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The original *Handbook* was a reprint of the late Sir Gardner Wilkinson's learned work, 'Modern Egypt and Thebes,' corrected and revised by the erudite author himself, so as to meet, as far as possible, the requirements of a guide-book. A few additions and corrections were subsequently made from time to time, but substantially the *Handbook* remained the same as when it was first published until 1873, when a thorough revision, and even re-casting of the work became necessary. Since that date Egypt has certainly not stood still: and its modern progress has been more than equalled by the rapid advance made towards a better knowledge of its ancient history.

To enumerate all the additions and alterations that have been made in this edition would be to refer to every page in the book, but attention may specially be drawn to Section I., *General Information*, nearly the whole of which is entirely new, to the Description of Cairo and its Environs, a great part of which has been rewritten, and to the additional Maps and Plans. The work has also been divided into two Parts, thus rendering it more convenient for carrying about.

The Editor's principal coadjutors have been the Rev. W. J. Loftie and Mr. Roland L. N. Michell. The former has

supplied some of the papers in Sect. I. as, *e.g.*, the General Sketch of Egyptian History, § 16 (*b*), and of the Old Egyptian Religion, § 19 (*a*), the Method of Writing Hieroglyphs, § 17 (*a*), and Old Egyptian Archæology and Art, § 18 (*a*). Many additions and corrections throughout the book are also due to him. Mr. Michell's share has been chiefly confined to a revision of the Description of Cairo, for which his long residence in that city peculiarly qualified him; and he has very much added to the usefulness and interest of that part of the work by the complete account now given for the first time of the Mosques, Tombs, Dervish Monasteries, and principal Religious Festivals.

The Editor has again to repeat his acknowledgments to those gentlemen whose names have been already mentioned in the last two editions, especially to M. Mariette, Dr. Grant, and Mr. Greville Chester. His thanks are also due for much useful information to the Rev. Herbert Wilson, the Rev. F. W. Holland, Mr. F. A. Floyer, Mr. H. C. Kay, Mr. W. B. Greenfield, and many others.

In the revision of the Arabic Vocabulary he has received valuable assistance from Mr. Alexander Baird and Ali Hassan Bey. The system adopted in this Vocabulary, and throughout the book, of spelling the Arabic words as nearly as possible as they sound to an English ear, without any attempt at orthographical transliteration, will no doubt provoke the wrath and scorn of the learned purist, but it seemed the best course to pursue, at any rate until some authoritative method of writing Eastern names is generally agreed upon.

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*January, 1880.*

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## INTRODUCTION.

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a. *Season for Visiting Egypt.*—b. *Expenses of the Visit.*—c. *Plan of Route and Disposition of Time.*—d. *Journey from England to Egypt.*—e. *Things that should be bought in England, including a List of Books.*

### a. SEASON FOR VISITING EGYPT.

From October to April is the best season for a residence in Egypt. For those who intend to do the whole Nile voyage, and who can choose their own time, the months especially to be recommended, both for climate and convenience of travelling, are November, December, January, February and March. During those months winds from the North are more or less prevalent, and they not only cool the air, but are absolutely necessary for making progress up the Nile. A good deal will, of course, depend on the destination of the traveller after leaving Egypt. If he intends going to Syria, he could arrange so as not to get there before April, it being too cold to travel comfortably in Syria before that date. For those who propose to do the so-called *Eastern tour* completely, the following average time-table may be given:—

Arrive in Egypt about the middle of November, and remain there till the end of February, going in a *dahabeeyeh* up to the Second Cataract and back. Leave Egypt at the beginning of March, and go by way of Sinai and Petra to Jerusalem, arriving there about the second week in April. Five or six weeks in Palestine will then bring the traveller to Beyrout before the end of May. Or he may vary the latter part of this programme by only going to Mount Sinai, and instead of continuing the Long Desert journey—undertaken by comparatively few—return thence to Port Said and take steamer to Syria. And should he care to spend no more than three months in Egypt he had better not arrive there till December.

Of course these remarks are not intended to apply to those who merely propose to do the country in the shortest possible time that steam and their own energy can enable them to accomplish it in. They may go from London to the Second Cataract and back in six weeks, and any time during the months named above will be as good as another. But even to them it may be said, choose, if you can, some period between the middle of December and the middle of February. It is perhaps, everything considered, the most delightful season in Egypt. The temperature is delicious, often, indeed, cool, the Nile neither too high so as to cover land, nor too low so as to look like a huge canal flowing between high banks, over which it is impossible to see from the deck of either boat or steamer, and the country perfectly lovely in colouring—it is, in fact, spring time. Further

information useful for invalids, as to the season for visiting Egypt, will be found under Section I., *General Information*, § 8.

#### b. EXPENSES OF THE VISIT.

It is difficult to give any trustworthy estimate of the expenses of a visit to Egypt, as they must necessarily vary considerably according to each traveller's wants and requirements, and the length of his purse. The cost of the journey to Egypt will range from 25*l.* to 35*l.* Hotel living in Egypt may be set down at from 15*s.* to 25*s.* a day. Travelling by steamer or boat on the Nile at from 25*s.* to 2*l.* a day; travelling on land by camels, donkeys, &c., and with tents, at about the same rate. But many circumstances, such as the number of persons who join together in sharing a dragoman and boat between them, the luxuries required by the traveller, the parts of the country he may wish to visit, &c., will add to or lessen the expense. More on this subject will be found at the beginning of the different routes. Roughly speaking, it may be said that the necessary expenses of a tour in Egypt, including the voyage up the Nile, will average from 25*s.* to 35*s.* a day.

#### c. PLAN OF ROUTE AND DISPOSITION OF TIME.

The following table may help to give the traveller some general idea on this subject:—

Journey from England to Egypt (see below) . . . . .	7-14 days.
Alexandria or Suez . . . . .	1 day.
From Alexandria or Suez to Cairo . . . . .	1 day.
Cairo and Environs . . . . .	6-10 days.
Excursion to the Fayoom . . . . .	5-8 days.
Voyage up the Nile:—	
(a) by steamer to First Cataract and back . . . . .	21 days.
"      "      Second Cataract      "      " . . . . .	11 days additional.
(b) by dahabeeyeh to First Cataract and back . . . . .	60-70 days.
"      "      Second Cataract      "      " . . . . .	20-30 days additional.
Excursion to the Suez Canal . . . . .	4-5 days.
Excursion to Mount Sinai . . . . .	14-21 days.

The time occupied, therefore, in making the above tour will vary from 2½ to 5 months.

#### d. JOURNEY FROM ENGLAND TO EGYPT.

There are various routes by which the traveller may reach Egypt from England. The following are the principal:—

##### (a). *Direct Sea Routes.*

(1). Southampton to Suez by the steamers of the Peninsular and Oriental Company, every Thursday, touching at Gibraltar, Malta, and Port Said, and going through the Suez Canal. Time occupied, about 14 days. Fares (including food but not wine), 1st class, 22*l.*, 2nd class and passenger's servants, 14*l.*

(2). Liverpool to Alexandria, by the steamers of Messrs. Moss & Co., or Messrs. Burns, McIver, & Co., touching at Gibraltar and Malta. Time occupied, about 14 days. Fare (including food), 15*l.*

*(b). Continental Routes.*

(3). To Venice or Brindisi, and thence by the steamers of the Peninsular and Oriental Company to Alexandria. The steamers leave Venice every Friday, touch at Ancona the next morning, and leave Brindisi early on Monday morning. Time occupied: London to Venice, 2½–4 days; London to Brindisi, 2½–4 days; Venice to Alexandria, 6 days; Brindisi to Alexandria, 3 days. Fares: to Venice, 1st class, about 9*l.* 10*s.*, 2nd class, about 7*l.*; to Brindisi, 1st class, about 12*l.*, 2nd class, about 9*l.*; from Venice or Brindisi to Alexandria the fare (including food but not wine) is the same, 1st class, 12*l.*, 2nd class, 9*l.*

(4). To Marseilles, and thence by the steamers of the Messageries Maritimes to Alexandria every Thursday, touching at Naples. Time occupied: London to Marseilles, 1–1½ day; Marseilles to Alexandria, 6 days. Fares: to Marseilles, 1st class, about 7*l.*, 2nd class, about 5*l.* 10*s.*; Marseilles to Alexandria (food and wine included), 1st class, 15*l.*, 2nd class, 9*l.*

(5). To Trieste, and thence by the steamers of the Austrian Lloyd Company to Alexandria every Friday, touching at Corfu. Time occupied: London to Trieste, 2½–4 days; Trieste to Alexandria, 5½ days. Fares: to Trieste, 1st class, about 11*l.*, 2nd class, about 8*l.*; Trieste to Alexandria (food and wine included), 1st class, 11*l.*, 2nd class, 7*l.* 12*s.*

(6). To Naples, and thence by the steamers of the Messageries Maritimes to Alexandria every Saturday. Time occupied: London to Naples, 3–5 days; Naples to Alexandria, 4 days. Fares: to Naples, 1st class, about 12*l.*, 2nd class, about 10*l.*; Naples to Alexandria (food and wine included), 1st class, 11*l.*, 2nd class, 7*l.*

Routes (1) and (2) are the best for large families, and the cheapest. Route (3) is the shortest sea passage. The steamers by Routes (4), (5), and (6) are very good, and the food excellent. At Brindisi, Marseilles, and Trieste passengers can walk on board the steamers from the quays; at Venice and Naples they are conveyed to them in small boats.

**e. THINGS THAT SHOULD BE BOUGHT IN ENGLAND, INCLUDING A LIST OF BOOKS.**

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

Guns.		ing tombs and excavated temples, without doing the injury to the sculptures and paintings that torches cause.
Gunpowder.		Saddle and bridle, for Syria and Greece. A lady will not only require a side-saddle for the Syrian journey, but also for the many excursions that are to be made on donkey-back up the Nile.
Cartridges, and all shooting appliances.		Clothes. See Sect. I., 8, <i>e.</i>
Thermometer, aneroid barometer, and all instruments.		Mosquito net.
Field-glasses, or telescope.		
Measuring-tape.		
Writing, drawing, and painting materials.		
Magnesium wire and a lamp for burning it in. Very necessary for properly see-		



Medicine. Very convenient cases can be obtained at Savory and Moore's. See Sect. I., 8, *f*.

Articles of food. Nothing need absolutely be procured in England; but for those who are very particular as to the quality of what they eat and drink, and who have time to make their preparations beforehand, the following list of things to be bought in Europe is suggested:—  
Tea.—Wine: light Bordeaux or Rhine wines are the best.—Brandy.—Butter in jars.—Jams.—Preserved vegetables.—Salad oil.—Tongues.—Hams.—Currie powder.—Liebig's Extractum Carnis.

If, however, the traveller intends to put himself entirely into the hands of a dragoman, everything except wine and spirits will be provided for him. Full particulars as to what is required for those who intend to cater for themselves are given under Sect. VII., Preliminary Information, *d*.

**Books.**—The following list comprises some of the best known works on Egypt:—

*Historical Works and Works of Reference.*

- Birch, Dr. S.* Egypt from the Monuments.  
\**Brugsch, H.* History of Egypt under the Pharaohs. Translated from the German by P. Smith. 2 vols. 1879.  
*Bunsen.* Egypt's Place in Universal History.  
*Diodorus.* Book I.  
*Herodotus (Rawlinson's).* Book I.  
\**Lane.* The Modern Egyptians, 2 vols. 1871.  
\**Mariette, A.* Monuments of Upper Egypt. 1877.  
\**Mariette, A.* Aperçu générale de l'Histoire d'Égypte.  
*Maspero.* Histoire Ancienne des Peuples de l'Orient. 1875.  
\**Michell, R. L. N.* Egyptian Calendar, 1878.  
*Pierret.* Dictionnaire de l'Archéologie Égyptienne.  
*Pierret.* Essai sur la Mythologie Égyptienne.  
*Records of the Past.* (Translations of Hieroglyphic Inscriptions.)  
\**Sharpe.* History of Egypt (for the Ptolemæan and Roman Period).

*Soldi, E.* La Sculpture Égyptienne, et L'Art Égyptien.

*Strabo.* Book 17.

\**Wilkinson, Sir J. G.* The Ancient Egyptians, Edited by Dr. Birch, 3 vols. 1878.

\**Wilkinson, Sir J. G.* Plants of the Egyptian Desert. Edited by Mr. Wm. Carruthers. In the Press.

*Descriptive Works and Works of Fiction.*

*About, Edmund.* Le Fellah.

*Cooke, E. W., R.A.* Leaves from my Sketch Book. Series ii., 1877.

*Curtis.* Nile Notes of a Howadji.

*Curzon.* Monasteries of the Levant.

*De Leon.* The Khedive's Egypt. 1877.

*Didier.* Cinq Cents Lieues sur le Nil.

*Eden, F.* The Nile without a Dragoman. 1871.

*Edwards, Miss A. B.* A Thousand Miles up the Nile. 1877.

*Fleming.* A Nile Novel.

*Gordon, Lady Duff.* Letters from Egypt. 1866, 1875.

*Hopley.* Under Egyptian Palms.

*Hoskins.* Winter in Upper and Lower Egypt.

*Irby and Mangles.* Travels in Egypt.

*Kinglake.* Eothen.

*Kingsley.* Hypatia.

\**Lane.* Arabian Nights.

*Lindsay, Lord.* Letters from Egypt and the Holy Land.

*Loftie, Rev. W. J.* A Ride in Egypt. 1879.

*Macgregor, J.* Rob Roy on the Nile and the Jordan. 1871.

*Martineau, Miss.* Eastern Life.

*Maxime du Camp.* Le Nil.

*Prime.* Boat Life in Egypt and Nubia.

*Rhoné.* L'Égypte à Petites Journées. 1877.

\**Shelley.* Birds of Egypt. 1873.

*Smith, Rev. A. C.* Attractions of the Nile.

*Smyth, Piazz.* Our Inheritance in the Great Pyramid.

\**Stanley, Dean.* Sinai and Palestine.

*Stuart, Villiers.* Nile Gleanings, 1879.

*Warburton.* The Crescent and the Cross.

*Zincke, Rev. B.* Egypt of the Pharaohs and the Khedive.

All heavy goods can be sent at a small expense either by Southampton or Liverpool. In London, Messrs. M<sup>C</sup>CRACKEN, of Cannon Street, are amongst the principal Agents for forwarding Parcels to Alexandria and Cairo.



# HANDBOOK

FOR

## TRAVELLERS IN EGYPT.

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### SECTION I.

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## 1. PASSPORTS.—CUSTOM-HOUSE.

Passports, though not required, are sometimes asked for on landing at the Egyptian ports.

Custom-house.—All luggage is opened at the custom-house; but a *bak-sheesh* of a few shillings will generally save time and trouble. At Alexandria, however, this mode of escape is no longer possible, as the custom-house there is now under English control. There is a heavy duty on cigars, and great difficulty is made about admitting guns and cartridges. An *ad valorem* duty of 1 per cent. is levied on all goods leaving the country. Antiquities are not allowed to be exported.

## 2. CONSULATES.—COURTS OF JUSTICE.

Each of the principal European powers is represented in Egypt by an agent and consul-general, who is accredited direct to the Khedive, and resides generally in Cairo in the winter, and Alexandria in the summer. There are besides, Consuls, Vice-Consuls, and Consular Agents, at the different ports and chief towns.

Until 1876, the Egyptian authorities had no civil or criminal jurisdiction over foreigners, who were only amenable to their consuls. Consequently any foreigner accused of a civil or criminal offence, had to be indicted in the Consular Court of the nation of which he was a citizen. As there are seventeen of these courts, it is easy to imagine the inconvenience caused by such a system, and the miscarriage of justice which frequently resulted from it. At the instance of the Egyptian Government, and chiefly through the exertions of Nubar Pasha, an international commission was appointed in 1869, which recommended the abolition of this state of things, and the appointment of mixed tribunals of natives and foreigners, for the trial of all cases between foreigners of different nationalities, and natives and foreigners. The law is administered in these tribunals, which consist of courts of first and second instance, according to the Code Napoléon, adopted in Egypt with some modifications. The languages employed are English, French, and Italian. The Consular Courts still continue to have jurisdiction in criminal and civil causes between foreigners of the same nationality. In cases of any difficulty, the traveller had better apply immediately to his consular representative.

## 3. MONEY.

The probable expenses of a visit to Egypt have been already spoken of in the *Introduction*.

