekhu, Tomb ... ..	690, 701	Siege ... ..	313
Mekka ... ..	581	Temple of ... ..	188
Melâwi ... ..	496, 555	Ka of Ptaḥ, House of	231
Melik al-Kâmil... ..	458	Memphites, <i>see</i> Ptolemy	
Melkite, Jacobite Reli-		Memphites.	
gious Feud 68, 71,		Memphitic Dialect ...	306
312-314		Mêmûna ... ..	325
Melul ... ..	727	Men, Hieroglyphic Signs	
Memnon ... ..	44	representing ... ..	217
Colossus of ... ..	62, 609	Limbs of ... ..	218
Palace of ... ..	566	Menâ or Menes 5, 23,	
		26, 28, 472, 566, 572,	
		578, 582, 837	

	PAGE		PAGE
Menâ or Menes—		Men - kheper - Râ Senb,	
Meaning of Name ...	4	Tomb of ...	647
Reign of ...	28	Men-maât-Râ, (Seti I.) 9,	
Menât, Amulet ...	442	567, 854	
Menât-Khufu 542, 544,		Men-Maât-Râ Setep-en-	
548, 551		Ra ...	856
Mendes, or Marrus 54,		Men-mâ-Râ Setep-en-Râ	855
137, 537		Menna, Tomb of	649, 650
Menelaus ...	61	Men-nefer	136, 474, 480
Menen-en-khâ-em-maât		Menou, General ...	81
City ...	776	Men-pehtet - Râ, (Rame-	
Menepthah I. (Mer-en-		ses I.)	9, 854
Ptaḥ) ...	15, 49, 854	Menth, or Armant ...	679
Discovery of Mummy		Menth-ḥetep ...	843
437, 658		Menthu, <i>see</i> Amen-Râ.	
Pharaoh of Exodus,		Menthu-ḥetep, Name com-	
etc. ...	46	mon to several Kings of	
Mummy of ...	46	XIth Dynasty ...	35
Son of Rameses II. ...	681	Menthu-ḥetep I.	35, 843
Tomb of ...	663, 664	"  "  II.	35,
Menephtah II. ...	46, 855	605, 843	
Men-ka-Râ ...	8, 841	"  "  III.	35, 620
Men-kau-Ḥeru ...	8, 32, 840	Temple of ...	630, 631
Men-kau-Râ 8, 31, 542, 839		Extract from the	
Pyramid of 32, 464-		"Times" ...	636-638
467, 696		Mentuhetep (Sānkh-ka-	
Destruction attempted		Ra) ...	36
458, 705		Menthu-ḥetep, Scribe ...	549
( <i>See also</i> Mycerinus.)		Menthu-Nesu ...	487
Men-Khâu-Ra ...	849	Menthu-Râ, <i>see</i> Amen-Râ.	
Men-kheper-Râ ('Thoth-		Menthu-Teḥuti-âuf-ānkh	626
mes III.) ...	9, 50,	Mentu - ḥer - khepesh - f,	
852, 861		Tomb of ...	648
Men-kheperu-Râ ('Thoth-		Mentu-ḥetep ...	36
mes IV.) ...	9, 852	Menu-nekht ...	647
		Menúf ...	137

	PAGE		PAGE
Menuf, Population ...	302	Meroë, Island of—	
Menzâlah Lake... 111,	388	Description of ...	752
Mer-ânkḥ-Râ ...	843	Excavations for the Sir-	
Merbap (Mer-ba-pen) 5,		dar ...	807
9, 29, 572,	<b>837</b>	Nubian Kingdom	
Mercurius ...	555	founded ...	752
Mercury... ...	407, 586	Priests of ...	734
Mer-en-Ḥeru ... 8,	34, <b>841</b>	Princes of ...	752, 753
Mer-en-Râ (King) ...	699	Pyramids of ...	184,
Mer-en-Ptah ... 46,	<b>854</b>	456, 753, 775, 803-814	
Tomb of ...	663	Plans ...	804, 805
Mer-en-Râ, Meḥti-em-		Queens of, Title of	
sa-f ...	8, 33, <b>840</b>	Candace borne by	
Mer-en-Râ, Meḥti-em-		731 note, 753	
sa-f II. (?) ...	33	Roman Expedition to	63
Mer-en-Râ-sa-emsaf ...	8	Meroitic, Inscriptions in	
Mereruka, Tomb of ...	485	character so called ...	805
Mer-ḥetep-Râ ...	<b>846</b>	Mert-Râ ...	658
Mer-Hetep-Râ Sebek-		Mer-Sekhem-Râ Nefer-	
Hetep VIII. ...	605, 846	hetep III. ...	605
Mer-Mashâu, Statues of	39	Mer-Seshesh Râ ...	846
Mer-menfitu ...	<b>845</b>	Mer-tchefa-Râ ...	<b>848</b>
Mernat Island, Wreck of		Merti-tef-s ...	31
Gordon's steamer <i>Bor-</i>		Merul ...	727
<i>dein</i> ...	817	Merv ...	349
Mernefert ...	548	Merwa ...	341
Mer-Nit (Ata) ...	572	Merwân... ...	328
Mer-pe-ba, <i>see</i> Merbap.		Mesen ...	409
Meri-Âmen Âmen em Âpt	<b>857</b>	Meshentthemḥu, Royal	
Meri-Ptah ...	651	daughter, Coffin and	
Meri-Râ, <i>see</i> Pepi I. ...	840	Mummy ...	677, 678
Merit, Princess, Jewellery		Meskhenet, Goddess	
of, Discovery at Dah-		264, 266	
shûr ...	487-491	Mesopotamia ...	38, 42,
Meroë, Island of 43, 752,		44, 45, 140	
753, 754, 801		Egyptian Conquest of	19, 72

	PAGE		PAGE
Messiah... ..	350	Mommsen ... ..	207, 301
Mesu (Moses) ... ..	16	Mond, Mr. R. ... ..	648, 650
Mesuth-Rā ... ..	863	Mone ... ..	542
Metachompso ... ..	735	Money, Egyptian ... ..	119, 120
Metelis ... ..	136	Mongols ... ..	76
Meynard, Barbier de, Arabic Scholar	693 note	Monophysites 67, 68 and note, 304, 305	
Michael, Archangel	329, 705	Months—	
Church dedicated to	416, 555, 705	Coptic 236, 240 and note	
,, Patriarch	314, 315	Ethiopian or Abyssinian	237
Middle Empire	24, 36-46, 573	Muḥammadan	237, 364
Midwinter, Major E. C.	768, 788, 797	Monuments, Names on	2
Miḥarraḳah and Plan	736	Moonlight Charge ... ..	406
Military Architecture, Skill of Ancient Egyp- tians ... ..	196	Morality—	
Milner, Lord ... ..	161, 165	Ancient Egyptians, High Order of Mo- rality ... ..	278
Minus ... ..	310	Morgan, M. de 143-148, 436, 486, 487, 491, 493, 570, 578, 580, 682, 688, 692, 703 note	
Minyah, Province of	138, 496	Work of ... ..	436
Minyah, Town	133, 302, 496, 542	Morgan, Mr. Pierpont	524
Mirwân ... ..	314	Moritz, Dr. ... ..	425
Misgovernment of the Turks... ..	803	Moses ... ..	16, 72, 330, 394, 395
Miṣraim, Hebrew name of Egypt ... ..	141	Cave of ... ..	395
Mitani, Kings of	43, 44	Mosques—	
Language of ... ..	20	Al-Azhar Built ... ..	74
Mît-Rahînâh	136, 472, 476	Cairo ... ..	418-422
Mixed Tribunals (Sûdân)	766	Derivation of Word	418 note
Mnevis Bull ... ..	29, 57, 229, 455	Omdurmân ... ..	819
Moeris, Lake ... ..	37, 62, 772	Religious Service, De- scription of	332-338
Description of, by ancient Writers	530-535		



	PAGE		PAGE
Môşul, Turkish Governor		Muḥammad ibn Sulêman,	
of ... ..	73	General of Khalifa	
Mougel Bey, Barrage		of Bagdâd ... ..	73
built by 121, 162, 164,	710	Muḥammad ibn Tekin ...	74
Mountain of the Palm of		„ ibn Tughg,	
the Hand ... ..	541	the Ikhshîd ... ..	74
Mountain River ... ..	152	Muḥammad ibn-Tûmurt	352
Mu'atamid, Khalifa ...	419	„ Sherif ... ..	89
Mu'awiya ... ..	71	„ son of the	
Mu'ayyad, Mosque of ...	421	Hanafite ... ..	351
Mucianus ... ..	534	Muḥammad the Prophet	
Mud Deposits of the		68, 69, 70, 89, <b>323-</b>	
Nile ... ..	131-133	<b>327,</b> 330, 383, 589,	
Muhammad 'Abd Al-		706, 707	
Munem ... ..	96	“Illiterate” ... ..	326, 350
Muḥammad IV., Sultân	352	Kûfah, Dwelling Place	
„ abû-Dhabab	80	of Muḥammad and	
„ Aḥmad, the		his successors ... ..	706
Mahdi <i>see</i> Mahdi.		Personal Character-	
Muḥammad 'Alî 80, 82,		istics ... ..	326
101, 117, 161, 164,		Muhammadan Months,	
368, 372, 377, 414,		Names of ... ..	237
421, 423, 543, 576,		Muḥammadan Rule in	
755, 814		Egypt, Persecution, etc.	315
Barrage ... ..	710	Muḥammadan Rulers of	
Historical Summary of		Egypt, 60 <i>et seq.</i>	
Reign, Family, etc.	82-86	Muḥammadanism	329-343
Invades the Sûlân ...	755	Calls to Prayer	362-364
Muḥammad 'Alî, Mosque		Festivals ... ..	344-349
and Tomb of ... ..	420	Freedom of Opinion	
Muḥammad al-Khalangi	73	permitted ... ..	349
„ al-Khêr ... ..	89	Persians, Adoption by	351
„ al Mahdi ... ..	352	Sects 74, 349, 351, 352	
„ at-Taki ... ..	356	Muḥammadans—	
„ Bey ... ..	814	Birth, Marriage, and	
		Death Customs	356-361

	PAGE		PAGE
Muḥammadans—		Mummifying—	
Calendar ...	69, 364	Cost of embalming ...	448
Census, 1907 ...	118	Definition and derivation of Mummy ...	447
Divorce ...	359	Hebrews, influence of Egyptian customs on	14
Education ...	357, 420	Internal organs of the body, disposal of	450, 451
“Era of the Hijra” ...	69	Methods of ...	447-450
Murder, Theft, etc., Punishment for ...	344	Period of time during which art of embalming was practised ...	450
Polygamy and Divorce	343	Portraits painted upon face of ...	450
Weights and Measures	364-366	Reasons for preservation of the body ...	452
Muḥarram ...	237	(See also Resurrection and Eternal Life.)	
Muḥmīyah or Mutmīr ...	803	Variation in method of embalming at different periods and places ...	450
Mu‘izz ...	352, 414, 420	Mûna, Valley of ...	342
Muḳaṭṭam Heights	75, 423, 529	Munâṣîr Tribe, Shêkh of	790
Muḳawḳis	70, 71, 313, 383 and note	Munkar ...	330, 361
Mukhtâr ...	351	Murâd ...	80, 81
Muḳrân or Atbara, <i>see</i> Atbara.		Murâd, Dr. (of Ṭanṭâ) ...	380
Mukullah, Tomb of ...	512	Muraḳḳî ...	337
Mule Gate ...	561	Murder ...	344
Mûlid al-Ḥasanên, Festival of ...	346	Murtek, Pyramid of ...	809
Mûlid al-Imâm ash-Shâfi‘î, Festival of ...	347	Musailima ...	327
Mûlid an-Nebi, Festival of ...	346	Muṣawwarât al-Kirbikân Sculptures ...	816
Mûlid Ar-Rifâ‘î, Festival of ...	346	Muṣawwarât an-Nagaa ...	816
Mummies, Discovery of Royal ...	673	Muṣawwarât aṣ-Ṣufra Sculptures, etc. ...	816
Mummifying—			
Antiquity of art of mummifying	445, 446		