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

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

and happy would it be for the traveller if all his money transactions in the country could be based on such a simple formula; but unfortunately there are nearly as many foreign coinages legally current in Egypt as there are foreign consuls, and the result is eminently unsatisfactory. Before endeavouring to guide the traveller through this pecuniary labyrinth by means of a table showing the comparative value of the different coins met with, it must be remarked, with regard to Egyptian money itself, that *piastres* have two values—*tariff* and

*current*: the tariff value is the standard one, and is used in all the government offices, by bankers in their accounts, and in the lists of fares for the railways and telegraphs; the current value is continually changing, precisely as the value of paper money fluctuates as compared with gold, but with this difference, that there is no paper money nor anything else to represent the current piastre. All the petty commerce of Egypt at the markets and in the bazaars is carried on in current piastres; and consequently, whenever the traveller is told the price of anything in piastres, it is current piastres that are meant. It may be taken as a general rule that the current piastre is half the value of the tariff piastre, therefore the two silver Egyptian pieces most commonly met with represent respectively  $\frac{1}{2}$  a piastre and 1 piastre tariff, or 1 piastre and 2 piastres current: there is but one coin to represent the two values. Those who wish to study the subject of Egyptian exchanges, and the conversion of current into tariff piastres, should purchase the *Egyptian Commercial Calculating Tables*, published at Alexandria.

When drawing money from a banker, English sovereigns, or napoleons, had better be taken. The rate of exchange will be calculated in tariff piastres, which vary from  $97\frac{1}{2}$  par to 94 for the sovereign, and from 77 to  $74\frac{1}{2}$  for the

COMPARATIVE TABLE OF COINS.

Name of Coin in Arabic.	Coin.	Egyptian Currency. a.	English Currency.	French Currency.	Remarks.
Gineh Ingleezee ..	English sovereign ..	195 0	£ 1 0 0	Frs. 25 0	a. Value in current piastres. Half the number of these piastres represent the tariff value.
Noos ..	English $\frac{1}{4}$ -sovereign ..	97 20	10 0	12 50	
Gineh Masree ..	Egyptian sovereign ..	200 0	1 0 6	25 60	
Noos ..	Egyptian $\frac{1}{4}$ -sovereign ..	100 0	10 3	12 80	
Gineh Stamboolee } b.	Turkish sovereign ..	175 20	18 0	22 80	
Noos ..	Turkish $\frac{1}{4}$ -sovereign ..	87 30	9 0	11 40	
Binto .. ..	Napoleon .. ..	155 0	16 0	20 0	
Noos Binto .. ..	Half-napoleon .. ..	77 20	8 0	10 0	
Talari or Reyal ..	Egyptian dollar .. ..	40 0	4 0	5 0	
Noos Reyal .. ..	Egyptian $\frac{1}{4}$ -dollar .. ..	20 0	2 0	2 50	
Rebba Reyal .. ..	Egyptian $\frac{1}{4}$ -dollar .. ..	10 0	1 0	1 25	
Medjidieh .. ..	Turkish dollar .. ..	36 0	4 0	5 0	
Noos Medjidieh ..	Turkish $\frac{1}{4}$ -dollar .. ..	18 0	2 0	2 50	
Rebba Medjidieh ..	Turkish $\frac{1}{4}$ -dollar .. ..	9 0	1 0	1 25	
Khamsah franc ..	5-franc piece .. ..	38 20	4 0	5 0	
Rooble .. ..	Rouble .. ..	30 0	3 0	4 0	
Rebba rooble .. ..	25-kopeck-piece .. ..	7 20	10	1 0	
Roobee .. ..	Rupee .. ..	c. 18 0	2 0	2 50	c. Nominal value, but fluctuating.
Noos roobee .. ..	Half-rupee .. ..	9 0	1 0	1 25	
Rebba roobee .. ..	Quarter-rupee .. ..	4 20	6	60	
Shilling .. ..	Shilling .. ..	9 30	1 0	1 25	
Noos shilling .. ..	Sixpence .. ..	4 35	6	60	
Franc .. ..	Franc .. ..	7 20	10	1 0	
Noos franc .. ..	Half-franc .. ..	3 30	5	50	
Groosh, pl. geersh ..	Egyptian silver piastre	2 0	2 $\frac{1}{2}$	25	
Noos groosh .. ..	Egyptian silver $\frac{1}{4}$ -piastre .. ..	1 0	1 $\frac{1}{4}$	12	
Ashareen foddah ..	Egyptian copper 20-para piece .. ..	20			
Asharah foddah ..	Do. do. 10-para piece ..	10			
Khamsah foddah ..	Do. do. 5-para piece ..	5			

napoleon. Letters of credit and circular notes should be taken without charge by the bankers, but they will often claim from  $1\frac{1}{2}$  to 2 per cent., though 1 at the utmost is all that should be charged for commission. The traveller should certainly resist a charge of 2 per cent., and, if it

is persisted in, go to some other banker. It makes very little, or indeed no difference, whether sovereigns or napoleons are taken. For all practical purposes the sovereign may be reckoned at 25 francs (rather less than its value), and the napoleon 16 shillings (rather more than its value). English people will probably prefer the sovereign, and their contract with the dragoman will usually be made out in that coin. In the European shops at Alexandria and Cairo the prices will be named according to the nationality of the shopkeeper; and in the native shops to which travellers usually resort the price is asked nearly always in sovereigns (*gineh*), napoleons (*binto*), shillings (*shilling*), or francs (*franc*). The hotel bills will be made out either in English or French money. Before starting up the Nile, the traveller should provide himself with some small change for purchases, &c. This should be taken in Turkish dollars, 1 and 2 piastre silver pieces, and 5, 10, and 20 para copper pieces, the copper being especially required in Nubia.

#### 4. WEIGHTS AND MEASURES.

8	Mitkál	make	1 Okéea (wokéea) or Arab oz.
12	Okéea	—	1 Rotl or pound (about 1 lb. 2 oz. 8 dwt. troy).
$2\frac{3}{4}$	Rotl	—	1 Oka or Wukka (about 2 lbs. 11 oz.).
100 to 110	Rotl	—	1 Kantár (about $98\frac{3}{4}$ avoirdupois).
108	Rotl	—	1 Kantár for coffee.
102	Rotl	—	1 Kantár for pepper, &c.
120	Rotl	—	1 Kantár for cotton.
150	Rotl	—	1 Kantár for gums, &c.

#### *For Gold, Gums, &c.*

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

#### *Measures of Length.*

Fitr, or span with forefinger and thumb.

Shibr, longest span with little finger and thumb.

Kubdeh, human fist, with the thumb erect.

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

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

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

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

#### *Land Measures.*

22 (formerly 24)	Kharóobeh or Kúbdéh	make ..	{ 1 Kassobeh, equal to from 11 ft. $4\frac{1}{2}$ in. to 11 ft. $7\frac{1}{4}$ in. English.
$13\frac{3}{8}$	Kassobeh or rods	—	1 Keerát.
24	Keerát, or 333 Kassobeh	—	{ 1 Feddán or acre, equal to about 5082 square yards or $1\frac{1}{20}$ English acre.



## Corn Measure.

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

## 5. RAILWAYS.—MODES OF TRAVELLING.

The first railway made in Egypt was that between Alexandria and Cairo in 1855. Stephenson was the engineer, and he proposed it in conjunction with the direct line between Cairo and Suez, now disused, as an alternative for the Maritime Canal across the Isthmus of Suez. The **Railway System** since then has been considerably extended, and now connects all the important towns of the Delta, besides extending up the river as far as Asyoot, with a branch to the Fayoom, &c. Owing to the extreme flatness of the country, the cost of making the railways has been comparatively small, there being no viaducts, tunnels, &c. The bridges over the two branches of the Nile on the Alexandria-Cairo line are the only structures of importance. The lines are uniformly laid on an embankment of earth thrown up to the height of a few feet above the level of the soil. Cast-iron chairs, which look like huge saucers, separated by transverse round iron bars, to keep them parallel, support the rails. The Alexandria-Cairo line was entirely made by English engineers, and for a long time the engine-drivers and stokers were mostly Englishmen, but now the employés on all the lines are generally natives. With the exception of the express trains between Alexandria and Cairo, which are very punctual, time is badly kept on all the lines. The first-class carriages are generally very good. It is well to be at the station some time before the train starts, especially with luggage. The hours of departure are very seldom altered, but the local time-tables had always better be consulted.

The great highway of Egypt, especially above Cairo, is the Nile, and sailing or floating along it in a **Dahabeeyeh** is still, railways and steamboats notwithstanding, the pleasantest way of seeing the country. These boats can be hired at Alexandria, on the Mahmoodeeyeh Canal, but a far larger choice is to be found at Cairo, and accordingly travellers usually wait till they arrive at the latter place before taking one. Full particulars with regard to this mode of travelling will be found in Section VII., where also information is given about the **Steamboats** that ply between Cairo and the First Cataract during the winter months. Small screw-steamers run between Port Said and Ismailia on the Suez Canal, for which see p. 305.

There are many places, however, in Egypt which can be reached by neither railway nor boat, and recourse must then be had to that useful, and in Egypt by no means to be despised animal, the donkey. The Egyptian **Donkey** is patient, sure-footed, and very enduring, and his paces are generally easy. It is best to use the saddle of the country, which has a hump like a lace-pillow in front, but ladies will generally prefer a side-saddle, and had better therefore provide themselves with one. As the native saddles are very apt to turn round, no reliance should be placed on the stirrups.

For long excursions into the desert **Camels** will be required. The ordinary baggage-camel is very heavy and rough in his paces, and it requires considerable experience in camel riding before the *Hegeen* or trotting camel can be mounted with any comfort. The paces of a quiet, smooth-walking camel are, however, by no means unpleasant. Full particulars as to camel-riding will be found under Route 14a.



## 6. POSTS.—TELEGRAPHS.

Formerly, nearly every European country had its own **Post Office** at Alexandria and Cairo, but that system has, with one or two exceptions at Alexandria, been quite done away with, and both the external and internal service is performed by the Egyptian Post Office. Letters to and from Egypt and Europe can be despatched viâ Brindisi, Marseilles, or Trieste, there being a weekly mail by each route. Egypt is now a member of the Postal Union, and the postage between it and the other countries of the union (nearly all Europe) is  $2\frac{1}{2}d.$  or 1 piastre 20 paras the  $\frac{1}{2}$  oz. for letters, and  $\frac{1}{2}d.$  or 20 paras the  $\frac{1}{2}$  oz. for book-packets. The union post-cards can also be used. The postal communication in Egypt itself is confined to the principal towns. The postage varies from 5 paras to 1 piastre, according to weight and distance.

There are two **Telegraph Systems** in Egypt, one belonging to an English Company, the other to the Egyptian Government. Messages should be sent to Europe viâ Malta. The Tariff is 1s. 7d. for each word of ten letters (if longer it is counted as two words) between London and Alexandria, 1s. 10d. between London and Cairo and the Isthmus of Suez, and 2s. between London and Upper Egypt; there is an addition of 1d. a word for any other place in Great Britain. The Egyptian Government telegraph is in operation throughout the whole of Egyptian territory, and extends over more than 4000 miles, reaching southwards to Khartoom and the stations beyond on the White Nile, with branches to Kordofan and Darfoor, and to Kassala, whence it joins at Massowah the Red Sea line from Suez; northwards it goes as far as Gaza. Messages can be sent by it to and from all the principal towns in the Delta, the Fayoom, and Upper Egypt. The charge is 5 piastres tariff for 10 words. Between most of the stations telegrams can be sent in English, French, or Italian, but at some of the smaller ones Arabic must be used.

## 7. HOTELS.—APARTMENTS.—SERVANTS.

Good **Hotels** are to be found at Alexandria, Cairo, Helwán (near Cairo), Port Said, and Suez, and tolerable ones at Ismailia and Luxor. The pension system is adopted at all of them, and so much a day charged for lodging, attendance, and board. This charge varies from 12 fr. to 20 fr., and includes two or three meals in the day; wine extra. Sitting-rooms can be had at the best hotels at from 10s. to 1l. a day. No difference is made in the charge whether the meals are eaten in the house or not. If a long stay is intended, arrangements at a lower rate should be made in advance. The hotel at Helwán is attached to a mineral-bath establishment, and that at Luxor to a sanatorium. At Tantah, Mansoorah, Zagazig, and one or two large towns in Upper Egypt, there are what the French would call *estaminets*, where food and a bed can be obtained, but they are not to be recommended. Nearly all the hotels are kept by Frenchmen, Germans, Italians, or Greeks, and in the principal ones many of the waiters are European.

In all parts of Egypt where there are no hotels or inns, the traveller, if without a dahabeeyeh or tents, must trust to the hospitality of the principal natives or of European officials or merchants.

**Apartments** can be procured both at Alexandria and Cairo; but it is necessary to have some knowledge of the country and the language, or to secure the services of a very good and trustworthy servant. Under these conditions, and if a long stay is to be made, the cost of living may be less than in an hotel.

**Servants**, a necessary evil anywhere, are especially so in the East. The traveller may indeed, if he only intends visiting Alexandria and Cairo, and

the line of the Suez Canal, do without them, or at any rate he need only hire an occasional *valet de place*, at from 5s. to 8s. a day, according to the service rendered. But if he intends to travel about, he must provide himself with one or more; and should he know nothing of the country or the language, a dragoman (*terjumán*) will be indispensable. The dragoman, literally an interpreter, will take all trouble off his hands, and for a fixed sum defray all the expenses of travelling, food, lodging, servants, &c.

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

There are dragomen of every sort and kind, good, bad, and indifferent; and the traveller who has to choose from among the numbers who present themselves at Alexandria and Cairo, must take his chance. But it is seldom that the really good ones, who confessedly are at the head of their profession, fail to give satisfaction. Their charges, however, are very extravagant; and travellers who are not so particular as to comfort and luxuries, may find a very fair dragoman who will do everything at a lower rate. As a class, dragomen are obliging and honest, after an Eastern fashion; and, though their one aim and object is to make the most of their bargain, they are, at any rate the best of them, liberal in the fulfilment of their contract. One thing, however, the traveller must not expect, and that is, to obtain from them accurate information of any kind. They know absolutely nothing about the various objects of interest in Cairo, and the old ruins on the Nile, which they go to year after year; and though always ready with an answer if asked any question about the country and the people, the probability is that the answer is as inaccurate as it is prompt. The dragoman is in fact a courier and *maitre d'hôtel* in one, but he has none of the kind of information possessed by the commonest *laquais de place* in a continental town. People often ask which nationality supplies the best dragoman. The following terse and humorous description may be taken *cum grano* as an answer: "The dragoman is of four species: the Maltese, or the able knave; the Greek, or the cunning knave; the Syrian, or the active knave; and the Egyptian, or the stupid knave."—*G. W. Curtis*. But there are, of course, many exceptions.

The expense of a dragoman varies with the nature of the journey and the things required. Full information on these points will be found at the beginning of each Route.

## 8. CLIMATE.

### a. GENERAL REMARKS ON THE SANITARY STATE OF THE COUNTRY.

The climate of Egypt is remarkably dry and salubrious, and, although the mortality amongst the inhabitants is great, it can easily be accounted for apart from the climate. Through the ignorance, superstition, and filthiness of the natives, there is an excessive infant mortality, and the death-rate amongst the young and adult Egyptians is greatly increased by the privations, hard work, and exposure they have to endure. Besides this, a great number of the poor die for want of medical care and advice, which the Government does not supply them with, unless in the hospitals, of which the natives have a deep-seated dread. They prefer to die at their homes, surrounded by their friends, rather than enter a hospital. Much, however, is being done to remedy this state of things.

Except the Delta and sea-coast towns, the country is quite exempt from low fevers and diseases of the chest. Ophthalmia, diarrhoea, dysentery, and affections of the liver are the principal endemic complaints. Only two or three months of

the year can be called unhealthy, and that not to any great degree; but a severe epidemic often sweeps over the country and depopulates whole districts. Formerly it used to be "the plague," but in later years it has taken the type of cholera, which finds a favourable nidus for propagation in the pestiferous houses of the towns and in the personal dirtiness of the fellaheen. When an epidemic breaks out, it generally rages for three or four months; all business is suspended, and Europeans and others flee the country, to return again after the danger is past. Occasionally, also, murrain is prevalent as an epidemic among the cattle, and vast numbers of them are destroyed by it. An extremely low Nile is apt to produce disease both in man and beast: thus, cholera and murrain may both exist together, as in 1865.

#### b. TEMPERATURE.

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

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

The thermometer seldom falls to 40° F. at Cairo, but it is frequently lower on the Nile. The coldest months in the year are December and January, and the hottest are August and September, but even then it is cool in the shade. The humidity of the atmosphere is principally controlled by the rise and fall of the Nile. Fogs prevail during the first two months of the receding of the waters. Evening fogs descend very quickly as the sun goes down, and are as quickly deposited after the sun has set, leaving the sky clear and the air as fresh as after a good shower. Morning fogs are soon dispelled by the heat of the sun, and then follows the clear beautiful day.

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



## c. THE SEASONS.

In Egypt there may be said to be only two seasons in the year—Summer and Winter.