PAGE	PAGE
Museums, <i>see</i> Alexandria,	Naifāauruṭ I. ... 54, <b>864</b>
Cairo Museum, Khar-	Naifāauruṭ II. ... .. 54
ṭum, etc.	Nāk ... 269, <b>285</b> and note
Musical Instruments,	Naḳâdah 144, 145, 148, 206
hieroglyphic signs re-	436, <b>557</b> , 578, 683
presenting ... .. 221	Tombs ... .. 437
Muṣṭafa Faḍil Pâshâ ... 426	Nakhîla ... .. 801
Mustâfa Hanâdi (Shekh) 511	Nakîr ... .. 330, 361
Mustâfa Kamil Pâshâ ... 114	Nakhl ... .. 392, 397
Mut 176, <b>280</b> , 283, 580,	Napata ... 42, 51, 717,
587, 590, 592, 615,	732, 739, 749, 750, 751
754, 784	Ancient and Famous
Temple of 593 and note	City ... .. 780
Mutammar 'Alî... .. 704	Capital of Southern
Mutawakkil, last Abbâsid	Nubia ... .. 752
Khalifa of Egypt ... 79	Fort at ... .. 780
Mut-em-ua ... .. 592	Napoleon Bonaparte 81,
Mut-heq-Nefert... .. 605	161, 385, 414
Muṭî'ah ... .. 497	Napoleon Gulf ... .. 150
Mut-nefert ... 42, 622	Nârmer (Tetâ) 438, 572, 686
Mut-netchemet, Queen 45	Narses ... .. 68, 717
Mycerinus ... 5, 31, <b>839</b>	Nasha ... .. 258
Pyramid, <i>see</i> Men-kau-	Nâṣîr, Sulṭân ... .. 421
râ.	Nason, Col. ... .. 99
Statue of ... 438, 705	Nasra (Idol) ... .. 322
Myos Hormos, Founda-	Nâstasenen, Nubian King
tion ... .. 56	53, 751, 778
	National Debt ... .. 128
	Native Courts ... .. 127
	Natron Valley ... .. 179
	Naucratis ... 53, 380
	Naval Officer, <i>see</i> Aâhmes.
	Naville, M. 36, 56, 404,
	405, 407, 412, 438,
	538, 572, 624, 625,
	626, 627, 630, 633,
	634 and note, 636

## N

Nabopolassar, King of	
Babylon ... .. 52	
Nadûrah, Temple of ... 521	
Nagaa ... 753, 805, 815, 816	
Nagaa ad Dêr ... .. 683	
Nag' Hamâdi 495, 498, 572	

	PAGE		PAGE
Navy—		Neb-pehti Rā ... ..	851
Developed by Rameses		Nebuchadnezzar II., King	
III. ... ..	46	of Babylon ... ..	22, 52, 53
Forced Service done		Nebuut ... ..	681
away with in reign		Necho II. 52, 54, 385,	
of Ptolemy V. ... ..	227	407, 862	
Nawa ... ..	412	Nectanebus I. 176, 371,	
Nazâli Gânûb ... ..	496	595, 686, 865	
Neave, Dr. Sheffield ... ..	829	Nectanebus II. 410, 612,	
Neb-er-tcher, god ... ..	443	715, 719, 720, 865	
Neb-f-âa-mer-Râ ... ..	847	Temple of ... ..	719
Neb-ḥap-Râ (Neter		Nedeh ... ..	792
Ḥetch) 8, 35, 36,		Nefer-âb-Râ ... ..	862
620, 631, 843		Nefer-Abt ... ..	136, 440
Temple of ... ..	631, 632	Nefer-Ament ... ..	136
Neb-hapt-Râ ... ..	843	Nefer Amulet ... ..	441
Neb-ḥetep-Râ ... ..	35	Nefer-Âtmu ... ..	408
Nebka ... ..	8, 30, 838	Nefer-f-Râ ... ..	8, 839
Neb-ka-Râ ... ..	838	Nefer-ḥetep 39, 299, 549, 846	
Neb-kheperu-Râ 619, 853		Tomb of ... ..	648
Neb-maât-Râ (Âmen-		Nefer-ḥetep-s ... ..	481
ḥetep III) 9, 636,		Nefer-ka-âri-Râ 8, 839, 842	
811, 852		Nefer-ka-Ḥeru ... ..	8, 841
Neb-peḥti-Râ ... ..	8, 851	Nefer-ka-Râ (Dynasty II)	
Neb-sen-Râ ... ..	848	30, 838	
Nebseni, Papyrus of 268, 273		Nefer-ka-Râ (Pepi II)	
Nebseni, Scribe, Coffin		8, 33, 503, 699, 700, 841	
and Mummy... ..	678	Nefer-ka-Râ (Dynasties	
Nebtauî... ..	35	VII-X) ... ..	8, 841
Neb-Taui-Râ ... ..	843	Nefer-ka-Râ-Ânnu ... ..	842
Neb-tchefa-Râ ... ..	848	Nefer-ka-Râ-Ḥuni 30, 838	
Nebt-ânkh ... ..	288	Nefer-ka-Râ-Khenṭu 8, 841	
Nebti ... ..	3	Nefer-ka-Râ-nebi 8, 841	
Nebt-ḥet, <i>see</i> Nephthys.		Nefer-ka-Râ-Pepi-senb 8, 841	
Nebt-ḥetep ... ..	736	Nefer-ka-Râ-Meri-Âmen 857	
Nebt-kheru ... ..	658	Nefer-ka-Râ-T-rer-l 8, 841	

- |                               | PAGE              |                                 | PAGE                        |
|-------------------------------|-------------------|---------------------------------|-----------------------------|
| Nefer-ka-Seker ...            | 30, <b>838</b>    | Nekheb ...                      | 134, <b>681</b>             |
| Nefer-kau-Ḥeru                | 8, <b>842</b>     | Nekhebet 2, 4, 27,              | 134,                        |
| Nefer-kau-Rā ...              | 8, 33, <b>842</b> | 224, 232, 374                   |                             |
| Nefer-kau-Rā Setep-en-        |                   | Nekht I. ...                    | 548                         |
| Rā ...                        | ... <b>856</b>    | „ II. ...                       | 548                         |
| Nefer-khā-Ra ...              | <b>839</b> , 861  | Nekht or Ḥu ...                 | 5, 29, <b>837</b>           |
| Nefer-khāu-Teḥuti-mes,        |                   | „ Scribe ...                    | 644, 645                    |
| <i>see</i> Thothmes II.       |                   | Nekhtā, Uncle of Khne-          |                             |
| Nefer-kheperu-Rā-uā-en-       |                   | mu-ḥetep II. ...                | 548, 552                    |
| Rā ...                        | ... <b>853</b>    | Nekht, Tomb of ...              | 642                         |
| Nefermat ...                  | ... 529           | Inscriptions ...                | 643-647                     |
| Nefer-neferu-āten Neferti-    |                   | Nekht-Ḥeru-ḥeb ...              | 54                          |
| ith ...                       | ... <b>853</b>    | Nekht - Ḥeru - ḥebt - meri-     |                             |
| Nefert-āri ...                | ... 739           | Āmen ...                        | ... <b>865</b>              |
| Nefert - āri - meri - Mut,    |                   | Nekht-neb-f ...                 | 55, <b>865</b>              |
| Queen ...                     | ... 653           | Nekht-neb-tep-nefer ...         | 35                          |
| Nefertāri-Rāā, Queen,         |                   | Nektanebês ...                  | 56, 517                     |
| Nurse of, Coffin ...          | 678               | Nektanebos 54, 55,              | <b>865</b>                  |
| Nefert-āru ...                | ... 658           | Nelson destroys French          |                             |
| Nefert-ḥent ...               | ... 487           | Fleet ...                       | ... 81                      |
| Neferu-Rā ...                 | ... 624           | Neolithic Period, Tombs         |                             |
| Nefisha ...                   | 402, 403          | of, discovered at Al-           |                             |
| Negative Confession, The      |                   | ‘Amrah 143, 144, 570            |                             |
| Forty-two Sins 273 and        |                   | Neos Dionysos, <i>see</i>       |                             |
| note 276                      |                   | Ptolemy XIII.                   |                             |
| Negro Theory of Egyptian      |                   | Nephtys 176, 261, 267,          |                             |
| Descent 142, 143, 451         |                   | 291, <b>297</b> , 450, 691, 734 |                             |
| Negroes ...                   | ... 308           | Attributes ...                  | ... 297                     |
| Neha ...                      | ... 442           | Nepita, or Nept, <i>see</i> Na- |                             |
| Neheb ...                     | ... 28            | pata.                           |                             |
| Neḥerā ...                    | 37, 547           | Nero ...                        | 63, 542, <b>858</b>         |
| Neḥi ...                      | ... 739           | Nerva ...                       | 63, <b>873</b> , <b>874</b> |
| Nehiren ...                   | ... 659           | Nes-ba neb-Ḥetep ...            | 49                          |
| Neilson, of Glasgow ...       | 770               | Nesi - Khonsu, Princess         |                             |
| Neith 136, 380, 450, 592, 707 |                   | 674, 678                        |                             |
| Nekau, <i>see</i> Necho.      |                   |                                 |                             |

	PAGE		PAGE
Nestorius and his Teach- ing	67, 312, 369, 505, 564	Nile—	
Netâqerti ... ..	840	Area Drained ...	155
Netchem-âb-Râ... ..	845	Baḥr - Yûsuf Branch	
Netchemet, Royal		530, 531, 534, 535	
Mother ... ..	674, 678	Banks and Bed, Rise	
Neter-baiu (Besh) 29 and		of ... .. 154, 155	
note, 572,	837	Banks of the Nile,	
Neter ḥemt en Âmen,		Maintenance of 158, 159	
suten sat, suten ḥemt		Barrage, <i>see</i> subhead- ing, Regulation of	
Maât-ka-Râ ... ..	859	Water Supply.	
Neter ḥen ṭep en Âmen		Cataracts, <i>see</i> that	
Pa-ânkḥ ... ..	858	title.	
Neter-ḥet-Sebek 530 note, 679		Civilization of Nile	
Neter Ḥetch, <i>see</i> Neb-ḥap- Râ.		Valley, Date of be- ginnings ... ..	I
Neter-ka-Râ ... ..	8, 841	Corvée 122, 158. 159	
Neter Nefer, Prefix to		Course of the Nile de- scribed ... ..	150-153
Kings' Names 34,	864	Damietta Branch ...	154
Neter-nekht, Tomb of ...	552	Delta ... ..	38, 155, 174
Neter-ta... ..	284	Delta Railways, Build- ing of ... ..	84
New Empire ... ..	24, 46-55	Discharge of Water per second ... ..	156
New Race 146-148, 436		Fish, Death of, on removal of the	
Niafâaurut ... ..	864	Sudd ... ..	161
Ni ... ..	19	Geology of the Nile	
Nicæa, Œcumenical		Valley ... ..	130-133
Council of ... ..	65, 311	Gods ... ..	170, 171, 172
Niebuhr... ..	457	Height of the Nile	
Night of the Tear-Drop	172	above sea-level, Plan	
Night of Power... ..	347	showing ... ..	153
Nile—		Length ... ..	150
Ancient Egyptian Be- liefs, etc. 29, 169, 170			
Arabic and Egyptian Names ... ..	169		



	PAGE
Nile—	
Maps... ..	149, 773
Mouths ... ..	154
Nile to Khargah ...	499
Regulation of Water	
Supply, Irrigation	
Schemes, etc. ...	161
Aswân Dam 166,	
709, 712	
Aswân Reservoir ...	165
Asyût Dam ...	169
Attempted Regula-	
tion of Water	
Supply prior to	
1842 ...	36, 62, 162
Cutting of the Dam,	
Egyptian Cere-	
mony of	173, 429
Garstin's, Sir W.,	
Report on Basin	
of Upper Nile ...	108
Gauges cut by Kings	
of the XIIth	
Dynasty, dis-	
covery of ...	154
Mougel Bey's Bar-	
rage ...	162-164
Rosetta Branch	
blocked with stone	
dam ... ..	161
Rise of the Nile	37,
154, 428, 429	
Cause, Date, etc. ...	155

	PAGE
Nile—	
Rise of Nile—	
Decree of the	
Priests of Mem-	
phis, Mention in	228
Egyptian Criers ...	173
Irrigation gauged by	156
Record in Ancient	
Times, Nilometers	
154, 428, 429, 696	
Rosetta Branch	154, 368
Silsila, Supposed	
Existence of Cat-	
aract ... ..	688
Solid Matter carried,	
Cubic Contents,	
etc. ... ..	156
Taxation and the	
Nile Rise	173, 429
Sources	149, 170, 171
Sudd or Sadd ...	152
Tacitus, Description	
by ... ..	61, 62
Time the Water takes	
to flow from Lake	
Victoria to the Sea	155
Towns, Villages and	
cultivated Land on	
Banks of ... ..	174
Valley ... ..	131
Width of Nile Valley	155
Worship of, Rever-	
ence with which the	
River was regarded	
157, 170-172, 699	
<i>See also</i> titles Blue	
Nile and White Nile	

	PAGE		PAGE
Nilometers—		Nubia—	
Island of Elephantine	154, 696	Conquered by Usert-	
Island of Rôda	154, 428	sen III. ... ..	37
Philæ... ..	721	Country known as ...	723
Nile-Red Sea Railway	793-796	Dynasty XXV. from...	52
Map ... ..	798	Excavations in North-	
Stations and Distances	799	ern Nubia... ..	724
Nimr ... ..	82, 814, 824	Fortresses in ... ..	196
Nit (Neith)	136, <b>281</b> ,	Ĥeru-em-ĥeb, King,	
	592, 707	Tablets ... ..	688
Nitocris (Nitâqert)	33,	Invasion of Egypt	61,
	464, 613, <b>841</b>	68, 724	
Noah ... ..	330, 344	Manners and Customs	754
No-Amon	582 and note	Population ... ..	302
Nobadæ, <i>see</i> Nubians.		Province of ... ..	498
No, Lake ... ..	152, 160	"Race" Question ...	724
Noggara ... ..	112	Relations with Egypt,	
Nomen of Kings ...	3	Fixing Boundaries,	
Nomes—		etc. ... ..	723, 724
List ... ..	133, 134, 135	Roman Garrison at	
Names of ... ..	530 note	Philæ and Syene,	
Number of, etc. ...	133	Attack on ... ..	731
Nonnus, Birthplace of ...	564	Romans, Treaty with	65
Nothus ... ..	54, 176, <b>864</b>	Temples in ... ..	192
Nu, Papyrus of ... ..	277	Wars against ... ..	34, 35
Nubar Pâshâ ... ..	85, 86	Nubian Kings, Names,	
Nubia	36, 37, 43, 45,	impossible to arrange	
	62, 68, 137, 155,	in chronological order	805
	624, <b>723</b> , 724, 750, 754	Nubians... ..	307
Christianity ... ..	717, 754	Not originators of	
Colonization of Egypt		Egyptian Civiliza-	
from ... ..	141	tion ... ..	804
Conquered by the		Pyramids built by ...	456
Arabs ... ..	754	Nubit ... ..	688
		Nub-kau-Râ (Āmenem-	
		ĥât II.) 8, 37, 410,	
		548, <b>844</b>	