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

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

The **Winter** begins in October and ends in March. It is so genial and uniform as to prove a great attraction to invalids, who find here a winter climate unsurpassed by that of any other country in the world. "Boat life on the Nile is the most enjoyable of all restoratives for the sick; and for lovers of all that is luxurious in travel, of all that is glorious in memory, of the grand, the beautiful, the picturesque, and the strange, Egyptian travel is the perfection of life." The atmosphere continues to be comparatively dry till the middle of November, when there is an appreciable amount of humidity arising from the land left wet by the Nile. The dews at night and in the morning are now sometimes quite heavy, but they are of short duration, and by the end of December they more or less disappear, and the air regains its former dryness, though there are occasional showers.

**Rain** seldom falls in Upper Egypt; but on the Delta and along the Mediterranean coast it is not at all uncommon at this season. About Alexandria there would be on an average 13 rainy days during the winter. At Cairo, five or six showers would be the average, and these not at all heavy. In winter, as in summer, "great changes of temperature take place in the 24 hours, owing to the general dryness and clearness of the atmosphere, which favour rapid evaporation during the day and radiation of heat during the

night." At Cairo the thermometer rarely falls under freezing-point, yet ice is occasionally seen there. Snow is unknown; but in Upper Egypt and on the Delta, hail and thunder storms sometimes occur with great violence, and do much injury; the hailstones being frequently as large as a pigeon's egg.

North winds prevail in December, January, and February, and they are often piercingly cold. As you ascend the Nile the weather becomes warmer and the atmosphere drier, so that Upper and Middle Egypt are more healthy than the lower country or Delta.

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

#### d. DISEASES FOR WHICH THE CLIMATE IS BENEFICIAL.

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

"Phthysical and bronchial affections, chronic diseases of the mucous membranes, congestive diseases of the abdominal viscera, nervous exhaustion, debilitated circulation from progressive disease of the heart, and especially that form attending advancing years, scrofulous diseases of every kind, and struma in its various manifestations, are the diseases in which a most marked improvement has been observed from a residence in Egypt. In the early stage of phthisis, hereditary or acquired, indicated by general delicacy of constitution, a prolonged residence in Egypt is generally attended with the best results; but the patient should spend two or three winters at least. In that form of early phthisis where much bronchial irritation exists, the stimulating effect of the dry air on the irritable mucous membranes of the trachea and bronchi is sometimes great for the first few days after arrival, but it soon wears off. Cases of this kind should not come straight on to Cairo, but spend a few days in Alexandria; they may then safely proceed on their Nile journey. Under such favourable conditions of atmosphere, the effect of a comparatively high temperature, and a peculiar, not to be described—stimulating, yet balmy—influence in the general functions of the body, this climate may be, often is, of great service in the more advanced stages of pulmonary phthisis. It may succeed for a time, and I believe does, in arresting the progress of suppurative tubercle; yet the effects of a long journey, the frequent changes of diet, and the want of many of the personal comforts and attentions to which such patients have been accustomed, cause me strongly to impress a careful consideration before advising them to come to Egypt, and especially to go up the Nile. If it be desirable that such cases should come, let them be advised to remain in Cairo for a time, where they can lead a quiet, regular, and vegetative sort of life; then, should they improve, they can try the Nile. As a rule, the Nile-boat life is not adapted to such cases, unless they proceed under very favourable conditions of attendance and companionship; otherwise the fatigue and excitement attending the preparations and details of the Nile voyage irritates and weakens them. They are far away from medical advice, and, from debility, are seldom in a condition to take the amount of exercise requisite to keep their functions in order. . . . The invalid in an incipient state of consumption can, by regulating his movements, command an almost uniform condition of daily climate for several months: first, by a short stay in Cairo; then, by following the seasons, he may proceed up the Nile until he reaches a climate where the heat is just sufficient to allow him to spend much of the day in the open air, and have regular exercise, without being much fatigued.



He can then drop gradually down the Nile towards Cairo, keeping nearly the same temperature all the way. If he reaches Cairo late in March, or even a little earlier, he will then find a condition of climate such as is, probably, found in no other place, in which he can remain a few weeks. About the middle of April the mid-day temperature begins to be felt a little too warm for a debilitated system, and the chance of being surprised by the hot winds renders it advisable to depart. A short stay in Alexandria will then be found beneficial, as the air is several degrees cooler than that of Cairo, the humidity not too great, and the early hot winds are little felt. . . . Chronic bronchitis, with or without much secretion of bronchial mucus, chronic affections of the larynx and trachea, nearly all derive benefit. . . . Pure asthmatic affections follow their usual vagaries here, as elsewhere. Some are benefited, others not at all. Patients of this class, however, when residing in Egypt, are favourably situated as regards the facility for change. They are within access of four modifications of climate—Alexandria, Cairo, Suez, and Ismailia—so that when one does not give relief, another may be tried. There are also the Nile and the desert. The latter, however, is seldom available, except under circumstances unfavourable to debilitated states of system. . . . The Egyptian climate, by allowing such great freedom for open-air exercise, and exposure to the tonic action of sun-light, has a marked influence in modifying the ill-effects arising from a scrofulous state of system. Few of the sufferers from this disease, from colder latitudes, go away unbenefited. . . . Diseases of rheumatic and gouty origin are often benefited, when the patient will lead the life he ought to do; but this class of invalid seldom does so. . . . To the overworked teacher and student, the care-burdened merchant and man of business, and those subjected to a hard daily routine, which has broken down their stamina, and induced a highly-excited state of nervous system; the confirmed dyspeptic and hypochondriacal invalid; the depressed and anxious-minded; the nervous and hysterical female;—to all these the Egyptian climate may be beneficial. In a country where the manners and habits of life are so different from what obtains in European countries, pleasant and varied objects of attention, which strike the imagination and keep the mind employed, tend much to improve the depressed morale and morbidly anxious mind of the invalid. The bright and sunny sky is in itself an incentive to cheerfulness and pleasure, which, combined with the amount of healthy open-air exercise necessary to attain the enjoyment of sight-seeing, cannot fail to produce favourable results whenever that is possible. Indeed, in all cases where a dry and bracing air, bright sunshine, freedom from rain and atmospheric impurities, are the desiderata, the Egyptian winter climate claims an important, if not the most important, place.”

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

the Nile, either for the enjoyment it affords, or the chances of recovery it offers."

#### e. CLOTHING AND MODE OF LIFE.

Invalids coming to Egypt for the winter should be well provided with warm **Clothing**, and should always wear flannel next the skin. Two tweed suits, one of lighter texture than the other, form the best outfit for the ordinary traveller: and on the Nile voyage he will find flannel shirts the best both for health and convenience of washing. Should he, however, intend to make a long stay in Alexandria or Cairo, and become acquainted with the European residents, he will require a black coat, dress clothes, and white shirts. A broad belt round the waist is thought to be a useful precaution; perhaps the best thing of its kind is the Syrian silk scarf so much used by the natives. The head should be well protected: for this purpose the best head-dress is a common felt helmet or wide-awake, with a turban of white muslin (*puggaree*) wound round it. Some prefer a pith helmet. The red tarboosh with which travellers so often delight to adorn themselves, even when worn, as it should be, with the linen cap or *takeeyeh* underneath, affords little or no protection to those unaccustomed to an Egyptian sun, unless it be supplemented by a *kefeeyeh*, a gaily-striped silk or mixed silk and cotton handkerchief, folded triangle-wise, and fastened on the tarboosh by a camel's hair fillet. Brown leather boots and shoes will be found the most useful up the Nile. Ladies would find Wellington boots of brown leather a great convenience. Coloured-glass spectacles with gauze sides afford great relief to the eye from the glare of the sun, and a blue or green veil is often useful for the same purpose.

In winter it is unnecessary to make any change in the **Mode of Living** from that usually adopted in Europe; and most persons may eat whatever they are accustomed to in other countries. It is, however, better to avoid much wine or spirits, as they tend to heat the blood, and cause the hot weather to be more sensibly felt; and some will find that fish (chiefly those without scales), eggs, and unboiled milk, do not always agree with them. Bathing in the Nile is by no means prejudicial in the morning and evening; and, except in the neighbourhood of sandbanks, there is no fear of crocodiles. Fruit and vegetables, when the former are not eaten to excess and the latter are properly cooked, are wholesome and cooling, and mutton is better than beef. The fish of the Nile are not very good. Light Bordeaux and Rhine wines are the most wholesome; beer requires strong exercise. "The Nile water, when well filtered, is soft and pure, and may be safely used. With some it may at first disagree, and have a tendency to induce diarrhoea, and until this is overcome it should be tempered with a little good brandy." Care should be taken never to sleep in a draught: and invalids should avoid bedrooms on the ground-floor. A warm great-coat and rugs will often be found needful in Egypt during the winter, as the evenings, especially on the Nile, are often very cold.

#### f. MEDICINES, AND TREATMENT OF SLIGHT AILMENTS.

There are very good European doctors and chemists at Alexandria and Cairo, and in cases of serious illness resort should at once be had to a doctor.

Travellers who intend going up the Nile had better be provided with a small **Medicine Chest**, containing \*blue pills, calomel, \*rhubarb pills, \*Dover's powder, \*Gregory's powder, \*James's fever powder, \*carbolic acid, \*laudanum, \*sulphate of quinine, diluted sulphuric acid, \*sweet spirits of nitre, chlorodyne, \*sulphate of zinc, nitrate of silver, \*seidlitz powders, cream of tartar, ipecacuanha, essence of peppermint, essence of ginger, blistering plaster, \*sticking plaster, \*lint, \*arnica. Those marked with an asterisk are the most useful.

The following directions, chiefly from Dr. Patterson's book, for the treatment of ailments incident to the climate, will be found of service.

Headache and biliary disturbance is often brought on by exposure to the sun. It is best treated by a smart purgative, and by bathing the head copiously with cold water, while the feet are kept in hot water, to which a tea-spoonful of common mustard may be added. If very severe, 8 or 10 leeches should be applied to the temples.

In simple diarrhœa take a blue pill, and after three hours 5 grains of Dover's powder, which may be repeated, if need be, at the same interval; or a small table-spoonful of castor-oil, with 10 drops of laudanum, or 3 grains of Dover's powder. In severer cases of diarrhœa, take 15 drops of diluted sulphuric acid in a small wine-glass of water every half-hour, till four doses have been given; and if then no effect is produced, take Dover's powder as above.

For dysentery, the best treatment is first a blue pill, and after three hours a table-spoonful of the following mixture, to be repeated every hour, or two hours, according to the severity of the symptoms:—Castor-oil, 2 table-spoonfuls; whites of 4 eggs; 2 wine-glassfuls of water to be added gradually, and beaten up with the above; a little powdered gum-arabic may be usefully added to this mixture.

In all cases of diarrhœa and dysentery, a rice diet is the best; and the drink should be rice-water, or toast-and-water, or the whites of a few eggs beaten up with water. A grain of quinine a day is a very convenient tonic after the attack is over.

Ophthalmia begins by a slight redness and itching of the eyelids, and feeling of grittiness in the eyes, as though sand had got into them, accompanied after a time by a viscid matter causing the eyelids to adhere together. The best simple remedies are constant sponging of the eyes with tepid water and milk, or simple tepid (never cold) water, taking care to wipe them quite dry afterwards, avoidance of light, wearing a shade, and dropping between the eyelids three times a day a few drops of a wash containing from 5 to 6 grains of sulphate of zinc in a large table-spoonful of water, or, still better, rose-water. A slight purgative and low diet is also necessary. In very severe forms of this complaint, it may be necessary to have recourse to more severe measures, such as leeches, and the use of a strong collyrium containing from 5 to 8 grains of nitrate of silver in 1 oz. of water, or rose-water. Simply bathing the eye with warm water will often remove an irritation which, if neglected, might end in ophthalmia.

Any premonitory symptoms of fever should be at once met with a dose of 1 to 2 grains of quinine, to be repeated if necessary.

In all cases of sickness, one piece of advice should be borne in mind alike by the physician and the patient. Use all medicines sparingly, especially the stronger purgatives. "Many invalids partly nullify the good effect of change of climate, by continually dosing themselves with physic, and keeping their organs in a constant state of irritation."

## 9. GEOGRAPHY.

### a. ANCIENT EGYPT.

In the ancient Egyptian language, as well as in Coptic, Egypt is called *Khemi*, or the land of Khem, the "Ham" of the Bible, meaning "the black land," a name derived from the blackness of the soil. By the Hebrews it was called *Misraim*, a name still preserved in the modern Arabic appellation *Misr*, the meaning of which is doubtful. Its Greek name was *Αἴγυπτος*.

From the old inscriptions we learn that the country was divided into two



large districts, styled the "land of the North" and the "land of the South," or the Upper country and the Lower country. The land of the North extended from the neighbourhood of Memphis to the sea, and corresponded with what was afterwards termed by the Greeks, from its resemblance to the fourth letter of their alphabet, Δ, the Delta, the name by which it is known to us; the Arabs styled it Beheyreh. The land of the South included the remainder of the country as far as the island of Elephantine, opposite Syene (the modern Assouán); this the Arabs called Saeed. One of the titles of the old kings was "Lord of the two countries," and on the day of their coronation they received two crowns, a white upper one and a red lower one, in token of sovereignty over the South and North respectively.

These two large divisions were further subdivided into districts, called by the Greeks Nomes (Νόμοι). The number of these nomes seems to have varied. The old Egyptian lists generally give 44; Pliny the same number; Strabo and Diodorus 36; the usually received number is 42. Of these, 20 were in the Lower country, or Delta, and 22 in the Upper country. Each nome had its own capital, the residence of the hereditary governor. "The capital formed likewise the central point of the particular divine worship of the district which belonged to it. The sacred lists of the nomes have handed down to us the names of the temple of the chief deity, of the priests and priestesses, of the holy trees, and also the names of the town-harbour of the holy canal, the cultivated land, and the land which was only fruitful during the inundation, and much more information, in such completeness, that we are in a position, from the indications contained in these lists, to form the most exact picture of each Egyptian nome in all its details, almost without any gaps."—*Brugsch*, 'Egypt under the Pharaohs.'

The following is a list of the nomes, with their Greek names, and the names of their capital towns, both in Egyptian and Greek, with the corresponding modern Arabic town or village.

THE SOUTH COUNTRY, OR UPPER EGYPT.

NOMES.	CAPITALS.		
	Egyptian.	Greek.	Modern Arabic.
1. Ombites	Abu	Ombos	Kom Ombo.
2. Apollinopolites	Teb	Apollinopolis Magna	Edfoo.
3. Latopolites	Nekheb	Latopolis	Esneh.
4. Hermonthites	Her-mont	Eileithyia	El Kab.
5. Pathyrites		Hermonthis	Erment.
6. Diospolites	No-amen	Diospolis Magna	Koorneh.
7. Coptites	Kobti	Coptos	Karnak and Luxor.
8. Tentyrites	Tan-te-rer	Tentyra	Kobt.
9. Diospolites	Ha	Diospolis Parva	Denderah.
10. Thinites	Abdu	This, Abydus	How.
11. Panopolites	Apu	Panopolis	Beerbeh, Arábat el-Matfoon.
12. Aphroditopolites	Tebu	Aphroditopolis	Ekhmeem.
13. Antæopolites	Ni-ent-bak	Antæopolis	Itfoo.
14. Hypselites	Shas-hotep	Hypselis	Gow el-Kebeer.
15. Lycopolites	Siaut	Lycopolis	Shodb.
16. Antinoites		Antinoöpolis	Asyoot.
17. Hermopolites	Khimunu	Hermopolis Magna	Sheikh Abádeh.
18. Cynopolites	Ku-sa	Cynopolis	Oshmoonáyn.
19. Oxyrhinchites	Pi-masa	Oxyrhinchus	El Kays.
20. Heracleopolites	Khinensu	Heracleopolis	Béhnesa.
21. Arsinoites		Crocodilopolis, or Arsinoë	Ahnas el-Medeeneh.
22. Aphroditopolites	Tep-ah	Aphroditopolis	Medeenet el-Fayoom.
			Atfeeyeh.