	PAGE		PAGE
Nub-kau-Rā-nekht, Tomb		Obelisks—	
appropriated by ...	699	Karnak ...	593, 605
Nub-Kheper-Rā ...	<b>843</b>	Luxor ...	589
Nubti (Āa-peḥ-peḥ-Set)		Pepi I., Obelisk set up	
... 410,	<b>850</b>	at Heliopolis ...	489
Numbers—		Thebes ...	584
Hieroglyphic Signs ...	214	Usertsen I., Obelisks	
Tomb of ...	470	erected by ...	37
Nūri ...	786	Observatory founded by	
Pyramids of ...	184,	Al-Ḥākīm ...	74, 75
... 456,	<b>786</b>	Ochus ...	55
Plan ...	786	O'Connell, Major ...	112
Nut, Lady of Heaven,		Œcumenical Councils—	
... 261, 282, 291, 691		Constantinople (A.D.	
Nut-ent-bak ...	135	553) ...	304
		Nicaea (A.D. 325) ...	311
		Ohrwalder, Father	355,
		... 356, 761	
		Okas, Fair of ...	323
		Old Chronicle, The ...	26
		'Omar ibn 'Abd al-Aziz	71
		'Omar, Khalifa, 70, 305,	
		... 327, 328, 351	
		Burning of the Library	
		of the Serapeum	
		... 370, 371 note	
		'Omayyad Usurpers ...	351
		Ombos (Ābu) ...	63, 690
		Omdurmân 92, 94, 101,	
		... 160, 353, 354, 818,	
		... 819, 827	
		Arsenal ...	820
		Battle of ...	98, 818
		Description of ...	819
		Fort built by General	
		Gordon ...	819

## O

Oases ...	175, 178, 499
Geology ...	508
History of ...	502
Inhabitants ...	508
Marriages, etc. ...	511
Number of, etc. ...	175
Original Inhabitants	
not Egyptians ...	180
Population ...	511
Wells... ...	525
Oases, The ...	178
Oasis Minor ...	177
Obak ...	793
'Obédallāh ...	352
Obelisks—	
Aswân ...	705
Cleopatra's Needles ...	372

	PAGE		PAGE
Omdurmân—		Osiris—	
Khalifa's House ...	820	Hymn addressed to, by	
Mahdi's Tomb ...	821	Isis and Nephthys	295
Mosque ...	819	Inscription on door of	
Prison ...	820	tomb of Hu-nefer ...	258
Slave Market ...	821	Judge of the Dead—	
Treasury ...	820	Scenes from Papyrus	
On (Heliopolis)	454, 455	of Ani, etc.	261–268
Onias, High Priest of		Murder of, Story of	
Jews ...	59, 411, 412	wanderings of Isis in	
Opening the Mouth at		search of her Hus-	
the Door of the		band ...	291–296
Tomb, Funeral Cere-		Philæ, Worship of	
mony... ..	258, 261	Osiris at ...	715–717
Opium prohibited by		Small Temple of ...	576
strict Muḥammadans	342	Osiris-Apis ...	716
Orontes	589, 608, 743, 744	Osiris Unnefer ...	691
Osirian Pillar ...	197	'Osman Bey ...	807
Osiris	5, 29, 136, 137,	'Osmân Diğna	93, 96, 97, 101
176, 256, 258, 261, 265,		Army defeated at	
267, 268, 272, 282, 291,		Tamâi ...	91 and note
439, 443 note, 450, 517,		Osman Rifki ...	87
519, 538, 564, 566, 570,		Osorkon, <i>see</i> Uasarken.	
572, 577, 616, 617, 643,		Osymandyas, Tomb of	
644, 657, 690, 715, 716,		607, 608, 609	
720, 730, 734		Othmân, Burgi Sultan ...	78
Abydos, Chief Seat		Othmân, Khâlif	71, 328, 351
of worship of	564,	Otho ...	63
565, 566, 716		Ottoman Flag adopted... ..	117
Chamber at Philæ ...	721	Overland Route, Pioneer	
Cult ... ..	29	of ... ..	402
Divine origin, Type of		Owen, Prof. ... ..	451
the Resurrection,		Oxyrrhynchus	135, 539, 540
etc.... ..	256		
Form of, which the		P	
Greeks worshipped	716	Pa-Aḥu-neb-Āment	136

	PAGE		PAGE
Pa-Asār ... ..	136	Panopolis	141, 563, 564, 665
Pabaneb-ṭet ... ..	137	Papremis (battle of) ...	54
Pa-Bast ... ..	137, 289	Papyrus Sceptre, Amulet	441
Pachnan ... ..	41	Papyri—	
Pachomius ... ..	573	Ani, Maxims of	47-49, 278
Paḥeri, Tomb of ...	684	Papyrus of	261-269, 278, 438
Pa-Het-her ... ..	679	Harris Papyrus, Length	
Pai-ānkhi ... 50, 784, 785		of ... ..	11, 206
Pai-netchem I. ...	50, 858	Historical Papyri ...	10
Pai-netchem II. ...	50, 858	Nu, Papyrus of ...	277
Pai-netchem III. ...	50, 858	Prisse Papyrus 205 and note	
Painting, Ancient Egyptian		Satirical Papyri ...	203
... ..	181	Writing Material, Use	
Skill and Humour of		as ... ..	206
Ancient Egyptian		Paradise... ..	332
Artists ... ..	203	Pa-rehu, Prince of Punt	
Pai-seb-Khā-Nut, King		... ..	623, 624
of Tanis ... ..	50	Parembole ... ..	726
Pa-khen-en-Āmen ...	137	Parthia ... ..	62
Pakheth... ..	543	Pasebkhāner (cartouche	
Palace of an Egyptian		of) ... ..	49
King, Description of... ..	194	Pa-seb-khā-nut I. 49, 410,	857
Palermo, Stele of ...	30, 748	Pa-seb-khā-nut II. ...	50, 857
Palestine ... ..	50, 58, 75	Pa-ṭā-pa-Rā (Potipherah)	455
Palm of the Hand		Pa-Teḥuti ... ..	137
Mountain ... ..	541	Pa-tem ... ..	136
Palmyra, Kingdom of	64, 321	Pathros (Pa ta-reset) ...	148
Pamai ... ..	50, 860	Pathyris... ..	679
Pa-matchet ... ..	135	Patriarchs of Alexandria	
Pan ... ..	563, 754	... ..	305-316
Pa-Neb-Amt ... ..	136	Patumos ... ..	136
Pa-neḥsi, Tomb of ...	557	Pa-Uatchet ... ..	137
Pancum... ..	370	Peasant Farmer in An-	
Panic Terrors ... ..	293	cient Egypt, Descrip-	
P-ānkhi ... ..	861	tion of House ...	195
Panodorus ... ..	26		

	PAGE		PAGE
Peake, Major ... ..	161	Persecution of Christians	
Pearson, Prof. Karl	167, 168	in Egypt	64, 65, 310-
Pehsukher, Tomb of ...	649		316, 369
Pellegrini ... ..	748	Persepolis ... ..	584
Pelusiatic Arm of Nile	406, 454	Perseus, Gymnastic Games	
Pelusium	52, 53, 55, 69,	in honour of ... ..	563
70, 313, 385, 386, 409,	455	Persia ... ..	53, 57, 61, 69
Pemge ... ..	539	Persian Kings of Egypt	55
Pen-nekheb, Father of		Pertinax... ..	64
Āāhmes ... ..	684	Pescennius Niger ...	64
Penni, Grave of ... ..	739	Peṭā-Āmen - em - Āpt,	
Pennut ... ..	47	Tomb of ... ..	652
Pentaurt, Poet (Pen-ta-		Peṭā-Bast ... ..	51
urt) 10, 45, 589, 601, 744		Peṭā-sa-Bast ... ..	<b>860</b>
Pentu, Tomb of ... ..	557	Peter, Apostle ... ..	736
Pepi I. (Meri-Rā) 8, 32,		Peter, Patriarch 310, 312, 313	
409, 503, 557, 686,		Peter Mongus, Patriarch	68
723, 737, <b>840</b>		Petra ... ..	564
Pyramid of, Descrip-		Petrie, Prof. 144-148,	
tion ... ..	479, 480	412, 457, 473, 529, 535,	
Tomb of ... ..	543	538, 557, 572, 652, 682	
Pepi II., <i>see</i> Nefer-ka-Rā.		Petronianus ... ..	610
Pepi-Nekht, Tomb of		Petronius ... ..	731, 739
699, 701		Phakussa ... ..	137
Per-āa ... ..	730	Pharaoh, Derivation 3 note	
Per-āb-sen 30, 572, <b>838</b>		Population of Egypt	
Per-Ānpu ... ..	559	under ... ..	301
Pergamenian Library 368 note		Pharaoh's Chariots in the	
Per-Ĥet-Ĥert ... ..	679	Red Sea, Remains of	
Per-Māṭchet ... ..	539	Wheels visible alleged 402	
Per-Mestu ... ..	576	Pharos (Lighthouse) 56, <b>369</b>	
Per-Nebt-Ṭepu-āḥ ...	530	Phatyrites ... ..	679
Per-Rā pa ṭemāi ...	738	Philadelphus, <i>see</i> Ptolemy II.	
Perring ... ..	457	Philæ ... 154, 170, 209,	
Per-Sebek, Temple of		707, 708, 713, 717,	
Sebek (Crocodile God)		718, 731	
688, 689			



	PAGE	PAGE
Philæ—		
Churches built by Copts		
in Christian Times	718	
Excavations by Captain		
H. G. Lyons	... 724	
Garrison	... 719	
Ethiopians' attack on	731	
History of	... 713	
Invasion of, by Can-		
dace, etc.	... 717, 753	
Nilometer	... 154, 721	
Ornate Capital	... 201	
Osiris Chamber	... 721	
Pagan Cult ended by		
Narses	... 68	
Plan	... 714	
Temples	167, 718-721	
Dam Construction		
at Aswân, Danger		
to Temples, etc.	165, 710	
Worship of Osiris and		
Isis	... 715-717	
Philæ to Wâdi Hâlfah	... 723	
Philetas	... 207	
Philip Arrhidæus	56, <b>865</b>	
Philip III. of Macedon	591, 599	
Philippus	... 64, 310	
Philition	... 464	
Philometor, <i>see</i> Ptolemy		
VI. and VII.		
"Philometores Soteres"	59	
Philopator I., <i>see</i> Pto-		
lemy IV.		
Philopator II., <i>see</i> Pto-		
lemy XIII.		
Philoponus	... 370 note	
Philotera	... <b>866</b>	
Phiuliupuas	... <b>865</b>	
Phocas	... 69	
Phœnicia	... 21, 43, 141	
Aboriginal Inhabitants	141	
Phœnix, Ashes of	... 455	
Physical Characters,		
Egyptians	... 142	
Physkon	... 59	
Piānkhi, the Ethiopian,		
51, 52, 474, 613, 750		
Stele, Summary of		
Inscription...	10, 51, 438	
Temple of	... 784, 785	
Piānkhi and Successors,		
Stelæ of the Dream,		
the Enthronement, and		
the Excommunication	438, 784	
Pibeseth	... 137	
Pierret, M.	... 36	
Pilatra	... <b>866</b>	
Pilgrimage to Mecca	338-343, 349	
to the Mahdi's tomb	819	
Pilgrim Lake	... 348	
Pillars	... 197-201, 536	
Pillow Amulet	... 441	
Pine-Coffin, Major	... 112	
Pi-netchem III., High		
Priest of Amen, Coffin		
and Mummy	... 678	
Pirie, Miss	... 437	
Pit of the Spoilers	... 489	
Pithom	... 45, 136, 404, 405	
Stele of	... 438	

	PAGE		PAGE
Plague ... ..	13, 77, 79	Pre-Dynastic Period,	
Plan, Ancient Plan		Beginnings of Civiliza-	
found in Tomb of		tion dating from Neo-	
Rameses IV.... ..	665	lithic Period ... ..	1
Pliny ... 457, 473, 533, 752		Cemeteries of Upper	
Plutarch 23, 556, 696		Egypt ... ..	145
Extracts from 292-295		Pre-Dynastic Kings of	
Pococke ... ..	457	Lower Egypt... ..	28
Polygamy, Muḥammadan		Pre-Dynastic Tombs 143-148	
Customs ... ..	343	Premnis... ..	732, 739
Polyhistor ... ..	457	Prenomen of Kings ...	3
Pompey's Pillar 65, 370, 371		Preserved Table ...	329
Poncet ... ..	507	Priest-kings ... ..	50
Poole, Mr. ... ..	161	Primus ... ..	310
Population of Egypt		Prison at Omdurmân ...	820
137, 138, 174, 301, 302		Prison Pyramid... ..	478
European ... ..	308	Prisons Department ...	111
Proportion of Muḥam-		Prisse—	
madans and Copts 319		Papyrus 30 and note, 205	
Population, Composition		Tablet of Karnak taken	
of ... ..	302	to Paris by... ..	9
Porphyry ... ..	131	Probus ... ..	65
Port Sa'id 88, 384, 387, 388		Prophets ... ..	330
Port Sa'id and Canal		Proportion, Canon of ...	202
Population ... ..	302	Prosperity in Egypt under	
Port Said Lighthouse ...	388	British Rule ... ..	121-127
Post Office Returns ...	110	Proterius ... ..	68, 312
Potiphar ... ..	12	Proto-Doric Pillars 198, 199	
P-Rā-herunami-f, Tomb of 653		Psammetichus I. (Psem-	
Prayers—		thek) 52, 407, 481,	
Calls to Prayer 362-364		566, 613, 742, 862	
Daily Prayers, Coptic		Psammetichus II. 53, 862	
Customs ... ..	319	Psammetichus III. 53, 863	
Muḥammadans 332-338		P-se-mut (Psamut) 54, 864	
Predestination ... ..	332	Pselcis (P-selket) 729,	
		731, 734, 735	

- |                                   | PAGE       |                                | PAGE             |
|-----------------------------------|------------|--------------------------------|------------------|
| Psôî ... ..                       | 564        | Ptolemy IV., Philopator        |                  |
| Ptaḥ, 136, 224, 225, 226,         |            | I. 57, 58, 60, 638, 719        |                  |
| <b>279</b> , 280, 408, 570,       |            | Cartouche of... ..             | <b>867</b>       |
| 595, 614, 615, 716,               |            | Ptolemy V., Epiphanes          |                  |
| 730, 743, <b>870</b>              |            | 58, 60, 224, 225,              |                  |
| Temple of 473, 474, 476           |            | 226, 379, 719, 720             |                  |
| Ptaḥ-ḥetep, Precepts of           |            | Cartouche of... ..             | <b>868</b>       |
| 32, 278                           |            | Ptolemy VI. (or VII.),         |                  |
| Extract in Hieratic               |            | Eupator ... ..                 | 58, 60           |
| Writing ... ..                    | 205, 206   | Ptolemy VII. (or VI.)          |                  |
| Tomb of ... ..                    | 485        | Philometor I. 59, 60,          |                  |
| Ptaḥ-Meri-en Seti ...             | 854        | 423, 638, 720, 721, 726        |                  |
| Ptaḥ-Seker-Āsār, <i>see</i> Ptaḥ. |            | Cartouche of... ..             | <b>868</b>       |
| Ptolemaic Buildings ...           | 706        | Ptolemy VIII. ... ..           | 58               |
| Ptolemies ... ..                  | 410        | Ptolemy IX. (or VIII.)         |                  |
| Period of Ptolemies               |            | Euergetes II. 58, 60,          |                  |
| VI.-IX., difficulties             |            | 593, 595, 638, 682,            |                  |
| to Historian, etc. ...            | 58         | 689, 720, 721, 726, <b>869</b> |                  |
| Summary ... ..                    | 56-60      | Ptolemy X., Soter II.          |                  |
| Temples built about               |            | (Lathyrus, etc.) 59,           |                  |
| B.C. 200 modified                 |            | 608, 612, 716, <b>869</b>      |                  |
| copies of Temples of              |            | Ptolemy XI., Alexander         |                  |
| XVIIIth Dynasty... ..             | 192        | I. ... ..                      | 59, <b>869</b>   |
| Ptolemy I., Soter 23,             |            | Ptolemy XII., Alexander        |                  |
| 56, 60, 207, 367, 369,            |            | II. ... ..                     | 56, 59, 599, 603 |
| 370, 716, <b>866</b>              |            | Ptolemy XIII., Philopa-        |                  |
| Alexandrian Library               |            | tor Philadelphus (Neos         |                  |
| founded by 56, 369                |            | Dionysos) 59, 60, 612,         |                  |
| Cartouche of... ..                | <b>866</b> | 691, 721, <b>870</b>           |                  |
| Ptolemy II., Philadelphus         |            | Ptolemy XIV. ... ..            | 59, <b>870</b>   |
| 23, 56, 60, 207, 255,             |            | Ptolemy XV. ... ..             | 59               |
| 367, 369, 385, 454,               |            | Ptolemy XVI., Cæsarion         |                  |
| 455, 719, 721, 734                |            | 59, 60, 575                    |                  |
| Cartouche of... ..                | <b>866</b> | Ptolemy Lagus, Governor        |                  |
| Ptolemy III., Euergetes I.        |            | 56, 585, 608, 653              |                  |
| 57, 60, 367, 410, 686, 721        |            |                                |                  |
| Cartouche of... ..                | <b>867</b> |                                |                  |



	PAGE
Qes ... ..	558
Qeset ... ..	577
Qlapetrat ... ..	870
Qlauapetrat ... ..	870
Quarries —	
Aswân ... ..	705
Convent of the Pulley, Quarries near ... ..	542
Granite ... ..	35, 708, 780
Island of Tombos ... ..	788
Ma'sara and Turra ... ..	494
Qubt ... ..	577
Quibbell, Mr., Excava- tions by 682, 683, 686	
Quibbell, Mr. and Mrs., Translation by ... ..	437
Quietus ... ..	64
Quintillus ... ..	64
Quintus Curtius ... ..	55

## R

Rā 4, 136, 224, 225, 256, 270, 281, 455, 539, 591, 599, 643, 655, 656, 667, 719, 741	
Attributes ... ..	256, 281
Hymn to ... ..	269, 270
Rā-āa-qenen Āpepā ... ..	41
Rā-āa-ḥetep ... ..	34
Rā-āa-user-Āpepā ... ..	41
Ra'āmah ... ..	132
Rā-Āmen-em ḥāt ... ..	39

	PAGE
Rā-Āmen-Maāt-meri-neb	856
Rā-āri-en-Maāt ... ..	865
Raamses, Treasure City	
45, 403, 404	
Rā-āu-āb 38, 39, 40, 492, 844, 845	
Rā-āut-āb ... ..	39, 848
Rabī'al-Awwal ... ..	69, 237
Race—	
Aquiline Noses in cases of Semitic and Egyptian Ances- tors ... ..	142
Dynastic Egyptians, descent of, Original Home of invading race, etc. 140, 148	
Modern Population, Races comprising 302-309	
Negro theory... ..	142, 451
New Race 146-148, 436	
Physical Character- istics ... ..	142
Rabī'at-Tānī ... ..	237
Radasīyah, Village of ... ..	687
Radwān, Tomb of ... ..	512
Rā-en-ka ... ..	34
Rā-en-user or Ān ... ..	32
Rafah - Kantara Road, Stations on ... ..	397
Ragab ... ..	237, 346
Rahad, Lake ... ..	90
Rā-Harmachis ... ..	176
Boat of ... ..	272
Rā-her-āb ... ..	40

	PAGE		PAGE
Rā-Hethert-sa ...	39, 846	Rā-mer-kheper ...	40, 847
Raids on Villages ...	112	Rā-Mer-Nefer ...	846
By Sinai Arabs ...	397	Rā-mer-sekhem ...	40, 849
Railways, Revenue ...	111	Rā - mer - sekhem - an - ren	
Rā-Kā-.....	39, 40, 849, 835		39, 847
Rā-ka-meri ...	35, 842	Rā-mer-tchefa ...	... 40
Rā-ka-Set ...	... 41	Rāmes, Tomb of ...	648
Rā-khā-ānkh ...	... 846	Rameses I., 9, 45, 589,	
Rā-khā-ka I. ...	39, 846	597, 606, 854	854
Rā-khā-ka II. ...	39, 847	Coffin, part of, dis-	
Rā . . . -kau ...	... 34	covered at Dêr al-	
Rā-khā - Kheper, <i>see</i>		Baḥarî ...	678
Usertsen II.		Tomb of ...	660
Rā-khā-kheru ...	... 40	Rameses II. 5, 10, 45, 49,	
Rā-khā-seshesh, <i>see</i> Nefer-		62, 180, 372, 385,	
hetep ...	... 846	388, 403, 410, 412,	
Rā-khā-user ...	... 34	413, 463, 474, 476,	
Rā-khu-tauî ...	... 38	566, 567, 571, 588,	
Rakoti ...	56, 367, 370	590, 594 note, 596,	
Rā-mā-âb ...	.. 34	597, 601, 606, 621,	
Ramaḍân Bairam	348	682, 688, 728, 730,	
Ramadan ...	... 237	735, 736, 739, 743, 854	854
Ramaḍân, Fast of	338, 348	Coffin and Mummy	
Rā-men-Ka ...	... 34	677, 678	
Rā-men-kheper ...	... 858	Kheta, Battle against,	
Rā - men - kheper - senb,		Description by Poet	
Tomb of ...	... 650	Pen-ta-urt 10, 45,	
Rā-Mer-en-Tchefau-em-		601, 744	
sa-I' ...	... 841	Luxor, Temple 587,	
Rā-meri-âb ...	... 842	588, 589, 590	
Rā-meri-Âmen ...	... 864	Statue, discovery of	
Rā-meri-Âmen, MererSet-		476, 607	
nekht ...	... 855	Temple of, at Abydos	
Rā-Mer-hetep ...	... 846	453, 570-572	
Rā-mer-kau or Sebek-		Temple of, at Abû	
hetep VI. ...	40, 847	Simbel, Plan of ...	740
		Tomb of ...	663



	PAGE		PAGE
Rameses III.	10, 46,	Rā-neb-âten- . . . . .	41, 849
	412, 542, 594, 595	Rā-neb-âti- . . . . .	41, 849
	note, 596, 598, 612,	Rā-neb-f- . . . . .	... 40
	613, 614, 615, 617,	Rā-neb-ḥap ...	... 34
	663, 682, <b>855</b>	Rā-neb-Maât ..	... <b>847</b>
Great Temple at		Rā-neb-senu ...	... 40
Thebes	610, 615, 617	Rā-neb-tauī, Menthu-	
Mummy found in Coffin of Nefertari	... 678	ḥetep III. 35, 620,	<b>843</b>
Pavilion of, at Thebes	610, 611, 613	Rāneb-tcheḥfa ...	... 40
Tomb of, commonly called "Bruce's Tomb," etc.	... 663	Rā-nefer-âb ...	40, <b>849</b>
Rameses IV.	47, 594	Rā-nefer-âri-ka ...	32, 34
	note, 598, 613, 663	Rā-nefer-f ...	... 32
Tomb of, finest example of Royal Tombs, etc.	... 665	Rā-nefer-ka 8, 34, 40,	<b>849</b>
Rameses V.	47, 658, <b>855</b>	Rā-nefer-ka-Ānnu ...	34
Rameses VI.	47, 594	Rā-nefer-ka-Khent	... 34
	note, 658, 739, <b>856</b>	Rā-nefer-ka-Nebi ...	34
Tomb of	... 649, 666	Rā-nefer-ka-Pepi-senb ...	34
Rameses VII.	... 47, <b>856</b>	Rā-nefer-ka-tererl ...	34
Rameses VIII.	... 47, <b>856</b>	Rā-nefer-kau ...	... 34
Rameses IX.	47, 597, <b>856</b>	Rā-nefer-Tem ...	40, <b>848</b>
Tomb of	... 666	Rā-nefer-tem-khu ...	862
Rameses X.	... 47, <b>856</b>	Rā-neḥsi ...	40, <b>847</b>
Tomb of	... 666	Rā-netchem-âb ...	... 39
Rameses XI.	... 47, <b>856</b>	Rā-neter-ka ...	33, 34
Tomb of	... 666	Rā-Nub ...	... 477
Rameses XII.	... 47, <b>856</b>	Rā-nub-tauī ...	... 34
Tomb of	... 666	Raphael, King of Nubia	779
Rameses XIII.	... 595	Archangel ...	... 555
Rameses, Town of	... 409	Rā-Qa-âb-setep en-Āmen	<b>866</b>
Ramesseum, Temple of	187, 607	Râs al-'Ēsh ...	... 391
		Râs aṣ-Ṣaṣṣâf ...	... 395
		Rā-seāka, King, Tombs	558
		Rā-seākh ...	... <b>848</b>
		Rā-seākh-(ka) ...	34, 40
		Rā-seākh-nefer-utu	39, <b>847</b>