## THE NORTH COUNTRY, OR LOWER EGYPT.

NOMES.	CAPITALS.		
	Egyptian.	Greek.	Modern Arabic.
1. Memphites	Men-nofer	Memphis	Mitrahenny.
2. Letopolites	Sokhem	Letopolis	Weseem (?).
3. Libya	Ni-ent-hapi	Apis	
4. Saïtes	Zoka	Canopus	
5. Saïtes	Sa	Saïs	Sa el-Hagar.
6. Xoïtes	Khesun	Xoïs	
7. Metelites	Sonti-nofer	Metelis	Fooh.
8. Sethroïtes	Thukot (Succoth?)	Sethroë	
9. Busirites	Pi-usir	Busiris	Abooseer (?).
10. Athribites	Ha-ta-hirab	Athribis	Tel Atreeb, Benha el-Assal.
11. Cabasites	Ka-hebes	Cabasa	Kom Shabas.
12. Sebennytes	Theb-nuter	Sebennytus	Semenhood.
13. Heliopolites	Anu	On, Heliopolis	Matareeyeh.
14. Tanites	Zoan	Tanis	San.
15. Hermopolites	Pi-thut	Hermopolis Parva	Damanhoor.
16. Mendesius	Pi-bi-neb-dad	Mendes	Ashmoon, or Tel-et-Tmei.
17. Diospolites	Pi-khun-en-Amen	Diospolis	
18. Bubastites	Pi-bast	Bubastis	Tel Basta.
19. Pthenestes	Pi-uto	Buto	
20. Pharbæthites	Kosem	Pharbæthus	Harbayt.

It may be remarked that at a later period there were three divisions, portions of Upper and Lower Egypt being taken to form a Middle Egypt, called by the Greeks, from its containing 7 nomes, Heptanomis. Upper Egypt, or the Thebaïd, then reached to the Thebaïca Phylace (Φυλάκη), now Daroot esh-Shereéf; Heptanomis thence to the fork of the Delta; and the rest was comprehended in Lower Egypt. In the time of the later Roman emperors, the Delta, or Lower Egypt, was divided into 4 provinces or districts—Augustamnica Prima and Secunda, and Ægyptus Prima and Secunda; being still subdivided into the same nomes: and in the name of Arcadius, the son of Theodosius the Great, Heptanomis received the name of Arcadia. The Thebaïd, too, was made into two parts, under the name of Upper and Lower, the line of separation passing between Panopolis and Ptolemaïs Hermii. The nomes also increased in number, and amounted to 57, of which the Delta contained 34, nearly equal to those of all Egypt in the time of the Pharaohs.

Although many of the old Egyptian kings extended their dominions from time to time beyond the southern border of Elephantine, as is proved by the various temples above the First Cataract, and one dynasty, the XXVth, was actually composed of Ethiopian kings, who conquered the whole of Upper Egypt, and reigned from Thebes to Napata, or Gebel Barkal, there is no record of any geographical division of this more southern country. Under the Ptolemies, the more northern portion of what is now called Nubia had the name of Dodeca-Schænus, or "12 schænes," and comprehended the district from Syene to Hierasycaminon, now Maharraka.

## b. MODERN EGYPT.

If in the term Egypt we include all the countries over which the Khedive claims supremacy, it is rather difficult to determine its boundaries with the exception of the northern, which is of course the Mediterranean. On the south its furthest limit nearly reaches the Equator, though it narrows there



almost to a point. Within its eastern borders, which commence on the Mediterranean at El-Areesh, are included the Peninsula of Sinai, the Gulf of Akaba, and a narrow strip of the east coast of the Red Sea, as far as opposite Ras Benar, from which point the boundary-line continues down the west coast of that sea to Massowah, and on into the Gulf of Aden to Berbera, though the Khedive's authority in this extreme southern portion does not extend far from the coast; inland, Abyssinia and some native tribes are still independent. On the west, an imaginary line may be drawn from Ras-el-Kanaïs on the coast, through the Libyan Desert, to Darfoor, and thence trending in a westerly direction to the Blue Mountains.

The whole of this territory may be roughly divided into three parts: Egypt Proper, Nubia, and the Soodán.

The geographical limits of **Egypt Proper** are the same as in the days of the Pharaohs, and comprise the Delta and the Valley of the Nile as far as the First Cataract, together with the Peninsula of Sinai and the Oases of the Libyan Desert. As of old, it is divided into two parts, Lower Egypt and Upper Egypt; and each of these is subdivided into seven **Provinces**, with their chief towns, as under.

## LOWER EGYPT.

<i>Province.</i>	<i>Chief Town.</i>	<i>Province.</i>	<i>Chief Town.</i>
Beheyreh.	Damanhoor.	Gharbeeyeh.	Tantah.
Menoofeeyeh.	Shibeen.	Kalioobeeyeh.	Benha.
Sharkeeyeh.	Zagazig.	Geezeh.	Geezeh.
Dakaleeyeh.	Mansoorah.		

## UPPER EGYPT.

<i>Province.</i>	<i>Chief Town.</i>	<i>Province.</i>	<i>Chief Town.</i>
Benisooéf.	Benisooéf.	Asyoot.	Asyoot.
Fayoom.	Medeenet el-Fayoom.	Girgeh.	Soohág.
Minieh.	Minieh.	Keneh.	Keneh.
		Esneh.	Esneh.

Each of these provinces has a governor called a *Mudeer*; and they are subdivided again into districts, each under a *Názir*, or deputy-governor. The towns of Alexandria, Cairo, Suez, Port Said, Ismailia, Rosetta, and Damietta form separate special governments, called *Mohafzas*, independent of the provinces in which they are situated.

**Nubia** may be said to extend from the First Cataract to Khartoom. It is divided into three Provinces—Wády Halfah, chief town Derr; Dongola, chief town, Ordee; and Berber, chief town Berber.

The **Soodán** includes a very wide area, embracing nearly all the more recent acquisitions of territory made by the Khedive. It is divided into the provinces of Khartoom, Kordofán, Sennaar, Darfoor, Bahr el-Abiad (which includes all the region of the White Nile in the extreme south), Taka, and Gedáref: the first five being generally under a governor-general at Khartoom, and the last two under one at Kassala, who also looks after the towns of Sowákin, Massowah, Zela, and Berbera, on the Red Sea, and the coast districts adjoining.

The total area of the vast territory included in these three parts is estimated at one million and a half square miles, and measures 2000 miles from N. to S., and about 1500 from E. to W., drawing a line from Berbera to Darfoor.

But, for all practical purposes, Egypt is now what it was of old, nothing more than the Valley of the Nile, from the Mediterranean to Assooán, a tract of country containing about 14,000 square miles of cultivable land, just about

half the size of Ireland. More than half this land is in the Delta, which is 160 miles broad at its Mediterranean base, but narrows to about 10 miles at its head below Cairo. From this point to Assooán the alluvial soil, called by the Arabs *Er-Reef*, nowhere extends to a greater width, and is indeed generally much narrower, except at the quasi-oasis of the Fayoom, on the left bank of the river, which measures about thirty miles from N. to S., and forty from E. to W. The total length from the sea to the First Cataract is, in a straight line, 550 miles.

Of geographical features Egypt may be said to possess but one, its river: for the hills which border the Nile's course on either side from Cairo to Assooán, branching out on the E. from Keneh to Kosseir, and on the W. from Assooán to the Great Oasis, never reach any great height; and the lakes, with the exception of the Bitter Lakes, which must be considered as artificial, and the Birket el-Korn, in the Fayoom, are nothing but lagoons, of which the most considerable are Mareotis, Etko, Bourlos, and Menzaleh.

At the same time no geographical notice of Egypt, however slight, would be complete without a mention of the **Oases**. These are five in number, and are situated in the Libyan Desert several days' journey W. of the Nile. The most northern is Seewah, the famed oasis of Jupiter Ammon; next comes the Little Oasis, the Oasis Parva of antiquity, now called Wah el-Bahreeyeh; then the oases of Faráfreh and Dakhleh; and, further to the S., the Great Oasis, the Oasis Major of the Romans, now called the Wah el-Khárgeh. There are besides one or two smaller ones. The title given by the ancients to these oases, of "islands of the blest" (*μακάρων νῆσοι*), is somewhat misleading, as they do not spring up from the surrounding desolation, but are depressions in the lofty desert table-land, which rises above them in steep limestone cliffs. Nor is the whole of their area cultivable soil, all being intersected by passes of desert. They owe their existence and their fertility to the copiousness of the springs with which they abound, and which are supposed to be connected by subterranean channels with the Nile.

The following are some of the common Arab appellations of towns, &c.:—The large, or market, towns have the title of *Bender*. *Medeeneh* is a "capital," and is applied to Cairo, and the capital of the Fayoom. *Beled* is the usual appellation of a "town;" whence *Ibn beled*, "son of a town," or "townsman." *Kafr* is a village; *Nezleh*, a village founded by the people of another place, as *Nezlet el-Fent*. *Minieh* (corrupted into *Mit*, particularly in the Delta) is also applied to villages colonised from other places. *Beni*, "the sons," is given to those founded by a tribe, or family, as *Beni Amrán*, "the sons of Amran," and then many villages in the district are often included under the same name. *Zówyeh* is a hamlet having a mosque. *Kasr* is a "palace," or any large building. *Boorg* is a "tower" (like the Greek *Πύργος*); and it is even applied to the pigeon-houses built in that form. *Sáhil*, a level spot, or opening in the bank, where the river is accessible from the plain. *Merseh*, an anchoring-place, or harbour. *Dayr* is a "convent," and frequently points out a Christian village. *Kom* is a "mound," and indicates the site of an ancient town, and *Tel* is commonly used in the Delta in the same sense. *Kharáb* and *Kooffree* are applied to "ruins." *Beerbeh* (which is taken from the Coptic) signifies a "temple." *Wády* is "a valley;" *Gebel*, "a mountain;" and *Birkeh*, "a lake," or "a reach" in the Nile. The W. bank of the river is called *ghárbee* and the E. bank *shúrgee*, and the common expressions for N. and S. are *báhree*, "seawards," and *gúblee*, "mountainwards."

### c. THE NILE.

The **Nile** (Greek *Νεῖλος*, Latin *Nilus*, Arabic *Neel*) is supposed to derive its name from the Semitic word *Nahar* or *Nahal*, "river;" and it certainly is

emphatically the river of the Old World. The Amazon of the New World alone surpasses it in length, so far as that length is as yet known; but no river, in either hemisphere, can in any degree equal it in historical and geographical interest. By the ancient Egyptians it was honoured as a divinity to whom their land was indebted for its very existence, Egypt being most truly, as Herodotus puts it, "the gift of the Nile." Its connection with the most important events of ancient history, and the stupendous monuments which still bear witness to its former wealth and civilization, render it an object of the greatest interest to the antiquary and the student of history; while the discovery of its source has been a problem which down to the present day has never ceased to excite the curiosity and stimulate the zeal of geographers and travellers. The words of Tibullus :

" Nile pater, quânam te possum dicere causâ,  
Aut quibus in terris, oculuisse caput?"

have not received a complete answer even now, though the proverb "caput Nili quærere" does not quite convey the idea of a hopeless enterprise that it once did.

The latest discoverers place the **Sources** of the Nile in the Victoria Nyanza, but it still remains to be proved that it does not flow into that lake from some yet more distant source S. of the equator. From the Victoria Nyanza it flows into the Albert Nyanza, and issues thence in a series of rapids under the name of the Bahr el-Gebel. Passing Gondokoro near 5° N. lat., it is joined near 9° N. lat. by the waters of the Bahr el-Ghazâl (Gazelle River) and the Sobát; from which points to Khartoom it is known as the *Bahr el-Abiad* (White River) or White Nile, a name which may be derived either from the whitish clay which it holds in solution, or from its contrast with the Bahr el-Azrek (Blue River) or Blue Nile, which unites with it at Khartoom. The length of its course to this point of junction is about 1500 miles.

The *Bahr el-Azrek* or Blue Nile, so called from the dark colour of its waters, rises in the mountains of Abyssinia, and is joined by many important tributaries before reaching Khartoom. At its point of confluence with the White Nile it constitutes, under ordinary circumstances, but one-third of the volume of water which henceforth flows on under the name of the Bahr en-Neel, but in the spring and summer this amount is considerably increased. It is then swollen with the rains that have fallen in the Abyssinian mountains, and sweeps along in an overflowing turbid stream, thick with the fertilising mud from which it derives its name, and the deposits of which have formed and still continue to maintain the land of Egypt.

From Khartoom the Nile flows in one undivided stream, and fed only by one affluent, the Atbara, to the sea, a distance of more than 1800 miles. Nowhere is the cultivable land (except in the Fayoom and the Delta) more than 10 miles broad, and in many places there is nothing but a strip of sand between it and the hills which on either side flank the whole length of its course as far as Cairo. Through these hills it has occasionally to force its way in a series of falls, to which the name of cataract has been given, though they bear no analogy with such cataracts as Niagara, being in fact merely rapids. There are six of these cataracts, besides some smaller falls, between Khartoom and Assooán. That at Assooán is known as the First Cataract.

The Nile now enters Egypt Proper and continues, at an average rate of about 3 miles an hour, increased to 4½ at the height of the inundation, a quiet winding course varying in breadth from 350 yards at Silsilis to ¾ mile just above Cairo. So far its course is the same as in old times, but a considerable change now takes place; for whereas formerly it discharged itself into the sea by seven **Mouths**, at the present day these are reduced to



two. The point of separation, which constitutes the apex of the Delta, has remained about the same. Its ancient name appears to have been Cercasorus, the modern representative of which may be placed at a point opposite Shoobra. Here the river anciently divided into three branches, the Pelusiatic running E., the Canopic running W., and the Sebennytic which flowed between these two, continuing indeed the general northward direction hitherto taken by the Nile, and piercing the Delta through the centre. From this Sebennytic branch two others were derived, the Tanitic and the Mendesian, both of which emptied themselves between it and the Pelusian branch. The lower parts of the remaining two branches, the Bolbitine and the Phatmetic, were artificial, and were constructed probably when the other outlets began to dry up. It is by these two mouths that the river at the present day finds its outlet. At the point of bifurcation the general direction of the two streams is probably that of the old Pelusian and Canopic branches, but they gradually quit the extreme E. and W. course, and continue more in the centre of the Delta, the one to Damietta, and the other to Rosetta, from which places they derive their modern appellations.

The annual **Inundations**, which not only water the country, but supply it with the fertilising deposit on which its very existence depends, are the result of the rains falling in the mountains amongst which the Blue Nile has its source, and in Central Africa along the course of the White Nile. Although the rise of the river in the S. begins in April, its effects are not felt in Egypt until June. The inundation continues about 3 months, and reaches its highest point at the end of September, though very often there is a sudden final rise in October. It then steadily subsides, and by the end of January the country it has covered begins to dry up. From that time the river flows within its natural limits, sinking gradually lower and lower, till the period of the next rise. On the height of the inundations depends the prosperity of the country for the ensuing year. Too great a rise involves a destruction of dykes and a loss of life and property. A deficiency leaves large tracts unmoistened and unfertilised, and the canals not sufficiently filled to supply water for irrigation during the dry season.

The importance, therefore, of watching the rise of the river and regulating it by means of dykes, sluices and canals, has always been recognised. At the present day the progress of the inundation is telegraphed from Khartoom, just as in old times messages were sent from Assooán, and afterwards from Semneh, the southernmost point of the kingdom in the days of Amenemhat III. Several inscriptions at Semneh record the height of the Nile at different times during the reign of this king, to whom Egypt was indebted for the Lake Mœris, and many other important irrigation works. From them it would appear that the highest recorded rise was 27 ft. 3 in. above any inundation of the present day (see p. 546). The height of the inundation varies in different parts of Egypt. At Cairo a good average is about 26 feet.

The system of **Canals**, which has been very much extended and improved of late, is of essential service in husbanding the surplus waters of the inundation for use during the low Nile. Instead of merely covering the country, and then flowing off, leaving the fields without moisture till the next annual rise, the overflowing river is now absorbed as it runs off in a large network of canals, whence it can be distributed as required.

## 10. GEOLOGY.

But for the mud deposited by the Nile, Egypt would be nothing but sand and rock. This deposit varies in thickness, but its average depth may be taken at about 30 ft. In many places during the low Nile the perpendicular sides

of its banks are bared to this depth, and the strata can be seen, consisting of layers of different coloured mud, with thin streaks of intervening sand. At the farthest point on either side of the valley reached by the inundation, it only however amounts to a few inches; and on the Delta the deposit, being more widely spread, is also thinner. Whether, or to what extent, any increase in the average depth of this soil has taken place is a matter of doubt, no calculations that have been made seeming to rest on sufficient data. At the same time there seems to be very little doubt that the bed of the river and the valley on both sides are slowly rising. The deposit of the Nile when dry resembles pottery, owing to the silica it contains; indeed, vessels of various kinds are made out of it. Its composition slightly varies, owing to the greater or less amount of sand it may contain. Regnault gives it as follows: 11·0 water, 9·0 carbon, 6·0 oxide of iron, 4·0 silica, 4·0 carbonate of magnesia, 18·0 carbonate of lime, 48·0 alumen.