	PAGE		PAGE
Rā-sebek-ḥetep ...	... 39	Rā-ṭet-f or Āssā ...	31
Rā-seḥeb ...	... 40	Rā-ṭet-ka-mā-. . . .	34
Rā-seḥetep-āb I. . . .	39	Rā-ṭet-kheru ...	40
Rā-seḥetep-āb II. . . .	39	Rā-uben I. . . .	40, 847
Rā-sekhā-en ...	... 34	Rā-uben II. . . .	40
Rā-sekhem- . . . .	40, 848	Rauf Pāshā, Governor- General of the Sūdān	89
Rā-sekhem-ka ...	... 39	Rā-user- . . . .	39, 41, 845, 850
Rā - sekhem khu - tauī, Sebek-ḥetep (I.)	... 845	Rā-user-ka ...	... 32
Rā-sekhem-shetī-tauī	... 849	Rā-user-set (?) ...	39, 845
Rā-sekhem-Uast ...	41	Rā-usr-setep-en-Ptah	... 864
Rā-sekhem-uatch-khāu...	849	Rawyan ...	... 817
Rā-sekhent-neb... . . .	... 851	Re-āu ...	... 494
Rā-sekheper-ren ...	... 40	Red Crown, The	27, 133
Rā-semen-ka ...	... 39	Red Monastery	... 562
Rā-senefer- . . . .	848, 849	Red Mosque ...	... 421
Rā-senefer-(āb) ...	... 40	Red Sea ...	... 131
Rā-senekht-en ...	42, 851	Red Sea and Mediter- anean, Canals of An- cient and Modern Times... . . . .	71, 385
Rā-seqenen II. . . .	42, 851	Refūf ...	... 501
Rā-seqenen III. . . .	42, 851	Reisner, Dr.	467, 683, 724
Rā-seshesh-āpu-maāt	... 843	Rekhmārā, Tomb of,	641 and note, 642
Rā-seshesh-her-ḥer-maāt	842	Religions -- Ancient Egyptian -- Fundamental Beliefs remained un- changed... . . . .	255
Rā-sesuser-tauī ...	... 41	Gods, <i>see</i> that title, also names of Gods.	
Rā-setchef . . . .	... 39	No explanation of religious composi- tions ... . . . .	255
Rā-seuatch-en ...	39, 847		
Rā-seusert-ā ...	41, 850		
Rā-seuah-en ...	... 40		
Rā-seuser-en Khian ...	... 41		
Rā-shepses-ka ...	... 32		
Rashid Pāshā ...	82, 89		
Rā-s . . . . -ka- . . . .			
Ḥeru-ā ...	39, 847		
Rā-smen-(Rā) ...	40, 41, 849		
Ras Muhammad ..	392		
Rā-sta-ka ...	... 40		
Rā- . . . tchefā	40, 848		

	PAGE		PAGE
Religions—		Rik̄ka ... ..	495
Ancient Egyptian—		Ripon Falls ... ..	150
One God, Belief in	256	Rivers, <i>see</i> their names.	
Christianity, <i>see</i> that		Rock-hewn Temples ...	192
title.		Rock-hewn Tombs in the	
Epoch of Ignorance...	322	Mountains ... ..	186-187
Muḥammadanism, <i>see</i>		Rock Salt Plain ... ..	179
that title.		Rôda ... ..	553
Removal of Boundary		Rôda Bridge ... ..	112, 428
Pillars ... ..	401	Rôda, Island of 76, 429,	553
Re-mu-Shentâ, Tomb of	552	Nilometer on... ..	154, 429
Renaudot ... ..	371 note	Rogers Bey ... ..	674
Renenet, goddess ... ..	264	Rohlf's, Mr. ... ..	508
Ren-senb ... ..	39, 845	Roman Emperors 61-66,	<b>871</b>
Reptiles, Hieroglyphic		Names inscribed on	
Signs representing ...	219	walls of Temples ...	574
Resurrection, Belief in		Roman Garrisons 695	note
Arabs... ..	322	Rosebery Channel ... ..	150
Egyptians 256, 446,	452	Rosellini ... ..	210
Muḥammadans 330-		Rosetta ... ..	<b>379, 380</b>
332, 336		Nile Barrage 161, 162,	163
Revenue and Expendi-		Rosetta Stone 58, 209,	
ture from 1890 to 1908	126	<b>224-234, 379</b>	
Revenues of Ancient		Decree of the Priests	
Egypt... ..	138	of Memphis found	
Revenue Returns 1890-		on ... ..	379
1908 ... ..	125	Ross, Major ... ..	403
Rhampsinitus, <i>see</i> Ra-		Roteï, Tomb of ... ..	553
meses III.		Rousseau Pâshâ ... ..	163
Rhamses, <i>see</i> Rameses II.		Royal Mummies, Dis-	
Rhodes, Mr., Gordon		covery of 438, 630,	676
Memorial College ...	829	Royân, River ... ..	800
Rhodopis ... ..	167	Royle, Mr. C. 85, 88, 95,	
Riaz Pasha ... ..	86	100, 815	
Rib-Adda, Letters from	21	Rimdall, General ... ..	163
Ribton, Mr., Missionary	88	Rutennu ... ..	601
		Ruthen ... ..	19, 43

	PAGE		PAGE
S			
Sa ... ..	136, 261	St. Barbara, Church of...	417
Sa'ad al-A'sar, General...	73	St. Bartholomew	505, 562
Şâ al-Ḥagar ... ..	380	St. Catherine, Monas-	
Sa-Âmen	50, 473, <b>857</b>	tery of ... ..	395
Coffin and Mummy ...	678	St. Cyrus, Church of ...	418
Sâba ... ..	321	St. George, Churches of	
Sabaco ... ..	595, <b>861</b>	418, 555, 578	
Sabaism... ..	322	St. Ibsâdah, Church ...	705
Sabbatai Zevi ... ..	362	St. Mark... ..	63, 303, 310, 368
Sabina ... ..	63, <b>874</b>	St. Menas ... ..	414, 705
Tomb ... ..	698, 701	St. Mercurius ... ..	415
Sacy, Silvestre de	209,	St. Michael, Chapel of	
	693 note	418, 578, 718	
Sadd ... ..	152 note	St. Paul of Pikolol ...	638
Saddênga	749, 775, 788	St. Pisentius, Monastery	
Sadfâ ... ..	497	of ... ..	577
Sa'diyeh Dervishes, Cere-		St. Simon, Monastery of	
mony of Dosah ...	346	548, 703, 704, 705	
Sadler, Col. Hayes ...	747	St. Victor ... ..	578
Şafâ ... ..	341	Sais ... ..	136, 380, 707
Şafar ... ..	237	Dynasty from	51, 52, 54
Safia ... ..	325	Saïte Kings	24, 201, 794
Sâhal, Island of	30, 707	Şaḡḡarah—	
Inscription recording		Antiquities at ...	477
Famine	13, 30, 708	Mariette's House at ...	485
Sahidic dialect ... ..	306	Necropolis of ...	482
Sahra ... ..	356	Pyramids 30, 32, 33,	
Saḥu-Râ	8, 31, 471, <b>839</b>	456, 477, 652	
Sai, Island of ... ..	80, 774	Step Pyramid 29, 184, 477	
Sa'îd Ibrahim, Slave		Tablet of ... ..	1, 9, 438
Traffic ... ..	824	Tomb of Ḥesi, Panels	
Sa'îd Pâshâ	84, 159, 386,	from ... ..	202
	388, 420, 431, 756, 795	Şalâḥ-ad-dîn	414, 423, 424
St. Athanasius ... ..	718	Rule of, etc. ... ..	75
St. Anthony the Great... ..	310	Salâm River ... ..	800
		Salamat... ..	790

	PAGE		PAGE
Salatis ... ..	41	Sat - Āmen, Princess,	
Sal Lôm Junction ...	796	Coffin and Mummy	670, 671
Salvolini, M. ... ..	210	Satans ... ..	330
Salwah ... ..	498	Satâp ... ..	547
Samâlût ... ..	496, 540	Satet ... ..	716
Sam-Behutet .. ..	137	Satet-ĥetep ... ..	701
Sammanûd ... ..	136	Sati ... ..	696, 730, 734
San ... ..	137	Satirical Papyri ... ..	203
Șân (San al-Ĥagar) 408, 409		Saulcy, M. de ... ..	674
Șanam Abû-Dôm 780, 787		Saut ... ..	135, 136, 559
Sanctuary of Orisis ...	519	Sawâ'â ... ..	322
Sanehet ... ..	36	Sawakin-Berber Railway	109
Sa-Nekht ... ..	30	Sawaĥin (Suakin) 80, 91,	
Sanĥar ... ..	19, 660	93, 94, 96, 101, 793, 794	
Sankh-ab-tauî ... ..	35	Distance from Berber,	
Sankh-ka Râ ... ..	36	Routes, etc. ...	793
Sankh-tauî-f ... ..	36	Egyptian Garrison at	92
Sanutius ... ..	315	Expedition ... ..	91
Sapi-Meht ... ..	136	Population ... ..	302
Sapi-Rest ... ..	136	Sawda ... ..	324
Sa-Ptaĥ, Tomb of ...	666	Sayce, Professor 681, 683	
Sa-Ptaĥ, Mer-en-Ptaĥ ...	46	Sayf-ad-din Tațar ...	78
Șarâbit al-Khâdim 17, 394		Sayyid 'Abd - Allahi	
Monuments of Āmen-		Mahdi ... ..	356
em-ĥât III. and		Sayyid Aĥmad al-Bedawi	380
Āmen-em-ĥât IV.		Scarabs ... ..	11
found at ... ..	394	Description of ...	442
Sardanapalus ... ..	532	Funereal Scarabs ...	445
Sargon ... ..	16	Historical Scarabs ...	445
Sarras ... ..	80, 95	Kheperâ, Egyptian	
Dervishes' Raids, etc. 772		Name ... ..	441
Șûdân Military Railway		Ornamental Scarabs ...	445
771, 794		Schiaparelli, Mr. ...	653
Sa-Renput, Tomb of 699, 701		Schools, Native ... ..	113
Sa-renput-â, Tomb of 701, 702		Schools, Primary ... ..	113
		Schweinfurth, Mr. ...	508

	PAGE		PAGE
Scott, Dr. T. D. ...	724	Sebek-neferu-Rā	38, 844
Scott-Moncrieff, Sir C.		Sebek-nekht, tomb of ...	686
114, 163, 164, 747, 831, 836		Sebennythos (Sebennytus)	
Scriptures ...	330	23, 54, 57, 136	
Translated into Greek	57	Seheb-Rā ...	848
Sculpture—		Se-her-âb-Rā ...	860
Ancient Egyptian ...	181	Se-ḥetep-âb-Rā (Āmen-	
Earliest Statues, etc.,		em-ḥât I.) 8, 36, 548,	
made of wood ...	202	737, 845	
Skill of early Egyptian		Seka ...	28
Sculptures, Periods		Seker ...	29, 476, 618, 656
of the Art, etc. 199-203		Sekhem ...	136
Scythians ...	62, 586	Sekhem-ka-Rā ...	844
Seāa-ka-nekht-kheperu-Rā		Sekhem - seuatch - Tauri-	
	853	Rā ...	845
“Sea of Sedge” ...	385	Sekhem(?) - Uast-Rā ...	850
Seānkh-âb-Rā ...	845	Sekhent-Crown ...	234
Seānkh-ka-Rā ...	8, 35,	Se-kheper-en-Rā	785, 848
	593, 843	Sekhet	281, 408, 538,
Seb 261, 272, 297, 298, 643		614, 646, 647 and note,	
Sebek 136, 299, 542,		658, 730, 743	
688, 689, 690, 691		Sekhet Āmit, Oasis of	
Sebek-Ānkh ...	547	175, 178	
Sebek-em-sa-f I. 40, 605,	849	Sekhet-ḥemam, Oasis of	
Sebek-em-sauf II. 41,		175, 179	
	835, 849	Sekhet-ḥetepu	265, 270-273
Sebek-(Ḥete)p-Rā ...	845	Sekhet-Ṭchā ...	409
Sebek-ḥetep, Tomb of ...	703	Sekti Boat	290 and note
Sebek-ḥetep I. ...	39, 845	Selene ...	59
Sebek-ḥetep II. ...	39, 845	Selīm I. ...	79, 80, 414, 755
Sebek-ḥetep III. 39, 409,	846	Selima, Oasis of ...	179
Statues of ...	39	Selq ...	592
Sebek-ḥetep IV. 39,	846	Se-men Ḥeru ...	135
Sebek-ḥetep V. ...	39, 846	Semen-ka-Rā ...	845
Sebek-ḥetep VI. 40,	846	Semen-Ṭtalḥ ...	572
Sebek-ka-Rā ...	839		