Bordering, however, this alluvial soil, which everywhere presents the same characteristics, are ranges of hills which present much more interesting geological features. At Cairo, and southwards thence to between Edfoo and Hagar Silsilis, these hills on either side of the river are formed of nummulite or magnesian limestone—a hard white stone full of fossils. Beyond Edfoo this limestone is replaced by what is known as “Nubian” sandstone. Through this at Assooán there crop up large masses of primitive granite of different colours, among which the most noticeable is the red variety, called from the old name of Assooán—Syene—“Syenite.” South of Philæ the sandstone again predominates, with here and there granite outbursts.

The deserts on both sides of the river present the same features on the hills that immediately border it. The northern part of the Libyan Desert is a monotonous table-land of nummulite limestone diversified by sandhills, and hollowed here and there, so as to form deep depressions, such as the Oases and the Natron Lakes. Further south comes the Nubian sandstone. This sandstone also occurs in the southern part of the Arabian Desert, but is interrupted by a range of primitive mountains, which, beginning in the interior of the desert at about latitude  $28^{\circ} 40'$ , continues in a southerly direction, and, increasing in breadth as it advances, branches off westward, and touches the Nile, as mentioned above, at Assooán. Various granites, porphyry, serpentines, breccia verde, slates, and other crystalline rocks, compose these mountains, which rise to a very considerable height; one of them, Gebel Gháreb, being 6000 ft. above the sea. The same formation occurs again on the other side of the Red Sea in the Peninsula of Mount Sinai (see p. 336). The northern part of the Arabian Desert, though, like the Libyan, composed of limestone, is far less mountainous in character, being broken up into ravines and precipices, and showing here and there signs of vegetation, especially in the N. part, where there are a number of springs. Among the different formations of this limestone district are alabaster and gypsum.

In the neighbourhood of Cairo there are several variations in the nature of the strata, such as the Gebel Abmar, “Red Mountain” (see p. 224), composed of a siliceous red gritstone, and the Gebel Khashab, or so-called “Petrified Forest” (see p. 224), a tract in the limestone desert covered with large and small fragments of fossil wood. The whole of the limestone rock is very rich in fossils, and this is especially the case at Gebels Mokattam, Toora, and Masarah close to Cairo. Innumerable varieties of petrified shell-fish are to be found in it, the most abundant being the kind of snail from which the stone, which is one of the Eocene or earliest deposits of the tertiary period, takes its name of “nummulite.” Along the Isthmus of Suez the limestone occasionally crops up through the surface of gypsum and salt which covers the desert sand. At Shaloof, for example, on the Suez Canal (see p. 301), a considerable amount of this rock was found containing fossil remains of various marine and



amphibious mammalia. The stone in the neighbourhood of Alexandria is a limestone of more recent formation, the character of which can be best seen in the quarries at Mex.

Of the different varieties of stone to be found in their country the Egyptians neglected none. From the quarries of Toora and Masarah came the limestone blocks of which the Pyramids are constructed. The great temples of the Thebaïd were built of sandstone from the gigantic quarries at Silsilis. Obelisks, statues, and even whole sanctuaries, were hewn out of the granite rocks at Assooán. And the various marbles in the Arabian desert were all at some time or another laid under contribution. A little quarrying is still done at Toora for buildings at Cairo, and the quays of the new harbour of Alexandria are made of stone from Mex, but elsewhere no modern tool has obliterated the trace of the old Egyptian labourer and his method of working.

## 11. PRODUCTS.

### a. PLANTS—VEGETATION.

The Egyptian Flora consist of about 1300 specimens, of which indigenous plants constitute the largest proportion, few countries having so small a number of introduced plants as Egypt. The desert species alone, all of which are indigenous, number nearly 250. Almost all the ordinary productions of the present day appear to have been known to and cultivated by the ancient Egyptians.

Among the principal Crops are :

Wheat (*kumh*), barley (*shayeer*), maize (*doora shámee*, *i.e.* Syrian), the ordinary Holchus Sorghum in two or three varieties (*doora beledee*, *doora seyfeh*), millet (*dokhn*), rice (*rooz*, grown only in the Delta, and probably not known to the ancients), sugar-cane (*kasab es-sukkar*), beans (*fool*), lentils (*ads*, or *addus*), vetches or chick-peas (*hummus*), lupins (*termus*), peas (*bisilleh*), a kind of French bean (*loobieh*), haricot bean (*labláb*), onion (*bussal*), leek (*korrát*), garlic (*tóm*), the Hibiscus esculentus (*bámia*), mallows (*khobbeyzeh*), lettuces (*khuss*), cabbage (*curumb*), egg-plant (*bedingán*), cress (*rishad*), radishes (*figl*, a peculiar kind), cucumbers of various kinds (*abdalawee*, *aggoor*), water-melons (*batéekh*), carrots (*gazar*), turnips (*lift*), clover (*berseem*), the Trigonella fœnum Græcum (*helbeh*), the Lathyrus sativus, a kind of flat pea (*gilbán*), lucerne (*berseem hedjázee*), cotton (*koton*), hemp (*teel*), Indian hemp (*hasheesh*), flax (*kettán*), saffron (*kortum*), sesame (*simsim*), indigo (*neeleh*), the Lausonia spinosa et inermis (*henna*), madder (*fooah*), tobacco (*dokkán*), poppies (*aboonoom*, "father of sleep"), castor-oil plant (*kkirwa*), rape (*selgám*), mustard (*khardal*), cummin (*kammim*), coriander (*koosbera*).

Besides the vegetables included in the above list, there are others grown in small quantities in gardens specially for the use of European residents.

The rose (*verd*), violet (*benefsig*), jasmine (*yasmeen*), and oleander are the principal flowers, though many other kinds are now to be found in gardens. The lotus (*beshneen*) is found in the Delta during the inundation in ponds which are dry at other times, but never in the Nile itself; it is a water-lily of two varieties, white and blue-tinged. The papyrus is no longer a native of Egypt, being now only found in the Anapus, near Syracuse; there are, however, other Cyperi still growing in the Delta. A very good paper is now made from a wild grass (*hilfeh*) that grows in sandy, uncultivated spots.

The principal Trees of Egypt are:—

The date-palm (*nakhl*, dates, *balah*), orange (*naig heloo*, oranges, *bortugán*), lemon (*leymoon*), fig (*teen*), sycamore fig (*gimmayz*, the fruit small and insipid), prickly pear (*teen shók*), bananas (*mooz*), apricot (*mish-mish*), peach (*khookl*), pomegranate (*roommán*), mulberry (*toot*), vine (*enéb*),

olive (*zaytoon*), almond (*lóz*), acacia or mimosa Nilotica (*sont*, a thorny, small-leaved tree, with a small yellow flower), tamarisk (*tarfa*), carob or locust-tree (*kharóob*), zizyphus, or rhamnus spina Christi (*nebek*), dom-palm (*dóm*), acacia, or mimosa lebbekh (*lebbekh*, a thick-foliaged tree, with broad pods).

Most of these trees were known to the ancients, but some are of comparatively recent introduction; among them the lebbekh acacia, which has proved a most valuable acquisition, on account of the ease with which it takes root and the rapidity of its growth. Nearly all the avenues round Cairo are planted with this tree, which can be grown from cuttings of large branches, and even from portions of the trunk, and will form a thick shady covering in four or five years.

During the reign of Ismail Pasha great attention was paid to the cultivation of plants and trees. The gardens of the Esbekeeyeh, and the palaces of Gezeereh and Geezeh, were formed, and many new plants and trees introduced.

#### b. AGRICULTURE.

The wealth and prosperity of Egypt have always depended on the cultivation of the soil. Agriculture has consequently been one of the principal cares of its inhabitants from the earliest times. It was no doubt the necessity for accurately knowing the time of the rise of the Nile, and when to sow, reap, and carry on the other operations of husbandry, that caused the ancient Egyptians to take such trouble to arrive at a fixed year. Originally the year in all probability consisted of 12 lunar months; it was then changed to 12 solar months, of 30 days each, and 5 days added at the end of the last month to ensure the return of the seasons at fixed periods. As, however, it soon became apparent that some deficiency still existed, a quarter of a day was added to each year, or rather one day to every four years, as in our leap year. When, however, these changes were introduced is not clear, though it is doubtful if a fixed year came into use before 27 B.C., when the calendar was finally reformed by Augustus.

The year was divided by the ancient Egyptians into 3 seasons of 4 months each:—the *Inundation*, corresponding with the months of July, August, September, and October; the *Winter*, with the months of November, December, January, and February; and the *Summer*, with the months of March, April, May, and June. These divisions are still retained. The Inundation, or, as it may be called, the **Autumn Season** (*ed Demeereh*), begins with the rise of the Nile; and though less varied in its agricultural operations than the other seasons, owing to the land being to a great extent under water, is of considerable importance, as during it the maize (*doora shámee*) and millet (*doora beledée*) crops are sown and harvested.

The **Winter Season** (*es Shitáwee*) is the most important of all, especially in Upper and Central Egypt, the principal crops raised being wheat, barley, clover, lentils, beans, peas, vetches, &c. As soon as ever the inundation retires these crops are sown, and the harvest takes place from four to seven months after; according to the nature of the crop, wheat and barley being seven months in the ground, and the other crops four.

The **Summer Season** (*es Seyfee*) produces little of any great value in Upper and Central Egypt, with the exception of millet, chiefly in Nubia, and cucumbers and melons. Sugar-cane, however, is sown in March and April, though it is not cut till October for eating, and not till January and February for making into sugar. But in the Delta this is an important time, rice, cotton, and indigo being sown in March, April, and May. These crops require rather longer to come to maturity than the winter ones, and are not harvested, as a rule, till October, November, and even December. Tobacco is also grown in the summer.

The cultivable land in Egypt is divided into the "*rei*" lands, which are naturally watered by the inundation, and require no irrigation to ripen the crops, and the "*sharákee*" lands, which are too high for the inundation to reach, and must consequently be artificially irrigated. On some of the *sharáky* lands as many as three crops are sometimes raised in the course of the year. The *rei* lands, as a rule, only yield one crop—that of the winter season; but in some parts they also can be irrigated, and made to yield a second or even third crop.

**Irrigation** has always been an important factor in the system of Egyptian agriculture. Canals, dykes, and artificial lakes were constructed and kept up with the greatest care in the old days of power and prosperity; but under the Byzantine emperors and during the supremacy of the Memlooks they were neglected, and as a result the productiveness of the country suffered considerably. A great change for the better was effected by Mohammed Ali; and Ismail Pasha has carried on the good work, and considerably increased the resources of the country, by the various irrigation works constructed during his reign, for the purpose of storing the waters of the inundation, and gradually distributing them over the land.

The direct process of irrigating the land from the river and the canals is carried on in the same way as of old, with the one addition of steam pumps, which have been introduced in some parts of Upper Egypt where the banks of the river are very high and a large quantity of water is required, as, for instance, for the sugar-cane plantations. The most common machine in use is the *shadoóf*, which consists of two posts, about 5 ft. in height and 3 apart, joined at the top by a horizontal bar, across which is slung a branch of a tree, having at one end a weight composed of mud, and at the other, suspended to it by two palm-sticks, a bucket made of basket-work or matting, or of a hoop with woollen stuff or leather. This is worked by one man, who is able with it to throw up water to a height of about 8 ft. In the southern parts of Upper Egypt, when the river is very low, four or five *shadoófs*, one above another, are required to raise the water to the level of the land. There are some *shadoófs* with two levers, worked of course by two men. This method of raising water is a very laborious one. The other machine in constant use is the *sakeeyeh*, a large vertical wheel, sometimes as much as 30 ft. in diameter, with earthen pots attached to its circumference by cords, another small vertical wheel with cogs fixed to the same axis, and a large horizontal cogged wheel, which, turned by one or two buffaloes, cows, or other animals, sets the other two wheels in motion, and raises the water in the pots. This machine is very much employed in the irrigation of gardens. In Nubia they are very numerous, and are often placed two or three deep. Being seldom or never greased, the noise made by them is most disagreeable, varying from a dull groan to a shrill shriek, as the wood is new or old. In the Delta, where it is only necessary to raise the water a few feet, a modification of the *sakeeyeh* is used, called a *tabóot*, which is a very light, easily-moved wheel, with hollow felloes instead of pots. The water-wheels in the Fayoom are often so contrived as to admit of being turned by the weight of the water.

The water, when raised, is distributed by dividing the land into small squares, separated from each other by ridges of earth a foot or even less in height, and by furrows. The water then flows from the machine along a gutter, whence it is admitted into one furrow after another; these, owing to the softness and plasticity of the river mud, being easily opened or closed with the foot.

The fertilising properties of the Nile mud, renewed every year, answer, as a rule, all the purposes of manure; but the exhausting nature of some of the crops, the cultivation of which has considerably increased, such as sugar-cane and cotton, renders some artificial dressing necessary. The manures most



usually employed are pigeons' dung, these birds being kept in enormous numbers for this purpose, and the nitrous soil to be obtained from the mounds that cover the sites of ancient towns.

The **Agricultural Implements** of the Egyptians are of a very rude and simple kind, and differ very little, if at all, from those which, as we know from the Scriptures, have been in use from the earliest times. The plough (*míhrát*) consists of a pole, a share, and a handle, all of wood, the share being generally tipped with iron. It is drawn by one or two animals—buffalo, ox, camel, or donkey, as the case may be, attached to the pole by a yoke. Being very light, it does little more than scratch the surface of the soil. In some parts, especially where the sugar-cane is cultivated, steam-ploughs are now used. The functions of a harrow are discharged by a machine called *khonefud*, "hedgehog," a roller studded with iron spikes. All digging and weeding is done with a wooden hoe (*migrafel*). Sowing is done by the hand, the seed being placed in a basket slung from the left shoulder of the sower, who scatters it broadcast with his right hand; it is then sometimes pressed in with a roller, or trodden in by oxen. Wheat is cut down close to the ground with a sickle, but barley and doora are plucked up by the roots. The threshing-floor is a level area near the harvested field, in the centre of which the sheaves are heaped; they are then scattered over the surrounding space, and the threshing process is performed by a machine called a *noreg*, a wooden frame with three cross-bars or axletrees, to which are attached small iron wheels or thin circular plates, four each to the foremost and hindmost axle, and three to the centre one. On the framework is fixed a chair, in which sits the driver, whose weight gives additional effect to the machine, which is drawn by two oxen or some other animals, round and round the central heap, the sharp wheels not only bruising out the corn, but at the same time breaking up the straw. The winnowing is done, first by throwing the mixed grain and straw about in the wind, and then passing the grain through a sieve.

## 12. NATURAL HISTORY.—SHOOTING.

**Domestic Animals.**—The principal quadrupeds are: The Camel (*gemel*, trotting dromedary, *hegeen*); the Horse (*hóssán*, pl. *kheyl*, mare, *farás*); the Donkey (*homár*); the Mule (*bughl*, *bughleh*); the Buffalo (*gamóos*); the Ox (*tor*, cow, *bakarah*, calf, *igl*); the Sheep (*kharóof*, *nágeh*, pl. *ghunnum*); the Goat (*mayzeh*, *anzeh*, kid, *giddee*); the Pig (*khanzeer*); the Dog (*kelb*); the Cat (*gott*). And among birds the principal are: The Turkey (*farkhah roomee*); the Goose (*wiz*); the Chicken (hen, *farkhah*, cock, *deek*); the Pigeon (*hammám*). Of these it is curious to remark that neither the camel, the buffalo, the sheep, nor the chicken are found among the old sculptures, consequently we must suppose that they were unknown to the ancient Egyptians; and the horse does not appear till after the return of Thothmes III. from his conquests in Asia. The camel and the ass are the most characteristic animals of Egypt, and they may certainly be said to bear the burden and heat of the day in the way of work. The heavy baggage camel is the one most commonly seen. The ass is of many kinds, from the magnificent animal of 14 hands, worth from 100*l.* to 200*l.*, down to the wretched little drudge whose miserable carcass seems only fit for the vultures and the jackals. Horses are comparatively not numerous, and the possession of them is confined principally to rich people and Europeans. The old native Egyptian breed is nearly extinct, but endeavours have been made to renew the stock. The buffalo is a most useful animal, and has to a great extent taken the place of the ox since the last two or three outbreaks of murrain. The sheep are very prolific, lambing as a rule twice in the year; the flesh is good. The wool varies according to the kind; the fat-tailed species are the most esteemed. Pigs are kept only by the Copts and by Euro-

peans. The native, or pariah, dog is generally considered unclean by the natives, and a wretched miserable beast he is to look at, but he performs, with the hawks, the useful duty of a scavenger; and when taken care of as a puppy, grows up a fine handsome-looking animal. There is a breed of big, rough-haired black dogs to be found at Erment, and one or two villages near Thebes, that are celebrated for their fierceness and courage. The turkeys of Upper Egypt are famed for their large size; and the chickens are equally remarkable for their smallness.

The breeding and rearing of domestic animals is not carried on at the present day to the extent that it appears to have been by the ancient Egyptians. To judge from the sculptured and written records, they devoted almost as much attention to pastoral as to agricultural pursuits; and though the herdsmen and shepherds appear to have been held in disrepute, partly owing perhaps to a remembrance of what the country had suffered during the domination of the Hyksos, a shepherd race, no such feeling extended to those who owned and bred flocks and herds. Nor did the old Egyptians confine themselves to the rearing of the animals already mentioned, but devoted their attention as well to the training and herding of the gazelle, the oryx, the ibex, and others of the antelope tribe, and also to the geese and wild fowl of the Nile.

**Wild Animals.**—There are but few wild animals in Egypt. Among the principal may be named:—

The Wild Boar (*haloóf*), to be met with in the Delta, and on the shores of the Birket el-Korn in the Fayoom. The Hyæna (*dhabá*), found on moonlight nights in the outskirts of the desert, and among extensive ruins, such as Karnak. The Gazelle (*ghazála*), often to be met with in parts where the desert approaches the Nile; but great patience and watching are required to get within shot. The Antelope (*bakkar el wahsh*) is said to exist in the region of the Natron Lakes and the Oases. The Moufflon or Maned Sheep (*kebsh el-gebel*) is also said to be found in the same parts. The Ibex or "Wild Goat" (*beden*) frequents the mountains between the Nile and the Red Sea, and also those of the Sinaitic Peninsula, but is very shy and difficult of approach. The Leopard (*nimr*) is also sometimes seen there. The Fox (*aboo hosein*) may often be put out of a patch of standing corn. The Jackal (*táleb*) haunts quarries, cliffs, and rubbish heaps. The Wolf (*deeb*) is rare. A species of Lynx or Wild Cat (*tifal*) is sometimes found in marshy places in the Delta. The curious little Fennec Fox (*fenek*) lives in burrows in the desert sand. The Ichneumon (*nims*) is found in gardens, and often tame. The Desert Hare (*arneb*) is found in great numbers in some places in the Fayoom, and now and then in the desert up the Nile. The Coney (*webur jutal*), the Dormouse (*fár*), and the Jerboa occur in the Sinaitic Desert. Bats (*watwat*) are very common, and are found in large numbers among the ruins.

All the above belong to Egypt Proper. Of course the number might be very largely increased if those to be found in the regions bordering on the White and Blue Nile, the Soodán, &c., were included.

Of amphibious animals, the Crocodile (*timsáh*) is the only monster that the ordinary Nile traveller will see. Careful inspection will probably discover a specimen under the rocks of Gebel Aboo Faydah, and one or two may sometimes be found on the large sandbank near the landing-place for Keneh; but if the weather is at all favourable—calm and sunny—several will often be seen basking in the sun on the sandbanks between Silsilis and Kom Ombo. Nubia, however, is the great place for them, and on the sandbanks near Derr and Ibream as many as 10 or 15 are sometimes basking in the sun together. It is by no means easy to get a shot at them, as they are very shy, and slip into the water on the slightest alarm. Of course any one devoting two or three days to waiting in a hole in the sand, near where they are in the habit



of coming up, will be pretty certain to get a shot at one, but he must hit the eye, or the side of the neck, to have much chance of killing. They are exceedingly tenacious of life, and even when mortally wounded generally manage to slip into the water. There is a kind of Lizard (*wárran*) sometimes found close to the river-side: the traveller will probably have stuffed ones offered him as "young crocodiles."

**Birds.**—Besides being the home of a large number of species, the Nile valley is one of the greatest bird-thoroughfares in the world, vast numbers passing down it to colder climates in spring and returning in the autumn. Some 350 species of birds are already known in Egypt and Nubia.

*Land Birds.*—Amongst these, birds of prey hold a prominent place. There are many kinds of Eagles, of which the Spotted Eagle (*Aquila nævia*) and the Osprey (*Pandion Haliaëtus*) are amongst those most frequently seen on the Nile S. of Cairo; whilst the Golden (*A. fulva*) and the Imperial (*A. imperialis*) occur in the Delta. The commonest Vulture is the black and white Egyptian species (*Neophron percnopterus*, Arab. *rákham*), but its larger congeners, the Griffon (*Gyps fulvus*) and the Black Vulture (*Vultur monachus*), are frequently met with. Of the Kites, which are very numerous, there are at least two kinds—the Parasitic (*Milvus Ægyptius*, Arab. *hedayeh*), easily distinguished by its yellow beak, and the Black Kite (*M. migrans*). Falcons and Hawks are exceedingly plentiful and of many kinds. Amongst them may be mentioned the Lanner (*Falco lannarius*), Peregrine (*F. peregrinus*), Merlin (*F. Æsalon*), and Kestrel (*F. tinnunculus*): this last is the commonest hawk in Egypt. The Hobby (*F. surbuteo*) is sometimes met with at the cliffs of Aboo Faydah and elsewhere. The large falcon (Arab. *saker*) which the Arabs train to hunt the Gazelle, is somewhat rare. The Long-legged Buzzard (*Buteo ferox*) is plentifully distributed throughout Egypt and Nubia. Of Owls there are several species, of which the small *Carine meridionalis* and the Barr Owl (*Aluco flammea*) are the most abundant, being often seen in the ruined temples as well as amongst rocks or thick-foliaged trees. The Egyptian Eagle Owl (*Bubo ascalaphus*, Arab. *boom*) and the Long-eared Owl (*Asio otus*) are not so frequently with.

Many kinds of Plover are found in Egypt: of these the most plentiful is the Spurwing (*Hoplopterus spinosus*, Arab. *zikzak*), supposed to be the 'trochilus' mentioned by Herodotus, as devouring the parasites which cover the inside of the crocodile's mouth (Herod. B. ii. c. 68). The Black-headed Plover (*Pluvianus Ægyptius*) is a bird of beautiful plumage constantly to be seen on the banks of the river, especially in Upper Egypt. The Golden Plover (*Charadrius pluvialis*) and the White-tailed Plover (*Chettusia Villotxi*) are met with chiefly in the Delta. The Hoopoe (Arab. *hudhud*), with its fine crest and strongly-marked plumage, is to be seen in every village—quite fearless of man. Amongst Kingfishers the most abundant is the black and white species (*Ceryle rudis*), which may be constantly seen hovering over the water or darting down to seize its prey. The common Kingfisher (*Alcedo ispida*) and the smaller variety (*A. Bengalensis*) are to be met with in the Delta, and occasionally higher up the Nile.

In the early spring many species of brightly-plumaged birds move northwards into Nubia and Egypt. Amongst these may be mentioned the Sun-bird (*Nectarina metallica*), Roller (*Coracias garrula*), Golden Oriole (*Oriolus galbula*), and the blue-cheeked Bee-eater (*Merops Ægyptius*). A smaller species of Bee-eater (*Merops viridis*) remains in Egypt throughout the year, and is plentiful, but during the winter is seldom found N. of Golosaneh.

The principal land-birds for the *Sportsman* are Sand Grouse, Pigeons, Quail, and Snipe. Sand-grouse (*Pterocles exustus* or *guttatus*, Arab. *gattah*) are often to be found in large numbers near the edge of the desert, and in barren sandy tracts covered with *hilfeh* grass: they may sometimes be seen soon after

sunrise and just before sunset coming in flocks to the river to drink. Hey's Partridge (Arab. *hágel*) and the Red-legged Partridge are found in the desert E. of the Nile and in the Sinaitic Peninsula. Pigeons (*hammám*) should never be shot at in a village, and care should always be taken not to shoot tame ones anywhere; they may easily be distinguished from the quasi-wild ones which are kept in the pigeon-towers for the sake of the manure they afford, and which the natives offer no objection to the shooting of in moderation away from the village. Quails (*Coturnix communis*, Arab. *summán*) are very abundant; they reach Egypt on their way north in the winter, and the traveller will probably first meet with them in any numbers near Kom Ombo in January or February; they then go gradually down the river, and reach the neighbourhood of Cairo about the middle of March. They afford most capital sport, and are first-rate eating, as soon as they have settled down a bit and had time to get fat on the ripe corn. Alternate patches of corn and green stuff, such as *berseem*, clover, *húmmus*, a kind of vetch, *meláne*, chick-pea, and *ads*, lentils, are their favourite resort. Snipe are rarely met with above Cairo, but there are places in the Delta where they are very numerous in the winter. Atfeh is an especially good place, and there are some capital marshes near Benha; but the traveller will have some difficulty in finding out the best snipe preserves unless he happens to know some resident in the country well up in these matters. The painted snipe is often found in the Delta.

*Aquatic Birds.*—These are very numerous and varied in kind. Three species of Pelican are known. The large Dalmatian Pelican (*P. crispus*), which measures six feet from the tip of the beak to the tail, is perhaps the kind most frequently met with. These may be seen, like ships riding at anchor, amongst the smaller birds. They are plentiful near Golosaneh, in the Fayoom, and especially in the brackish water lakes of Egypt. Storks, Cranes, Herons, Spoonbills, and other Waders are to be seen in great numbers during the winter months. The Sacred Ibis (*I. Æthiopica*) is common in the Soodán and is said to breed at Wady Halfah, but is never found in Egypt. The white bird by some miscalled the Ibis, and by others the Paddy bird, so commonly seen in the fields of Lower Egypt and the constant friend and companion of the buffalo, is the Buff-backed Heron (*Ardeolata russata*). The Glossy Ibis (*I. falcinellus*) is occasionally found. The Flamingo (*Phœnicopterus antiquorum*, Arab. *gemel el-bahr* or *basharoos*) is abundant on the lakes of Lower Egypt, but is seldom seen on the Nile itself. The curious Scissor-beak (*Rhynchops flavirostris*) is often seen in the summer. Vast numbers of geese are to be seen in winter, the most common being the White-fronted Goose (*Anser albifrons*). "When on the wing, they fly in a wedge-shaped flock, and frequently utter a loud harsh cry, which may be heard at a considerable distance. They are generally on the move just before sunrise and sunset; and as they are very regular, taking the same line and feeding at the same spot each day, they may most readily be obtained by lying in wait for them. If once fired at, the flock generally leaves the neighbourhood altogether."—*Captain Shelley*.

The handsome Egyptian Goose (*Chenalopez Ægyptiacus*), though evenly distributed throughout Egypt and Nubia, is by no means so common as the species last mentioned. It is a very wary bird and hard to approach. It seems to have been domesticated from the earliest times; the oldest picture in the world, found in a tomb of the IIIrd Dynasty, representing some of these geese. Of Wild Duck and Teal there are some eight or ten varieties, some very common; and others, such as the Ruddy Sheldrake, the Pintail, the Gargancy, &c., more rarely found.

It has been remarked of all birds common to Northern Europe and Egypt that the Egyptian specimens are as a rule smaller though of brighter plumage.



During the months of November, December, January, and February, immense numbers of birds are to be seen on the sandbanks of the river, and in some small lakes and canals inland. But, except under certain favourable circumstances, it is very difficult to get within shot of them. To do so with any chance of success requires a small boat, in which to sail up to or float down upon them. The larger birds offer a very good mark for a light rifle. After February the river sandbanks become comparatively deserted, but rare birds are often met with in the spring and summer. The best districts both for number and variety of birds are the Fayoom, the Delta (especially near Damietta), and that part of the Nile which lies between Minieh and Esneh.

**Reptiles.**—The Crocodile, of which there are several varieties, and the Water Lizard, have been already spoken of. There are several other kinds of Lizards. The Chameleon (*herbayeh*) is very common in Nubia. The Nile Turtle (*Trionyx Niloticus*) is to be found among the rocks in the First Cataract. Frogs are numerous. Among the Snakes (*tábán*) are the Horned Viper (*Cerastes*, Arab. *nasher*), the Asp of antiquity, the Hooded Snake, and the Echis, all of which are venomous, besides other kinds which are harmless. They are generally found in ruins and near the edge of the desert.

**Insects.**—The famous Scarabæus (*jorán*) claims the first mention, though which of the dozen or more varieties of beetles to be found in Egypt is the representative of the old *Ateuchus sacer* or *Ægyptiorum* must be considered doubtful. Grasshoppers are common, and the Locust (*jerád*) sometimes commits serious ravages. Butterflies are rare, but Moths and Ephemeriðæ are numerous. Scorpions are not often found, but Spiders, some of large size and poisonous, are common. Every visitor to Egypt will have cause to lament the numbers and pertinacity of the Fly, the Mosquito, and the Flea.

**Fish.**—The fish of the Nile are very numerous, but there is not one worth eating: they are all soft and woolly, and have a strong flavour of mud. Among the most numerous and the most commonly used for food are the *Bayád*, a large fish, sometimes reaching 3½ feet in length; the *Shilbeh*, with a sharp spinous fin; the *Shál*, of which there are several varieties, called also *Kurkar*, from a sort of grunting sound which it is supposed to emit, with a very long dorsal fin; and the *Garmoot*, also a very long, large fish. All these are Siluridæ, fish without scales. Among the scaly fish are several members of the Perch and Carp tribe. One of the most curious fish is the Polypterus (*bisheer*), a long fish covered with thick bony scales, and having no less than 16 to 18 long dorsal fins; it is not common, and is generally only caught when the Nile is low. Other curious fish are the Oxyrhinchus (*gamoor*), with its long snout ending in a very small mouth; and the Tetradon, or Ball Fish (*fakáka*), found both in the Nile and the Red Sea, and so often offered for sale stuffed.

**Hints on Shooting.**—Some information on this point has been already given in speaking of the wild animals and birds. Guns should be brought from England; but they may be purchased or hired at Alexandria and Cairo. There is sometimes a difficulty in getting them through the custom-house. It is as well too to bring cartridges (unloaded) from England, though they too, both pin and central-fire, can be bought at Alexandria and Cairo. If it is intended to go in for snipe and quail shooting, a large number of cartridges will be required. A few wire-cartridges with No. 1 shot will be found very effective for the larger birds, as well as for duck at long ranges. Shot can be bought at Alexandria, Cairo, Port Said, Suez, &c., and at towns like Asyoot and Keneh up the river. Powder is a great source of difficulty, as the Egyptian Government forbid its importation and sale: consequently, if the traveller overcomes the difficulty of getting it conveyed to Egypt, he will find it seized at the custom-house, and be obliged to apply to the consular authorities, not

always successfully, to get it out for him; and if he trusts to purchasing it at Alexandria or Cairo, he will find it scarce, bad, and dear, probably from seven to ten shillings the pound. The best plan is to send out a moderate quantity, and apply in time to the Consulate at Alexandria to get it passed. A heavy big game-rifle is useless during the ordinary voyage in Egypt. A common rifle with an explosive bullet is quite enough for a crocodile.

No really good wild-fowl shooting can be had without a small boat. The native *sandal*, or small boat attached to the dahabeeyeh, is of no use whatever; it draws a great deal too much water, is clumsy to manage, and requires two men to row it. A light English pair-oar gig or a dingy is the best thing: either of these will float in the shallows, and at the same time weather the extremely rough water which is often experienced on the Nile when the wind is high and the current strong. It should be furnished with a lug-sail, and spare oars and sculls should be taken, as they cannot be replaced in Egypt. A punt and duck-gun is a method of wholesale slaughter most strongly to be reprobated.

The *hawagha* in Egypt is accustomed to go where he likes in pursuit of game: ripe standing crops offer no obstacle to him, and very often the proprietor will look calmly on and make no objection; but this licence should not be abused, and a request to keep off any ground should instantly be complied with. A licence from the police to carry fire-arms is legally necessary, and is sometimes asked for.

'The Birds of Egypt,' by Captain Shelley, is a valuable companion to the naturalist and the sportsman. Some useful information on this subject will also be found in Smith's 'Attractions of the Nile.'

Travellers who intend to collect skins should provide themselves with the few instruments necessary, and with arsenical soap and alum, before leaving England. Tow or cotton wool, plenty of which should be taken, can be procured at Alexandria or Cairo. No. 12 shot will be wanted for small birds. In sending home skins an air-tight case should be used, each skin being wrapped separately in paper. Very small birds may be preserved whole in cotton soaked with carbolic acid.

### 13. INHABITANTS.

The total **Population** of all the countries subject to Egyptian rule may be estimated at about 16 millions. Of this number only about 5 millions belong to Egypt Proper. It was considerably larger in ancient times. Herodotus states that there were 20,000 populous cities in the time of Amasis; Diodorus reckons the population at 7 millions; and Josephus places it at 7½ millions in the reign of Vespasian. It had, however, sunk in the time of the Memlooks to 3 millions. Since the accession of Mohammed Ali it has steadily increased, and is no doubt still rising, notwithstanding the commonly expressed opinion to the contrary.