	PAGE		PAGE
Semenkh-ka-Rā...	...845	Senu, Scribe, Chief of the	
Semiramis ...	... 413	House of Nefertari,	
Semites ...	... 321	mummy ...	... 678
Semnah 37, 52, 154, 694,		Senūsi, Mahdi of ...	352
723, 749, <b>772, 773</b>		Senussi Settlements ...	180
Cataract of ...	... 772	Sepi-res ( <i>see</i> Sapi-Rest)	
Fortress at ...	196, 749	Sept ...	... 135, 137
Semti (Hesepti) 5, 29,		Septimius Severus 64, 610	
572, <b>837</b>		Seqenen-Rā 41, 677, 682,	
Sen ... 5, 29, 703, <b>837</b>		<b>850, 851</b>	
Senbmāiu ...	... 41	Coffin and Mummy ...	677
Sene (Nekheb) ...	... 134	Seqenen-Rā 42, 653,	
Senefer-ab-Ra ...	... 38	<b>850, 851</b>	
(Usertesēn IV. [?])		Serapeum 52, 370, 372,	
Senefer-ka ... 8, 34, <b>841</b>		477, 480, 604	
Senefer-ka-ānu ...	8	Description of 480-482	
Seneferkau-Rā ...	8	Discovery of ...	... 433
Seneferu 8, 30, 503, 529,		Library, Burning of 370	
682, 683, 748, <b>839</b>		Serapis 300 and note,	
Senemet (Biggah) 713, 715		370 note	
Senen-en-Ptah-Tanen-		Cult of, Temple built	
setep ...	... <b>863</b>	at Rome ...	... 63
Senet ...	... 681	Form of Osiris which	
Senka-Āmen-seken, King		the Greeks revered 716	
of Nubia ...	... 785	Temple of, burnt ...	68
Senka-Āmen-seken,		Serekh ...	... 3
Temple ruins... ..	788	Serpent's Head ...	442
Senmes, Tomb of ...	701	Serq ...	... 450, 592
Sennut, Tomb of ...	649	Sesebi, Temple of ...	776
Sen-mut ...	12, 624	Seshesh ...	... 134
Sennaar ...	80, 814	Seshesh-Kheper-Rā setep-	
Sennacherib ...	22, 52	en Āmen ...	... <b>859</b>
Sen-nefer, Tomb of 647, 650		Sesonchosis, <i>see</i> Usertesēn I.	
Senseneb ...	... 622	Sesostris identified with	
Senṭ, Senṭā, King 5, 30,		Usertesēn III. ...	37
416, <b>838</b>		Sesnsr tauī Rā ...	... <b>849</b>

	PAGE		PAGE
Set 41, 45, 135, 256, 282,		Severus ... ..	312, <b>875</b>
291, 297, 376, 576, 644		Sewêneh ... ..	693
Battle with Horus	296, 297	Sêyf ad-Dîn Înâl ... ..	78
Murder of Osiris	291, 293	Seyffarth, Turin Papyrus,	
Worshipped by the		fragments joined by ...	2
Hyksos and Kheta	298	Shaâru ... ..	31, <b>839</b>
Set-âa-pehpeh Nubti ...	41	Shabaka 51, 52, 590,	
Setau ... ..	739	612, <b>861</b>	
Setchef . . . . Râ ...	<b>845</b>	Shabakat Well ... ..	780
Setches ... ..	8, 30, <b>838</b>	Sha'bân... ..	237, 335, 347
Setep-en- Râ-meri-Âmen		Shabataka ... ..	52, 861
	<b>865, 866</b>	Shabîn al-Ķanâtîr ... ..	411
Seth ... ..	330	Shabluka Cataract ... ..	817
Sethe, Herr ... ..	572	Shabti figures in Tombs	273
Seti I. 5, 9, 45, 463, 543,		Shabtûn... ..	743
567, 568, 570, 588,		Shafêi ... ..	349
597, 601, 604, 606,		Shâfe'ites ... ..	349
612, 682, 688, 735,		Shaikîa Arabs Settle-	
776, <b>854</b>		ment ... ..	781
Coffin and Mummy	678	Shakalasha ... ..	614
Reign of ... ..	45	Shallâl ... ..	498, 707
Temple of ... ..	567-570	Shalûf at-Terrâbah	386, 387
Tomb of 660, Plan	661	Shâmbi ... ..	160
Seti II. ... 46, 596, 598, <b>854</b>		Shandawîl ... ..	497
Tomb of ... ..	663	Shardana of the Sea ... ..	614
Setit River ... ..	800	SharĶiyah ... ..	137
Set-ka-mes, Royal Wife,		Population ... ..	302
Mummy ... ..	678	Shashanq I. (Shishak) 17,	
Set-Nekht ... ..	46	50, 410, 594 note,	
Tomb ... ..	663	596, 601, 676, <b>859</b>	
Settu-Râ ... ..	177, <b>863</b>	Shashanq II. ... ..	50, <b>859</b>
Seuah-en-Râ ... ..	<b>848</b>	Shashanq III. 50, 410, <b>860</b>	
Se-user-en-Râ ... ..	<b>850</b>	Shashanq IV. ... ..	50, <b>860</b>
Seven Women, Tomb of	423	Shashetep ... ..	135
Seven Years' Famine ...	13	Shasu ... 38, 601, 660, 743	
Severianus ... ..	310	Shat ... ..	392

	PAGE		PAGE
Shaw, Mr. ... ..	457	Ship, etc., Hieroglyphic	
Shawwâl ... ..	237	Signs representing ...	222
Shêbân, son of Tûlûn ...	73	Shîrîn ... ..	325, 383 note
Sheger ad-Durr, Queen	76	Shirri Island ... ..	787
Shekan, Forest of	90, 354	Shishak, <i>see</i> Shashanq.	
Shêkh 'Abâdah ... ..	553	Shmûn ... ..	553
Shêkh 'Abd al-Kûrna	641, 642	Shrine of Egyptian	
Shêkh ad-Dîn ... ..	823	Temples ... ..	192
"Shêkh al-Balad" ...	79, 438	Shu, god	261, 272, 281, 299, 444, 538, 691
Shêkh Barghuth ... ..	796	Shutarna, King of Mitani	44
Shêkh Idrîs, Tomb of ...	775	Shutb ... ..	135
Shêkh Murgbâni ... ..	775	Sidney, Major ... ..	790
Shellâl (Shallâl) ... ..	498, 707, 724	Silko ... ..	68, 728, 754, 778
Shellâl al-Himâr, Cataract		Silsila ... ..	132, 688, 692
of the Wild Ass ... ..	792	Silvestre de Sacy ... ..	209
Shemât ... ..	672, 679	Simon, Patriarch ... ..	314
Shemsu Heru ... ..	26	Simon the Canaanite ...	562
Shemu (Mesore) ... ..	232	Simon the Syrian ... ..	314
Shendi ... ..	82, 756, 802, 814, 824	Simpson, Mr. ... ..	829
Shenûti ... ..	415, 561, 562, 564	Sinai ... ..	16, 30, 31, 392
Shennu ... ..	3	Sinai, Mount ... ..	394
Shep-en-âpt ... ..	51, 613	Anchorites and Monks	394
Shepherd Kings, <i>see</i>		Burning Bush, The ...	395
Hyksos.		Church of Mary the	
Shepses-ka-f ... ..	8, 31, 839	Virgin ... ..	394
Shepses-ka-Râ ... ..	839	Church of the Trans-	
Sherâ ... ..	446	figuration ... ..	395
Sherêk ... ..	792	Gebel Mûsa ... ..	394
Sherîf Khalîfa ... ..	820	Gebel Serbâl ... ..	395
Sherîf Pâshâ ... ..	86	Holy Places near ... ..	395
Sherqiyah Province ...	406	Horeb ... ..	395
Shesu Heru ... ..	24	Map of Sinai ... ..	393
Shêtân al-Kabîr ... ..	342 note	Monastery of St.	
Shibba, Village of ... ..	781	Catherine ... ..	395
Shî'ites ... ..	349, 351	Peninsula of ... ..	392-402
		Population ... ..	391

	PAGE		PAGE
Sinaites ... ..	394	Sma-beḥuṭet ... ..	137
Sinaitic Inscriptions ...	395	Sma-tauī ... ..	36
Authors to be con-		Smendes, <i>see</i> Nes-ba-	
sulted ... ..	396	neb-Ṭeṭṭet.	
Funereal in character	396	Smerkhat (Semen-Ptah) 572	
Not connected with		Smith, Mr. G. E. 20, 659, 724	
Moses or the Is-		Smith, Sir Sydney ... 81	
raelites ... ..	396	S-netchem-Āb-Rā-Setep-	
Written in Nabatean	396	en-Āmen ... ..	865
Sinkat ... ..	90	So ... ..	52
Sinn al-Kiddāb ... ..	132	Soane, Sir John ... 663	
Sins, Soul's negative de-		Sarcophagus of Seti I.	
clarations ... ..	273-277	purchased by ... 663	
Sirbonis-Lake ... ..	398	Sôba ... ..	832
Sirdar, Palace of, at		Sobât River 152, 156, 160	
Kharṭûm ... ..	827	Social Condition—	
( <i>See also</i> Kitchener		Ancient Egypt ... 12	
and Wingate.)		Progress ...84, 103-115	
Sittah Zênab, Mosque of 422		Society of Antiquaries... 209	
Siût, <i>see</i> Asyût.		Socrates... ..	66, 311
Siwa, Oasis of 55, 56,		Soleb ... ..	775, 786, 788
111, 137, 177		Solomon, King of Israel	
Population ... ..	302	17, 50	
Slatin Pâshâ 354, 356,		Proverbs of ... ..	278
761, 825, 826		Sôma ... ..	371, 380
British Inspector, Ap-		Somaliland (Punt) 141, 621	
pointment ... ..	101	( <i>See also</i> Punt.)	
Description of the		“Somerset River” ... 151	
Khalifa ... ..	356	Sooshyant ... ..	350
Slave Raid, The First in		Sosibius ... ..	57
the Sûdân ... ..	31	Sostratus of Cnidus ... 369	
Slave Trade 111 and		Soter, <i>see</i> Ptolemy.	
note 755, 759, 763,		Sothic Year ... ..	240
794, 824		Soul—	
Sloane, Mr. ... ..	476	Form of ... ..	264
Sma Amulet ... ..	441		

	PAGE		PAGE
Soul—		Step Pyramids	30, 183, 184, 477
Revisiting body	273, 452	Stephenson, Gen. Sir F.	91, 94, 386, 476
Transformations of ...	273	Stern, Dr. ... ..	425
South Wind, "Marisiyah"	779	Stewart, Col. ... ..	790
Sozomen ... ..	66, 311	Murder of ... ..	93, 354
Spain, Conquest of, by		Stewart, Sir H. ... ..	91, 92
Almohades ... ..	352	Stilpo of Megara ... ..	207
Sparkes, Col. ... ..	101	"Stone belly" (Desert)	774
Speke, Captain ... ..	149	Stone used for Building	
Speos Artemidos ... ..	543	Purposes ... ..	162, 494
Sphinxes—		Stoning the Devil ... ..	342
Amenemhat III.'s	37, 49	Strabo 23, 152, 157, 370,	
Avenue of	480, 593, 606	455, 480, 503, 533,	
Significance of ... ..	188	535, 539, 563, 566,	
Tanis, Sphinxes at ... ..	438	574, 583, 585, 610,	
Temple of	188, 189,	628, 653, 696 note,	
<b>468, 469</b>		718, 719, 752, 754,	
The Sphinx	31, 468-469	800, 801	
Spiritual Body ... ..	452	Abydos ... ..	566
Staan ... ..	41	Account of Philæ ... ..	718
Stable of 'Anṭar ... ..	543	Labyrinth, Description	
Stairs Amulet ... ..	442	of ... ..	534
Sta-ka-Rā ... ..	<b>848</b>	Strack, Dr. ... ..	58, 59
Stanton, Colonel ... ..	831	Strategical importance of	
Star Worshipers ... ..	779	Sinai Peninsula	398, 401
Statues of Kings and		Stuart, Mr. Villiers ... ..	405
Private Persons,		Suakin, <i>see</i> Sawâkin.	
Sources of Historical		Suakin-Berber Railway	
Information, etc. ... ..	11	109, 793, 833	
Statues of Gods carried		Succession of Females to	
to Constantinople ... ..	68	Throne of Egypt ... ..	29
Stefani, M. ... ..	802	Succoth... ..	136, 404
Steke ... ..	10		
Stele of Canopus, Inscrip-			
tion, etc. ... ..	57		

	PAGE		PAGE
Sûdân—		Sûdân, Port ...	793, 796
Ancient History of	748-754	Sudd, the	152, 160, 161
Blue Nile, Utilizing		Suez ...	101, 384
Water of, Sir W.		Population ...	302, 384
Garstin's Scheme ...	109	Suez Canal	84, 88, 94, 384
Boundaries ...	746, 759	Company ...	114, 391
Governor - Generals,		Construction of	385,
1825-1899 ...	767	386, 388	
Imports and Exports	764	Cost ...	386
Irrigation Scheme ...	109	Cuneiform and Hiero-	
Ismâ'il's Expedition	82, 755	glyphic Inscriptions	
Justice ...	766	recording name of	
Language ...	763	Darius ...	387
Modern History of	754-767	Duration of Passage ...	389
Occupied by User-		Financial Position ...	391
sen III. ...	37, 749	Length ...	388
Population, etc. ...	761	Number of Vessels,	
Progress made in ...	833	and Tonnage, and	
Provinces, List of	759-761	Passengers for 1908	389
Pyramids of ...	184	Passengers, 1870-1908	390
Railways, Map of ...	789	Transit Receipts,	
Religion ...	68, 763	1869-1908	390
Revenue and Expendi-		Width ...	386, 387
ture ...	764, 765	Suez, Gulf of	131, 385, 392
Slaves and Gold sup-		" Isthmus of	140,
plied to Egypt ...	749	174, 385	
Slavery ...	766	" to Cairo ...	402, 403
Struggle for Supremacy		Şûfism ...	350
in ...	751	Sugar, Manufacture of	
Sultans Reigning in ...	755	539, 542, 553, 572	
Trading Missions ...	748	Sûhâg	132, 138, 497, 561
Tribes of ...	762	Sukharti ...	44
Temples of the Eastern		Şulb, Temple at	749, 775,
Sûdân ...	192	786, 788	
Sûdân Military Railway,		Sulêmân, Khalîfa	71, 429
Journey from Khar'ûm		Sulêmân Pâshâ, Tomb	
to Wâdî Hâlfah ...	770	and Mosque of	420, 423



	PAGE		PAGE
Sulêmân Wâd Kāmr	93, 790	Tacitus ... ..	62
Sun or Sunt ... ..	<b>693</b>	Taenterer ... ..	134
Sun Worship	555, 556, 716	Tâfab, Plan of Temple...	726
Sunnites ... ..	349, 351	Taharqa (Tirhâkâh)	52, 751, 783, <b>862</b>
Sunnu ... ..	694 and note	Taḥennu or Thahennu	
Susa, Excavations at	436, 584	Tribe... ..	147
Sutekh, <i>see</i> Set.		Ta-ḥet ... ..	177, 725
Suten-henen ... ..	135	Taḥetherâb (Ḥet-ta-her-	
Suwârda... ..	775	âbt) ... ..	136
Sydney, Major ... ..	97, 790	Ṭahna, Temple of ... ..	542
Syene 62, 693, 718, 731, 753		Ṭaḥṭah ... ..	497, 561
Garrison, Attack on, by		Taif ... ..	324
Ethiopians... ..	731	Taka ... ..	807
Syria	42, 43, 45, 50, 75	Takeleth (Thekeleth) I.,	
Conquest by Egyptians	22	II. ... ..	<b>859, 860</b>
Conquest by Ibrâhîm,		Talbot, Col. Hon. ... ..	834
1831 ... ..	82, 83	"Tale of the Two Bro-	
Journey to ... ..	50	thers" ... ..	214-217
Lost to Egypt ... ..	75	Tall-al-Maskhutah ... ..	136
Syrian Tribes, Overthrow		Tall-Bastah ... ..	137
of Confederation ... ..	589	Talmis ... ..	727
		Tâlôdi ... ..	112, 836
		Tamâi ... ..	91, 93, 94
		Tamanib ... ..	91
		Tambak ... ..	793
		Ta-meḥ ... ..	133
		Ta-merâ ... ..	133
		Ta-Mert (Egypt)	224, 226
		Tamut ... ..	482
		Tandamanie ... ..	22, 52, 862
		Tangûr Rapids ... ..	774
		Tanis (Šân) II, 137, 409-411	
		Dynasties from ... ..	49, 50
		Names of ... ..	408-411
		Temples, Sphinxes, etc.	
			39, 412, 438

	PAGE		PAGE
Tanitic branch of the Nile	413	Tcha (Ateth) ... ..	572
Tançassi, Pyramids of	456, 780	Tchah ... ..	43, 743
Tankûr ... ..	179	Military operations by	
Tançâ ... ..	137, 380	Rameses II., De-	
Tanuath-Âmen ... 22, 52,	751	scription of ... ..	743
Tanut-Amen ... ..	22	Tchakari ... ..	614
Taphis ... ..	726	Tchal ... ..	137
Ta-qemt-sa ... ..	735	Tchart ... ..	409
Taragma ... ..	814	Tchat ... ..	548
Ta-re-âu ... ..	494	Tchatchai ... 8, 30,	838
Tarhunduradush, King of		Tche-her ... ..	55
Arzapi ... ..	21	Tche-ḥrâ-setep-en-Ân-ḥcr	865
Ta-Res, or Ta-Qemâ ...	133	Tcheka ... ..	136
Ta-Sti ... ..	134, 693, 723	Tcheser ... 13, 30, 477,	
Tatum-Khipa ... ..	20	619, 708, 838	
Ta-Tenen ... ..	730	Tcheser-ka-Râ (Âmen-	
Tâu ... ..	28	ḥetep I.) ... 8,	852
Tau-âa.... ..	42, 850	Tcheser-kheperu-Râ-setep-	
Tau-âa-âa ... ..	42, 684, 851	en-Râ Ḥeru-em-ḥeb)	
Tau-âa-qen, see Râ-		9, 853	
seqenen III. 42, 684,	851	Tcheser-sa ... ..	8
Tauî ... 27, 643, 646,	647, 844	Tcheser Tcheseru Temple,	
Taurt ... ..	670	see Dêr al-Baḥarî.	
Ta-usert, Queen, Tomb		Tcheser-Tetâ ... 30,	838
originally made for ...	663	Tchestcheset, Oasis of	
Tâwarah... ..	392	175, 177, 527	
Tawfikîyah ... ..	746	Tcheṭ - Ptaḥ - âuf - ânkh,	
Tawfiḳ Pâshâ 86, 87, 88,	96	Priest of Âmen, Coffin	
Taxation —		and Mummy... ..	678
Modern Egypt 122-127		Tche-her ... ..	55
Nile Rise and Taxation		Tchonemyris ... ..	516
124, 173, 429		Teb ... ..	134
Remission of, in the		Teb of the North ... ..	409
reign of Ptolemy V.		Tebu ... ..	135
226, 227		Technical Instruction at	
		Gordon Memorial Col-	
		lege ... ..	828

	PAGE
Tefabâ, Prince of Siut ...	35
Tef-âb, Tomb of ...	560
Tefnut 261, 272, 281, 299, 444, 614, 736	
Teh al-Barûd ...	380
Tehuti ...	137, 298
Tehuti-em-heb, Tomb of 648, 650	
Tehuti-hetep, Tomb of...	554
Tehuti-mes, <i>see</i> Thothmes.	
Tekîn al-Khâssa 73, 74	
Tekrit ...	75
Tell al-'Amarna 18, 44, 555-558	
Tablets 18-20, 21, 438, 673	
Tell al-Kabîr, Battle of 88, 406	
Transport of Wounded, etc....	100
Tell al-Maskhûta ...	403
Tell al-Yahûdiyah ...	411
Tell-Basta, <i>see</i> Bubastis.	
Tell Fâkûs ...	408
Tell Lo ...	148
Tell-Mukdam ...	40
Temâ ...	497
Temâi en-Heru (Damanhûr) 143, 352, 380	
Temple on the Roof ...	576
Temples, Antiquity of	188
Temples— Characteristics peculiar to each Temple ...	192
Earliest known Temple	188
Foundations of Columns, Scantiness and Insecurity	196, 197

	PAGE
Temples— Funeral Chapels and Places of Worship 189, 190	
Materials of earliest Temples so fragile that even the sites are unknown ...	188
Ornamentation ...	193
Ptolemies, Small Temples built by ...	192
Ptolemy V., Benefi- cence of, Statues, Festivals, etc., in his honour ...	232, 233
Rectangular Temple with Colonnade (B.C. 1700-B.C. 1400)	190
Refuge, Place of ...	193
Rock-hewn Temples...	192
Sites of principal Temples unchanged	188
Temples of the XIIth Dynasty, Size, Rich Decoration, etc. ...	190
Temples of the XIXth Dynasty, characteris- tics of ...	191
( <i>See also</i> names of Temples.)	
Temu 136, 176, 261, 280, 614	
Ten ...	134
Ten (Hesepti) ...	572
Teni (Nil) ...	134

	PAGE		PAGE
Tennis ... ..	411	Thebes—	
Tentyra ... ..	63, 573	Ancient City of, etc.	
Tentyris... ..	134	61, 579, 582	
Ṭep-âhet ... ..	135	Colossi, The ... ..	609
Terres ... ..	700	Dynasties from 35, 36,	
Tesâu ... ..	28	38-40, 42-49, 50	
Ṭeṭ Amulet ... ..	441	Description of ... ..	582
Tetâ (Dynasty I) 5, 29,		Objects of interest on	
572, <b>837</b>		East, or right bank	
Tetâ (Dynasty III) 8, 30,		of river ... ..	586-593
31, <b>838</b>		West bank... ..	606
Tetâ (Dynasty VI) 8, 32,		Principal Cemeteries... ..	638
255, 474, 479, <b>840</b>		Ruins of, Description	
Pyramid of ... ..	478	from Tacitus ... ..	61
Teta (Magician) ... ..	31	Shrines and Founda-	
Tetâkhi Tomb of ... ..	651	tions uprooted ... ..	599
Ṭeṭ-f-Râ ... ..	8, <b>839</b>	Temples of ... ..	46, 606
Ṭeṭ-ka-Râ ... ..	8, 32, <b>840</b>	Tombs of the Kings,	
Ṭeṭka-Râ-maâ- . . . .	8	186, 187, 193, 194	
Ṭeṭ-kau-Râ ... ..	861	Theb-Neter (?) ... ..	136
Ṭeṭ-kheru-Râ ... ..	848	Theft ... ..	344
Textile Fabrics, Manu-		Thekaut ... ..	136
facture of 538, 563, 564		Thekeleth ('Takeleth) I.	
Thais ... ..	56	50, 595, <b>859</b>	
Theb ... ..	136	Thekeleth II. ... ..	50, 860
Thebaïs Secunda ... ..	577	Theoclas ... ..	310
Thebes, 19, 20, 22, 34,		Theodore ... ..	314
35, 36, 38, 41, 46,		Theodorus of Cyrene ... ..	207
47, 50, 51, 134, 137,		Theodosius I. (the Great)	
186, 188, 448, 449,		<b>66, 476</b>	
474, 556, 557, 564,		Worship of the Trinity,	
567, 579, 582, 583,		Edict ... ..	717
584, 587, 589, 593,		Theodosius II. ... ..	67, 370
598, 599, 603, 621,		Theodosius, Patriarch	
674, 750		312, 313, 316	
		Theonas ... ..	310

	PAGE		PAGE
Theophilus 66, 312, 370		Thothmes III.—	
	and note	600, 604, 612, 621,	
Thermeset ... ..	727	622, 624, 642, 647,	
Thes-Heru ... ..	134	688, 715, 724, 727,	
Thesh ... ..	28	735, 738, 739, 746,	
Thethâ, Tomb of ...	703	775, <b>852</b>	
Thi, Queen 19, 44, 445,		Founder of Temple at	
555, 670, 673, 749, <b>835</b>		Asna ... ..	681
Sepulchre of ... ..	652	Mummy of 658, 677, 678	
Thi, Scribe, etc., Tomb of	481	Pillar Stelæ inscribed	
Thikhisa ... ..	660	with names of ...	198
This 28, 29, 134, 564, 566		Prenomen and Nomen	3
Thoth 135, 137, 240,		Stele of ... ..	10
261, 264, 265, 272,		Titles ... ..	4
296, 298, 376, 553,		Tomb of ... ..	657
560, 592, 614, 615,		Thothmes IV. ... 9, 44, 468,	
689, 691, 716, 734, 736		592, 648, 682, <b>852</b>	
Attributes ... ..	298	Leather body of	
Thothmes I. 8, 18, 42,		Chariot ... ..	438, 659
594, 597, 599, 600,		Mummy, discovery of	658
619, 623, 630, 650,		Tomb of ... ..	44, 659
682, 684, <b>852</b>		Thoueris ... ..	592
Coffin usurped by Pi-		Thrace, King of ...	56
netchem ... ..	678	Thuêba ... ..	323
Tomb of ... ..	657	Thuku ... ..	404
Thothmes II. 8, 42, 597,		Thunurei ... ..	9
599, 611, 612, 622,		Thuthu ... ..	261
624, 684, 746, <b>852</b>		Tiberius Cæsar 61, 62, 518,	
Coffin and Mummy ...	678	576, 690, 719, 721, 871	
Little Temple of, at		Great Temple of Kom-	
Madinat-Habû 610,		Ombos, Bas Relief... 692	
612, 613		Tiberius II. ... ..	69
Thothmes III. 3, 4, 9,		Tickets to Visit Anti-	
10, 18, 42, 198, 199,		quities ... ..	430
372, 468, 543, 595,		"Times," Extracts from	
596, 597, 598, 599,		627, 636-638	
		Timotheus Achirus, Pa-	
		triarch of Alexandria 68	