The various elements of the motley population of Egypt may be divided into Muslim or Arab Egyptians; Christian Egyptians or Copts, who may again be subdivided into the country population (*Fellaheen*), the inhabitants of the towns (*Oulád el-Arab*), and the wandering tribes (*Bedaween*); Nubians; Abyssinians and Negroes; Turks; Levantines; Armenians; Jews; and Europeans.

The **Fellaheen** are the most numerous, and the most important element, amounting to more than three-fourths of the whole population. The *Felláh* (fem. *Felláhah*) is the representative of the conquering Arabs who came with Amer; but these have so mingled and intermarried with the original inhabitants, and with Abyssinians, Nubians, and others, that they present but very slight resemblance to the original stock. Indeed in many parts of Egypt the peasantry exhibit more likeness to the old Egyptians, as depicted



on the monuments, than to the true descendants of their Arab ancestors, the Bedaween. They are, as a rule, a handsome well-formed race, with fine oval faces, bright deep-set black eyes, straight thick noses, large well-formed mouths, full lips, beautiful teeth, broad shoulders, and good-shaped limbs. It is astonishing that such well-shaped, perfectly-proportioned men and women should grow out of such pot-bellied, shrunken-limbed things as the children are. The colour of the skin varies considerably,—light and tawny in the north of Egypt, and gradually getting darker in the south. The most beautiful tint is the deep bronze one of Upper Egypt. The fellaheen are patient, industrious labourers, docile and intelligent when young, but crushed as they grow old beneath the weight of unceasing toil and oppressive taxation. Their dwellings are made of mud-bricks sometimes mixed with straw, the thatch palm-branches or doora straw and rags. Most of them have two rooms, but very few are two stories high. Near the roof are apertures for the admission of light and air. The furniture consists of a few mats and some earthen vessels.

Bread made of millet or maize forms the staple of their food, together with the common vegetables of the country, milk, cheese, eggs, and dates; meat is seldom tasted. The ordinary meal is bread dipped in a mixture called *duk-kah*, composed of lentils seasoned with salt, pepper, onions, and a variety of herbs. The two luxuries in which the fellah chiefly delights are tobacco and coffee.

The dress of the fellah needs little description, consisting at the most of a pair of drawers, a long full shirt or gown of blue cotton or linen (*eeree*), or of brown woollen stuff (*zaáboot*), and a white or brown felt cap (*libdeh*), with a tarboosh over it, and a turban of white, red, or yellow cotton or muslin; shoes when worn are pointed red or broad yellow morocco; in winter a brown and white striped cloak is worn in addition. Some of the very poor classes however have nothing but the cotton shirt and felt cap; and when at work find the cap alone sufficient. The fellaheen women when quite young are generally models of beauty in form and limbs, and often pleasing in countenance; the eyes especially being very beautiful. They lose their good looks, both of shape and feature, however, at a very early age. Their dress is as simple as the men's, consisting of a pair of white cotton or linen drawers (*shintiyán*); a blue linen or cotton shirt like the men's, reaching to the feet; a face veil (*burko*) of thick black crape; and a long dark blue muslin or linen veil (*turbah*), covering the head and hanging down behind. In Upper Egypt most of the women wear nothing but a large piece of dark brown woollen stuff (*hulaleeyeh*) wrapped round the body, and fastened over the shoulders with a piece of the same for a turbah. Nearly all wear trumpery brass ornaments, blacken the edge of their eyelids with *kohl*, stain their finger and toe nails and the palms of their hands with *henneh*, and tattoo different parts of their person.

The **Inhabitants of the Towns** (*Oolád* or *Ibn el-Arab*, as they are called) differ in many respects from the peasantry, though the distinction is chiefly noticeable as regards the Cairenes, who consider themselves, and with some justice, the superiors, mentally and physically, of the Fellaheen. No doubt they are a more mixed race, showing signs both of European and African descent, the result of the constant introduction of white and black slaves.

The dress of the lower orders of townspeople, both men and women, is much the same as that of the Fellaheen. That of the men of the middle and higher classes consists of a pair of full drawers (*libás*); a shirt of linen, cotton, silk, or muslin (*kamees*); a short sleeveless vest of cloth or striped silk and cotton (*sudeyreh*); a long vest of striped silk and cotton (*kuftán*), reaching to the ankles, and with long sleeves extending beyond the fingers, but opening at the wrist; a girdle of silk or muslin (*hezám*) wound round the waist; and over all a long cloth coat (*gibbeh*), or a black woollen cloak (*abbayeh*). On

the head is worn a small, close-fitting cotton cap (*takeeyeh*), and over this a red cloth cap (*tarboosh*) with a tassel of blue or black silk, round which is wound a piece of white or figured muslin, or a Cashmere shawl, thus forming the turban. Red or yellow shoes, and sometimes socks, complete the attire. The dress of the women consists of the *shintiyán*; the *kamees*; a long vest (*yelek*) something like the *kuftán*, or a short one (*antéree*); a shawl girdle; and a *gibbeh* of cloth, velvet, or silk, something like the man's, or a jacket (*saltah*). The headdress is formed of a *takeeyeh* and *tarboosh*, with muslin or crape wound round it, forming what is called a *rabtah*, and over this hangs a long piece of muslin embroidered at the ends (*turbah*). Sewn on the top of the turban is a round convex ornament of plain gold, or gold and diamonds (*kurs*); and the hair hangs down behind in numerous braids, tied with black silk, and with little ornaments of gold attached. Shoes of yellow or red morocco, and ornaments of various kinds, complete the indoor dress of women of the upper and middle classes. On going out they wear in addition a large loose silk gown (*tób*); a face-veil of muslin (*burko*), concealing the whole of the face except the eyes, and reaching nearly to the feet; and over all, from the head to the feet, a black or white silk cloak (*habarah*).

The **Bedaween**, sing. **Bedawee**, are the wandering Arabs living in the desert on either side of the Nile and in the Sinaitic Peninsula. They may be divided into two classes, those of Asiatic and those of African origin. To the former class belong those tribes which are found in the northern part of Egypt and in the Sinaitic Peninsula, and who may be considered, speaking generally, as the descendants of the fanatical warriors who founded the dominion of Islam. Among the chief of them may be mentioned the *Towárah*, the *Terabeen*, the *Tiyahah*, and the *Haiwát* in the Peninsula of Mount Sinai, and the *Maazee* who range the eastern desert from Cairo to Keneh. There are numerous other small tribes consisting of a few families.

The two principal tribes of African origin are the *Ababdeh* and the *Bishareeyeh*, whose territory extends between the Nile and the Red Sea from Kosseir to Sowakim. The northernmost tribe are the *Ababdeh*, who, as well as the *Bishareeyeh*, are supposed by some to be the descendants of the ancient Blemmyes, though the *Ababdeh* themselves claim to be an offshoot of Mohammed's own tribe of *Koreish*. Originally both tribes had a language of their own, but now they speak Arabic. Their features are of the Caucasian type, though the colour of their skin is nearly black. Their figures are small and slender, but very symmetrical. In appearance they are wild and savage, chiefly owing to the thickness and length of their hair, which covers their heads like a bush, and hangs down over their neck and shoulders in thick plaits. They are generally armed with a spear, a dagger, a shield, and sometimes a gun. The *Bishareeyeh* and the *Ababdeh* are often at war with one another, though the former are nominally under the jurisdiction of the head sheikh of the *Ababdeh*, to whom is entrusted the superintendence of the various routes through the Eastern desert.

While the genuine Arab *Bedaween* live in tents, the dwellings of the *Ababdeh* are formed of stakes covered with mats of straw, and sometimes they inhabit caves like their supposed Troglodytic ancestors. Their food consists almost exclusively of milk, doora cakes, and a little meat. Though nominally Mohammedans, they perform none of the orthodox ceremonies. The total number of *Bedaween* subject to Egyptian authority may be reckoned at about 100,000.

The **Copts** (*Kubtee*, *Gubtee*, or *Ubtee*, pl. *Kubt*) are considered to be the descendants of the ancient Egyptians; but they are by no means an unmixed race. Their Arabic name may be derived from Coptos in Upper Egypt, now *Kubt* or *Kuft*, the head-quarters of the Christians till the Mohammedan conquest; but it has probably some analogy with the Greek *Αἰγύπτιος*. Much stress



has been laid upon their resemblance to the sculptured portraits of the ancient Egyptians, but it is difficult to trace the likeness much more in them than in their Muslim fellow-countrymen, except perhaps in the eyes, which are exceptionally large and almond-shaped, and slope slightly upwards from the nose. The Copts, too, are rather under the middle size, as were, to judge from the mummies, the ancient Egyptians. Their dress is the same as the Muslims, except that they often wear a black or blue turban, which the latter never do. It should be remembered, however, that there are Muslim Copts as well as Christian Copts, though the name is generally applied exclusively to the native Christians of Egypt. The number of Copts has been variously estimated from 150,000 to 500,000. In Upper Egypt there are whole villages composed of them, and they are numerous at Cairo and in the Fayoom; there are but few in the Delta. They are in general better educated than the rest of their countrymen, and are extensively employed in all the public offices as clerks, accountants, &c.

The tenets of the Coptic Church are those of the sect called Jacobites, Eutychians, Monophysites, and Monothelites, pronounced heretical by the Council of Chalcedon in the year 451 A.D. Their secession from the orthodox Oriental Church was the occasion of bitter enmity between them and the Greeks, and they gladly welcomed the Arabs, and helped to drive out their hated fellow-Christians. The orders in the Coptic Church are the Patriarch (*Batrak*), always chosen from among the monks of the convent of St. Antony in the eastern desert, Metropolitan of the Abyssinians (*Mitrán*), Bishop (*Uskuf*), Arch Priest (*Kummoos*), Priest (*Kasees*), Deacon (*Shemmás*), and Monk (*Ráhib*). The convents and churches are very numerous, especially at Cairo and Old Cairo (see pp. 187, 229). The liturgy of the Coptic Church is based upon those of St. Gregory of Nazianzen, St. Basil, and that called of St. Mark. The Holy Communion is administered in both kinds and to children. The priests always celebrate barefooted, a practice doubtless of great antiquity, and recalling God's command to Moses at the Burning Bush. The services are very long. An account of their principal festivals is given under Sect. III. description of Cairo.

The language of the Copts of the present day is that of the rest of the country, the Egyptian dialect of Arabic. Coptic is only used in some of the Church prayers, and then they are repeated in Arabic for the benefit of the hearers; indeed, the priests who use them have merely learnt them by heart, and know hardly anything of the language. The Coptic language began to fall into disuse after the Mohammedan conquest, and by the 15th or 16th century was quite replaced by the Arabic. It is undoubtedly one of the oldest used by mankind, and in its original purity was that of the old Egyptians. It underwent a great change after the conquest of Alexander and the spread of the Greek language, and especially after the introduction of Christianity into Egypt. It then began to be written from left to right, contrary to the ancient and Oriental manner, and in a character mostly adapted from the Greek, from which the Copts also borrowed many words and expressions. But notwithstanding the modification it has undergone, it is still the language written on the monumental walls of old Egypt, and to it the world is indebted for the key by which the hieroglyphics have been interpreted. Coptic MSS. are rarely written on vellum, but on *charta bombycina*, or cotton paper. A few exist on papyrus.

The **Nubians** may be considered as the inhabitants of the country between the First Cataract and Khartoom; Nubia being the title under which all that district is known to us, just as the Greeks called it Ethiopia. By the Arabs the Nubians are called *Barábra*, sing. *Berberée*, a name applied much in the same sense as "*Barbaroi*" by the Greeks.

Owing to the extreme poverty of the greater part of their own country, great

numbers of Nubians come to Egypt, where they are employed in the towns as doorkeepers (*bowáb*), grooms (*seiyis*), coachmen (*arabuggee*), house-servants (*khaddám*) and cooks (*tabákh*), each of these classes being constituted as a guild with its own sheykh, who is responsible for the character of the members. They are preferred to Egyptian servants as being more honest and truthful, and generally cleaner, but in mental capacity they are inferior. They are devotedly attached to their country and their countrymen. Brave and independent in character, they differ also in these respects from the Egyptians; and in some parts of Nubia their constant feuds keep up a warlike spirit, in which their habit of going about armed enables them frequently to indulge. Those who know how to read and write are in a far greater proportion than in Egypt among the same class; for, with the exception of their chiefs, they have no wealthy or upper orders. Like the blacks, they are fond of intoxicating liquors; and they extract a brandy and a sort of wine from the date-fruit, as well as *boóza*, a fermented drink made from barley, bread, and many other things, which are found to furnish this imperfect kind of beer.

Many of the Nubians, as soon as ever they have put by a little money, return to their own country and settle down there, resuming their primitive way of life and dress. As a rule they never marry Egyptian wives. In physiognomy and general appearance they differ equally from the Egyptian and the negro. In his own country the Nubian seldom shaves or wears a cap except in one or two parts, but allows his hair to grow long and shaggy, soaking it well in castor-oil; and though less attentive to his toilette than the long-haired Ababdeh, a well-greased Nubian does not fail to rejoice in his shining shoulders. Nor are the means for keeping up the constant unction often wanting, as the castor-oil plant is much cultivated in Nubia; and though the oil, as extracted by the natives, can hardly be called "fine-drawn," it answers the Nubians' purpose well enough, the women especially soaking their wonderfully plaited tresses in it constantly. Prior's epigrammatic lines on the ladies of another African race might well be applied to the Nubian dames and damsels—

"Before you see, you smell your toast,  
And sweetest she, who stinks the most."

The **Turks** were formerly a more numerous and important section of the population than they are now. Their numbers in all probability do not at the present time exceed 100,000, nor do they fill, as was at one time the case, all the more important civil and military posts. They are chiefly to be found in the towns employed as officials, soldiers, merchants, and shopkeepers. Many of them are emancipated Circassian slaves, while others are the descendants of Turks born in Egypt, and of very mixed origin. They are as a rule handsome and dignified in appearance, and courteous in their manner to strangers, though haughty and overbearing to the natives.

The **Abyssinians and Negroes**, of whom there are a considerable number in Egypt, are mostly slaves. The latter come chiefly from the Soodán and Darfoor. The females of the former race are much prized for their beautiful figures, agreeable features, and amiability of character. Negresses are principally employed as domestic servants. Though the slave-trade is officially forbidden in Egypt, and slaves who desire it can obtain their freedom, it certainly cannot yet be said that slavery is done away with, nor indeed are slaves as a rule anxious to obtain their release, as they are generally very well treated and sure of support in sickness and old age.

The **Levantines** may be described as Arabic-speaking Christians of Syrian origin; though there are few of them who, in addition to their mother tongue, are not acquainted with several other languages. They are chiefly engaged



in commerce, many of them being very wealthy. Most of the subordinate *employés* at the Consulates are Levantines, their linguistic acquirements rendering them peculiarly fitted for such posts. The term Levantine is sometimes applied to persons of European origin born in the East.

The **Armenians** form a small but important community. They are chiefly engaged in commerce and trades, especially as goldsmiths and jewellers; but many of them hold important posts in the government offices. One of Egypt's most distinguished public men, Nubar Pasha, is an Armenian.

The **Jews** (*Yahood*, sing. *Yahoodee*) are often remarkable in Egypt for their fair hair, blue eyes, and white skin, just as in Europe they are generally to be distinguished by opposite characteristics. The street money-changers (*seráf*) in the towns are all Jews, and there are many wealthy merchants and shopkeepers, though the Jews' quarter is a poor, miserable-looking one, and they themselves are said to be dirty in person and unclean in their habits. They are, however, subjected to no persecution, nor do they labour under any civil disabilities.

The **Europeans** are an important and ever-increasing section of the population, especially in Cairo and Alexandria and the towns of the Delta. The total number may probably be set down at about 90,000, of which one-half are Greeks and one-quarter Italians, the remainder being made up of French, English (including Maltese), Germans, Swiss, and various, in the order named. It is essentially a floating population, though among the Greeks especially there are many permanent settlers, particularly at Alexandria, where the wealthiest members of the mercantile community are Greeks. Nearly all the small general shops at which European articles can be purchased, both in the Delta and up the country, are kept by Greeks, Maltese, or Italians. These three nationalities, the first two especially, contribute very largely to the criminal classes in Egypt; indeed the great majority of crimes with violence are attributed, and with justice, to them. Many of the most respectable tradesmen in Alexandria and Cairo are French, and there are a certain number of Frenchmen employed under the Government. The English proper are not very numerous, but there are some good English mercantile houses at Alexandria, while several Englishmen hold high official posts, and others are employed as engineers. Many of the Maltese are carpenters and shoemakers.

There is very little religious fanaticism in Egypt, and natives and Europeans, the latter generally included by the former under the general term "Franks," live very peaceably together. European travellers need be under no apprehension of meeting with any rudeness; on the contrary, they will find themselves treated as a rule with politeness and good nature.