	PAGE		PAGE
Timotheus Salophaciolus,		Tombs—	
Patriarch of Alexandria	68	Maṣṭābas	181, 182, 483, 542
Timothy ... ..	312	Painted Doors and	
Timsah, Lake ... ..	385, 387	Statues in Cairo	
Timûrbughâ ... ..	78, 82	Museum ... ..	438
Tirhâkâh	22, 38, 52,	Ornamentation	193,
595, 605, 612, 751, 862		194, 202, 203	
Temple of, 773, Plan	783	Pre-dynastic Tombs	
Tirikonlatu (?) Pyramid		144-148	
of ... ..	812	Pyramids, <i>see</i> that title.	
Tit ... ..	46	Reasons for building	
Titus ... ..	63, 178, 873	large and beautiful	
Tmai al-Amdid... ..	137	Tombs ... ..	452
Tobacco, use of, among		Rock-hewn Tombs in	
Muḥammadans ... ..	343	the Mountains	186,
Tofrik ... ..	93	187, 190	
Tokar ... ..	90, 95, 101	Soul revisiting the	
Tomboṣ, Island of	776, 788	Body ... ..	273, 452
Tombs—		Tribute from Vassal	
Āmen, Priests of,		Nations, mention of	545
inferiority of Tombs		(For particular Tombs	
constructed during		of Kings and Royal	
rule of ... ..	187	Personages, <i>see</i> their	
Ancient Empire, Tombs		names.)	
of, at Ṣaḳḳâra	477-479	Tombs of the Kings ...	653
Earliest Tombs ... ..	181	Tor ... ..	392, 397
Eternal Life, Egyptian		Torricelli, Signor ... ..	167
belief in	257, 261,	Toski—	
276, 452		Battle-field ... ..	739, 772
Figures placed in, to		Victory of ... ..	95
perform labours		Towns of Modern Egypt,	
allotted to deceased		People distinct from	
in the Nether		other inhabitants of	
World ... ..	733	Egypt... ..	143, 307
“House of Eternity”	485	Trade—	
		Arabia ... ..	36



	PAGE		PAGE
Trade—		Tukh ... ..	572
Between the Oases and		Tûki ... ..	306
Egypt ... ..	180	Tûlûn ... ..	420, 429
Nekau II., Patron		Tûlûnid Khalîfas	72-73
of ... ..	52	Tûmân Bey ...	79, 80
Prosperity under Ra-		Tunep ... ..	19, 660, 743
meses III. ... ..	45	Tura ... ..	32, 55
Routes developed ...	62	Quarry of ... ..	55, 494
Routes re-opened by		Tûrânshâh ... ..	76
Darius ... ..	54	Turbo, Marcius, Babylon	
Sûdân ... ..	748	fortress built by ...	69
Trajan, Emperor 63, 385,		Turin Papyrus ... ..	1
517, 722, 727, 874		Seyffarth's joining of	
Tramway from Port Sa'îd		fragments ... ..	2
to Isma'îliya ... ..	748	Turkey, Sultan of, Rights	
Trask, Surgeon-Captain	774	to Egyptian Sove-	
Treasury at Omdurmân	820	reignty bequeathed	
Treatment of Women and		to ... ..	79
Children in Mission		Dispute with, as to	
Hospital ... ..	383	Boundary ... ..	399
Trees and plants, Hiero-		Evacuation of Tâbah	
glyphic Signs represent-		by Turkish Troops	402
ing ... ..	219	Firman, Extract from	399
Tributes imposed by		Frontier Commission	
Rameses ... ..	62	appointed ... ..	399
Tricon, Consul-General	86	Removal of Boundary	
Tripoli, Mahdî of ...	352	Pillars ... ..	401
Tryphæna ... ..	870	Strategical importance	
Tuamutef 267, 450, 644,		of District ... ..	398, 401
676 note		Ultimatum by British	
Tuat, description of	654, 656	Government ... ..	401
Tûba Tree ... ..	332	Turkish Army, Destruc-	
Tucker, Bishop... ..	111	tion of ... ..	81
Tu-f ... ..	135	Fleet Destroyed ...	82
Tuga ... ..	114	Turks in Egypt, Turkish	
Tui ... ..	854	rule, etc. ... 79, 81, 308	

	PAGE		PAGE
Turks in Egypt—		Uatchet	27, 41, 135, 137,
Conquest of Egypt ...	24		176, 224, 232, 374
Wars between Turks		Uatch-Kheper-Rā ...	851
and Egyptians (1831		Uatch-nār ...	28
-1839) ...	83	Uatch-nes ...	5, 29, 837
Turquoise Mines	30, 394	Uaua ...	36, 737
Tursha of the Sea ...	614	Uben-Rā ...	848
Tushki ...	95	Udfū (Edfū) ...	498, 686
Tushratta, King of Mitani		Uḥem-āb-Rā ...	862
	18, 20, 44	Uhud, Battle of ...	325
Tusūn ...	387	‘Ukāshah ...	97, 774
Tut-ānkh-Āmen	45, 605	Ukf (?) ...	851
Tut-ānkh-Āmen Heq		Ukma ...	774
Ānnu Resu ...	853	Ultimatum by British	
Tut-Ḥeru ...	548	Government ...	401
Tûtî Island ...	92, 818, 819	Umm al-Dabâdîb ...	525
Tutu, Tomb of ...	558	Umm al-Ḳa‘ab, Tombs at	571
Tutzis ...	730	Umm al-Ḳûmân ...	538
Tylor, Mr. J. J. ...	683	Umayyad Khalîfas, List	
Typhon, <i>see</i> Set.		of ...	71
Typhoneia ...	574	Umm Dabrêkât... ..	99
Typhonium ...	576	Umm Durmân ...	818
		Umm Ḥabûba ...	325
U		Umm Hashîya ...	792
Uaḥ-āb-Rā	53, 846, 862	Umm Salma ...	525
Uahankh ...	35	Unâ	32, 494, 700, 723,
Uah-ānkh Antef ...	652		737, 748
Uaḥet ...	175, 527, 528	Inscription of ...	438
Oasis of ...	175	Unâs ...	8, 255, 840
Uaḥet-Meḥt, Oasis of ...	175	Pyramid of, etc. 32, 477, 478	
Uaḥ-ka-Rā ...	861	Decipherment of Do-	
Uasarken I. 50, 595,	859	cuments found in	435
Uasarken II. ...	50, 859	Re-opened and cleared	
Uasarkenâ III. ...	51, 860	out ...	478
Uast, <i>see</i> Thebes.		Unified Debt ...	85
		Un-nefer	268, 272, 643, 690

	PAGE
Unt ... ..	135
Unu-Āmen, Priest ...	50
Upper Egypt 133, 134, 138, 495, 693, 735	
User, Mummy Pit ...	650
Userhāt (Temple official), Tomb of ... ..	648
Userhāt, Tomb of	649, 650
User-ka-f ...	8, 30, 542, <b>839</b>
Userka-Rā ... ..	8
Usertsen Kings, 190, 593, 715, <b>859, 860</b>	
Usertsen I., 8, 36, 409, 454, 503, 544, 545, 593, 599, 603, 699, 702, 723, 746, <b>844</b>	
Usertsen II., 8, 37, 409, 544, 547, 549, 554, 737, <b>844</b>	
Tomb of ... ..	536
Usertsen III., 8, 37, 409, 486, 554, 723, 747, 772, <b>844</b>	
Stele of ...	37, 772
Usertsen IV. (?) ...	38
Ushabtiu Figures 439, 440, 626, 674	
Usr-en-Rā 8, 471, 482, <b>840</b>	
Usr-ka-f ... ..	31, <b>839</b>
Usr-ka-Rā ... ..	471, <b>840</b>
Usr-khāu-Rā setep-en- Rā-meri-Āmen ...	855
Usr - kheperu - Rā-meri- Āmen... ..	854
Usr-maāt-Rā setep-en-Rā	854
Ussher, Archbishop ...	24

	PAGE
Uswān, <i>see</i> Aswān.	
Utchat, or Symbolic Eye	441

## V

Valens ... ..	66
Valerianus ... ..	64, 369
Valleys of the Tombs of Kings and Queens	619, 652
Vases, etc., Hieroglyphic Signs representing ...	222
Venus, Worship of ...	574
Vespasianus 63, 301, <b>873</b>	
Victoria N'yanza 149, 150, 151, 155	
Virgin Mary 453 and note, 577	
Churches of, 310, 394, 395, 417, 418, 539, 554, 555, 705	
Virgin's Belt, Chapel of	395
The Chapel of the ...	395
Virgin's Tree 453 and note	
Vitellius ... ..	63, 872
Vulcan, Temple of ...	472
Vulture Amulet ... ..	441
Vyse, Mr. Howard 457, 461, 464, 470, 478	

## W

Weled ... ..	772 and note
Wād an-Nagûmî	95, 739
Wād Bâ Nagaa 43, 812, 815	
Wād Ramla ... ..	817

	PAGE		PAGE
Wadd ... ..	322	Warriba Range ... ..	101
Waddington, M. ...	85	Wasfā ... ..	530
Wādī al-‘Alākī ... ..	705	Water, Hieroglyphic signs representing	220
Wadi al Ghazāl, Monas- tery at ... ..	788	Wauchope's Brigade ...	823
Wādī aṣ-Ṣufra Sculpture	816	Webb, Mr. A. L. 114, 169	
Wādī Bā Nagaa ... ..	815	Weights and Measures, Muḥammadan	364-366
Wādī Halfah 37, 91, 94, 98, 130, 131, 154, 746		Weled (Wād) ... ..	772 note
Cataract, Second ... ..	747	Wellcome, Mr. H. ... ..	828
History ... ..	746	Wells—	
To Abū Ḥamed 98, 768-770		Āheteḥ ... ..	36
To Abū Ḥamed by		Abū Klea ... ..	92, 780
River ... ..	771	Ambuḳôl ... ..	771
To Kerma ... ..	771	Aṭahet ... ..	36
To Khartûm ... ..	768	Bir Nagaa ... ..	817
To Philæ ... ..	723	Cairo Citadel, Joseph's Well 75, 423, 424	
Town of ... ..	746	Gakdûl ... ..	92, 779
Wādī Ḥammâmât ... ..	35	Moses, Wells of 384, 402	
Expedition ... ..	47	Shabakat ... ..	780
Quarries ... ..	34	Zamzam ... ..	345
Wādī Kirbikân Sculpture	816	Western Oases Railway	499, 501
Wādī Maghâra, Copper Mines, etc. 30, 394, 396		White Crown, The 27, 140 note	
Wādī Mukattab... ..	395	White Monastery 561-562	
Wādī Naṭrûn ... ..	131, 179	White Nile (Baḥr al- Abyad) 109, 150, 152, 156, 160	
Wādī Sabū'a ... ..	736	Cutting of the Sudd... 160	
Plan of Temple ... ..	737	Wiedemann, Prof. ... ..	146
Wādī Sambûd ... ..	501	Wilbour, Mr., Discoveries made by ... ..	708
Wādī Tâfah ... ..	727	Wilkinson, Sir Gardner 302, 457, 508, 619, 641 note	
Wādī Tûmilât ... ..	71, 403		
Waghorn, Mr. Thomas 402			
Wâh ... ..	175		
War, Conduct of, in reign of Ptolemy V. ... ..	228		

	PAGE		PAGE
Willcocks, Sir W.	137	Xois, Dynasties from	38, 40
note, 154, 159,	164,		
165, 166, 167, 174,	710	Y	
Wilson, Mr. Rivers ...	85	Ya'kûb Artin Pâshâ ...	117
Wilson, Sir C. ...	92, 93	Yaghûth ...	322
Wilson, Sir Erasmus ...	372	Ya'kûb ...	820, 823
Wine, Prohibition of by		Yâkût, Eminent Arabic	
the Qur'an ...	327, 342	Geographer ...	693 note
Wingate, Sir F. R.	99,	Yaman ...	148, 321, 325
352, 747, 758, 761, 788,	807, 810	Yârab ...	321
Winlock, Mr. ...	524	Ya'ûk ...	322
Wodehouse, Colonel ...	95	Yazid I., II., III. ...	71
Wolseley, Lord ...	88	Year, Length, Sub-Divi-	
Expedition to rescue		sion, etc.—	
Gordon ...	91-93, 779	Egyptian ...	239, 240, 585
Women and Children,		Muhammâdan ...	364
Treatment in Mission		Yel Bey ...	78
Hospital ...	383	Yenbô, Port of Madina	71
Women, Hieroglyphic		Yeshkur, Hill of ...	72
Signs representing ...	217	Yorhom ...	321
Women in Paradise ...	332	Young, Dr. Thomas	208 and
Worthington Pumps ...	769	note, 209, 379	
Wright, Prof., Arabic		Yûsuf Pâshâ ...	90
Scholar ...	693 note	Yûsuf, Tomb-Mosque of	422, 512
Writing of the Egyptians—			
Demotic ...	204, 205, 206	Z	
Hieratic ...	204, 205, 206	Zab-las ...	64
Hieroglyphic ...	204, 205, 206	Zacharias ...	315
Material used for		Zâhir ...	75
Writing ...	206	Zakâzîk ...	132, 137, 406,
X		408-411	
Xerxes the Great	54, 863	Zamzau, Well of ...	345
Xois ...	38, 136	Zaphnathpaaneah ...	12

	PAGE		PAGE
Zatadna ... ..	21	Zeno ... ..	68
Zâwiyet al-Mêtin ...	543	Zenobia ... ..	64, 65
Zâwiyet al-'Aryân, Pyra- mids of ... ..	456	Zenodotus ... ..	207
Zed ... ..	325	Zoan. Field of 409 and note, 538	
Zêdab ... ..	803	Zodiac ... ..	576, 681
Zedekiah, King of Judah	53	Zoëga (Note) ... ..	3
Zed ibn Thâbit 327, 328		Zubêr Pâshâ 70, 757, 818	
Zênab ... 325, 346, 422		Zûma ... ..	780
Zênab bint-Jahsh ...	325	Pyramids of ... ..	456







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