The infant mortality among all classes of the population in Egypt is very great; but once arrived at puberty, the natives, both men and women, are fairly long-lived. This, however, is not the case with any of the foreign elements of the population, either European or African, though the effect of the climate does not show itself on the former till perhaps the second or third generation, whereas the African transplanted from his native south is seldom long-lived.

#### 14. GOVERNMENT.—REVENUE.

Egypt is nominally a Viceroyalty, under the suzerainty of the Porte. Its relations with Turkey were regulated by the treaties of 1840 and 1841, in which latter year the government of Egypt was declared by a special firman to be hereditary in the family of Mohammed Ali. This concession was further extended in 1866, when by another firman the succession was allowed to pass

from father to son, instead of, as is the usual Mohammedan custom, to the eldest member of the family. In 1867 another firman was issued, conferring on the ruler of Egypt the title of Khedive, or more properly *Khidewi*, a Persian title, of which it is difficult to determine the exact signification and value; but at any rate it marked an increase of rank and independence, and at once removed the ruler of Egypt from among the *wális* or governor-generals of provinces with whom nominally he had formerly ranked. Further firmans have confirmed and extended his privileges, and he is now practically independent, the only sign of vassalage being the payment of an annual tribute to Turkey. This tribute now amounts to nearly £700,000, having been gradually increased in return for the various concessions made.

The Khedive is assisted in the government of the country by a Privy Council and Ministers appointed by himself. The Privy Council consists of the Ministers, the Sheykh-el-Islam, and other functionaries. The eight ministries are those of Finance, Foreign Affairs, Public Works, Interior, Commerce, War, Marine, and Public Instruction. There is also an "Assembly of Notables," composed of village sheykhs elected by the communes, which meets for a short time once a year, but has very little, if any, power or control.

The country is divided into provinces, each under a governor, called a *Mudeer*. The *Mudeer* is assisted in the administration of his province by a council, of which the principal members are the *Wekeel*, or deputy-governor, and the *Kádi*, or judge. Each province is subdivided into districts, presided over by a *Nazir*; and every village in these districts has its chief, called the *Sheykh-el-beled*. Certain towns—Alexandria, Cairo, Suez, Port Said, Ismailia, Damietta, and Rosetta—have their own system of government, independent of the province in which they are situated; and the territory outside Egypt Proper is under special regulations, which vary according to circumstances.

Although nominally limited by the firman of 1841 to 18,000 men, the **Army** has, until lately, been maintained at a much higher figure—an infraction of the treaty which has practically proved of great service to the Porte, as the Egyptian army has on several occasions furnished large contingents to the Ottoman forces. In theory, every Egyptian is bound to serve, but the conscription is enforced in an arbitrary manner, and those who can bribe their village sheykh are let off. Though the fellah hates being taken for the army, once under the colours he makes a very good soldier.

The Egyptian **Navy** is unimportant.

The **Administration of Justice** in the mixed tribunals has been already referred to (p. 2). There are two courts—one of first instance at Alexandria and Cairo, and one of appeal at Alexandria. Each of the courts of first instance consists of seven judges, of whom four are Europeans and three natives; and no case can be decided by less than five, three Europeans and two natives. The Court of Appeal consists of eleven judges, of whom seven are Europeans and four natives; and no case can be decided by less than eight, five Europeans and three natives. Civil and commercial cases between natives and foreigners, and between foreigners of different nationalities, are tried by these courts, and the Khedive and the Government are amenable to its jurisdiction without appeal. The system of law administered is based on the Code Napoléon. These courts were established in 1876 on trial for five years. There are also mixed correctional courts established at the same time. The purely native legal system is founded on the Korán, which is supposed to contain all the elements not only of religious faith and observance, but of civil and criminal jurisprudence. The judge or *Kádi* has, in fact, a sort of religious character. Every province has its *Kádi*. The chief of all is the one at Cairo, who is sent from Constantinople.

**Education** made considerable progress in Egypt during the reign of the late Khedive. Mohammed Ali founded public schools, but they were neglected by his immediate successors. Under Ismail Pasha, however, they were put into good working order. They are divided into primary schools, secondary or preparatory schools, and special schools; there are also military schools. The head-quarters of these schools is at Cairo (see p. 139). The free native schools, in which only the Korán and reading and writing are taught, are very numerous; there is one attached to every *sebeel* or drinking fountain. Some of the mosques, notably El Azhar at Cairo, have schools attached to them, in which the Mohammedan religion and law are more especially taught. All the different native Christian communities have schools in most of the towns and villages; and there are several English, French, and American schools, chiefly at Alexandria and Cairo.

One of the causes which has brought Egypt to the verge of bankruptcy has been the undertaking of so many **Public Works**, and the endeavour to execute them within too short a space of time. First and foremost, although it was not primarily undertaken at her charge, is the Suez Canal, the expense of which to Egypt can hardly be rated at less than ten millions. Of this, however, she has since recovered more than three and a half millions by the sale to England of the shares originally taken by the Egyptian Government. Among the other large and important works carried out are the harbour of Alexandria; the harbour of Suez; several railways, there being now (1879) more than 1000 miles of railway, as against 245 at the accession of Ismail Pasha in 1863; telegraphs; lighthouses; and last, but not least, canals for storing and distributing the surplus waters of the inundation, many of which, too, are navigable.

The **Revenue** of Egypt is variously estimated, but may be taken as amounting on an average to ten millions sterling. It is derived chiefly from the land-tax, the tax on date-trees, the octroi, the customs, railways, trade licences, tobacco duty, &c. The land-tax is the chief source of revenue. The taxation weighs very heavily on the population, who are compelled to borrow money to meet it, and the total amount when paid is not sufficient for the expenditure. Of this expenditure more than half is caused by the payment of interest on the national debt, which amounts to the enormous sum of eighty millions sterling, borrowed entirely since 1862.

## 15. INDUSTRY.—COMMERCE.

**Industry.**—The bulk of the population of Egypt is, as has been already shown, engaged in agricultural pursuits. The recent extended cultivation of the sugar-cane, and the establishment of large sugar manufactories, has created a new industry, but it is not one which as yet has been of much benefit to the country, as, owing to the reckless and extravagant manner in which the manufacture was at first conducted, the sugar was produced in some cases at a loss, and could not compete either in quality or price with French-made sugar even in the country itself. Several improvements have lately been introduced, such as the employment of the cane, after the sugar has been crushed out of it, for fuel instead of coal—a great saving of expense—and the utilization of the refuse from the refinery as manure. There are more than twenty sugar manufactories, most of them in the province of Minieh, in Upper Egypt. It is proposed to extend the cultivation of the sugar-cane in the Soodán.

Another recently-introduced industry is the manufacture of paper, which is, however, confined to one establishment at Boolak, near Cairo. Very good kinds of paper are made there from maize, straw, and *hilfeh* grass. Attached



to it is a printing office, and there are also other printing offices at Alexandria and Cairo.

Large quantities of natron and salt are found in different parts of the valley of the Nile, and their extraction from the soil gives employment to a considerable number of people.

One of the oldest industries in Egypt is artificial egg-hatching. It is principally carried on by Copts. There are said to be in all more than 600 ovens, called *maamal el ferákh* or *farroog*, in the country; and the production of chickens by this process is reckoned at some ten millions. The season during which it takes place is two or three months in the spring. The peasants bring their eggs, and generally receive one chicken for every two eggs. Chickens' eggs take twenty days, turkeys' thirty. The temperature required is about 100° Fahrenheit.

Among other native industries, may be mentioned the manufacture of silk and cotton stuffs, dyeing, the distillation of scents and essences, pottery making, gold and silver embroidery work, jewellery, &c. A number of articles are made out of the trunk, branches, and leaves of the palm-tree, such as seats, bed frames, chests, baskets, mats, brooms, and ropes.

**Commerce.**—The commerce of Egypt is very considerable. The chief exports are cereals, cotton, and sugar, and the total value may be estimated at an annual average of sixteen to seventeen millions. The imports consist chiefly of cotton goods, coal, wine, oil, and machinery, and amount to an annual average of six or seven millions. About two-thirds of the entire trade is with England. The transit trade, which was very considerable, has greatly declined since the opening of the Suez Canal.

## 16. HISTORY.

### a. SOURCES OF ANCIENT HISTORY.

The materials for a knowledge of the history and the manners and customs of the old Egyptians, have been almost entirely derived from two sources. Their public annals are written on the walls of the temples—their private history on the walls of the tombs. And from temple or tomb have also come most of the objects in the different museums, which help to throw such light on this subject.

The *Table of Abydus*, of which there are two copies—a mutilated one in the British Museum, found in the Temple of Rameses II. at Abydus, and a perfectly complete one, found in 1865 on a wall of the Temple of Sethi I. at that place, and still remaining there—serves as an excellent guide towards the chronological arrangement of a certain number of the kings of Egypt. It contains the names of 76 kings, a comparison of whose names with the lists of Manetho has much helped towards the work of reconstructing portions of Egyptian history.

Of the same character are the *Table of Sakkárah*, containing the names of 55 kings; the *Hall of Ancestors*, a small chamber at Karnak, on whose walls was a tablet, now in Paris, containing the names of 60 kings; and the *Papyrus of Turin*, containing also what was once by far the most complete list of kings, but so mutilated that it has not yet been fully deciphered.

The *Ritual*, or *Book of the Dead*, is a papyrus found buried with the mummies. It consists of chapters describing the adventures of the soul after death, and the prayers offered to the gods. The largest and most complete specimen is in the Turin Museum. From this book is learnt the ideas held by the ancient Egyptians as to a future state.

It would be impossible to enumerate all the other almost equally important objects, existing either in museums or *in situ*, which help to a knowledge of



the public and private life of the old Egyptians. There is hardly any one of them indeed which does not contribute its share.

The first who attempted to write a history of Egypt was Manetho, an Egyptian priest who lived in the reign of Ptolemy Philadelphus, *circ.* 263 B.C. His history was written in Greek, and contained a list of the kings who had reigned in Egypt from the earliest times to the conquest of Alexander. The history is lost; but the lists are preserved in the Chronology of George Syncellus, a Byzantine monk who lived at the beginning of the 9th century. He had collected them, not from the original work, which had long been lost, but from copies made by Julius Africanus in the 3rd century, and Eusebius in the 4th. To what extent credence can be given to these lists, which, supposing them originally correct, had probably been altered and manipulated by the Christian writers above mentioned, is a point much disputed by modern Egyptologists. Many are now disposed to consider that recent discoveries have rather confirmed their title to be looked upon as to a certain extent trustworthy guides.

What the classic historians have to say about Egypt may be read in the 2nd book of Herodotus, the 1st book of Diodorus, the 17th book of Strabo, and the treatise *de Iside et Osiride* of Plutarch. Their accounts are, however, at the best secondhand traditions, which have served rather to confuse and falsify the history of Egypt, and to mix up with it a number of tales and fables.

The only certain sources of Egyptian history are the monuments, which are now rapidly yielding up the wealth of their written records to the learned and indefatigable scholars of Germany, France, and England, who have made Egyptology their special study.

#### b. GENERAL SKETCH.

Although historians have differed as much as 3000 years in the date they have assigned to the beginning of the Egyptian monarchy, it is not difficult to obtain a clear view of those successive periods of prosperity in which history was written. From the beginning until now we have a constant repetition of the same class of events. The cycle commences with a native monarchy, ruling despotically but peacefully: wealth and power, perhaps attack from without, lead to foreign wars: a strange race, encouraged by internal discord, conquers the country, and a long period of decadence ensues. Then comes a revival, which lasts perhaps during the reign of only one family, perhaps for three or four; followed by foreign wars, conquest, decline, and subjection as before. During these periods of misfortune the arts have been neglected, history has remained unwritten, and it is often impossible even to approximate to the time which elapsed before the next revival took place.

The successive periods of prosperity were as follows: (1) The early monarchy—Mena to Neferkara. (2) A revival under the later kings of the XIth Dynasty, and under the XIIth, seems to have ended with Amenemhat IV. (3) A second revival under Aahmes, about the year 1700 B.C., lasted during the reigns of the XVIIIth and two following dynasties, and was followed, about 1000 B.C., by a long succession of foreign invasions, culminating in the conquest by the Persians. (4) The prosperous reigns of the early Ptolemies (322–165 B.C.) brought wealth back to Egypt; but after about 150 years the power of the dynasty declined, and in 30 B.C. Egypt became a Roman province. (5) A period of comparative prosperity returned under the Roman emperors from Nero (54 A.D.) to Theodosius (379 A.D.), after which, misgovernment reduced the country once more to insignificance. (6) The early Mohammedan conquerors brought in a flourishing state, and,

in spite of constant contests for power among the rulers, Egypt became once more a centre of the arts and sciences. This era closed with the conquest of the country by the Turks (A.D. 1517), since which time Egypt has been a Turkish Pashalic. Mohammed Ali, who was appointed Pasha in 1805, after the temporary occupation by the French, endeavoured to assert his independence of the Porte, and so far succeeded that the government was made hereditary in his family, though the Sultan still retained a nominal suzerainty over the country.

**First Period.**—The Early Monarchy. Mena, though no contemporary monuments remain, is universally regarded as the first king of a united Egypt. His name occurs at the head of the Tables of Kings which have been found in various places (Abydos, Karnak, Turin papyrus, &c.). He is believed to have sprung from an ancient line of local monarchs seated at This or Thinis, a town adjoining Abydos, the place of the burial of the mythical Osiris. Seven kings of the same dynasty followed him on the throne of Memphis, a city near the S. point of the Delta, which he founded. The fourth, Ouenephes or Ata, is said to have been the first to build pyramids. The II<sup>nd</sup> Dynasty consisted of nine kings, of whom no monuments have been recognised. The second, Kakao, is said to have appointed the worship of the bull Apis at Memphis, the bull Mnevis at Heliopolis, and the goat Mendes. With the III<sup>rd</sup> Dynasty the series of extant monuments commences. The second king, Zasor (Tosorthros) or Nebka, is recorded to have built a palace of stone; but the oldest buildings identified are some tombs of the time of Seneferoo, the eighth and last king, at Maydoom. Seneferoo is also named on the rocks at Wady Maghárah on the Peninsula of Sinai. The first king of the eight whose names are mentioned under the IV<sup>th</sup> Dynasty was Shoofoo or Khufu (Suphis or Cheops), who in his long reign erected the Great Pyramid. He also is mentioned in the rock sculptures of Maghárah. The next king but one was Rakhaf or Khafra (Chephren), who built the second Pyramid, and is supposed also to have built the granite and alabaster tomb, or temple, near the Sphinx. He is the first Pharaoh whose statues are extant. The fourth king was Ramenkaoo or Menkaora (Mycerinus or Mencheres), who built the third Pyramid. Of the remaining kings of this family little or nothing but the names are known. The V<sup>th</sup> Dynasty came, according to Manetho, from Elephantine, or the island of Aboo, near the First Cataract and the modern Assooán. The second king, Saora, built the first pyramid of Abooseer, and his name occurs among the inscriptions at Wady Maghárah, where he is represented as smiting his enemies. Records also exist there of several of his successors, of whom Raenooser built the middle pyramid of Abooseer; Hormenkaoo or Menkauhor, probably one of the pyramids of Sakkárah; and Oonas or Unas (Obnos), the flat-topped tomb known as the Mastábat el-Pharaon. Thy, or Tih, whose tomb at Sakkárah is well known, lived at this time. Oonas was the last of this dynasty. The VI<sup>th</sup> commences with Teta, who is sometimes looked upon as the last king of the previous family, and as having reigned at Memphis; while Ate, his successor, was already king of Upper Egypt. Be this as it may, the monuments show that, whether on account of civil wars or from natural decay, the early monarchy was declining. Ate's successor, Pepi, or Rameri—who, according to Greek accounts, was a giant, and reigned a century—made some attempts to revive the glories of his predecessors. His name occurs in many places, and his minister, Oona, has left, in a monument found at Memphis and now in the Boolak Museum, many interesting notices of his reign. Pepi married Meri-ra-ankh-nes, the daughter of Khooa, the member of a priestly family. Her tomb has been found at Abydos. She had two sons, Merenra and Raneferka or Neferkara, who each in turn succeeded his father. The kingdom seems now to have rapidly

declined, and, if we may believe Herodotus, Nitocris, a queen, whose Egyptian name is Nitaker, precipitated the downfall of the dynasty.

Meanwhile the Asiatic tribes on the N.E. had commenced to invade Egypt; and whether the VIIth and VIIIth Dynasties were of foreign blood or not, we know that the IXth and Xth were aliens, reigning in the Delta. The visit of Abraham may have been made to one of them. Meanwhile it would seem that, in a time of great confusion and obscurity, the old succession was kept up among a number of kinglets, of whom we only know a few names, and that their circumscribed dominions were in Upper Egypt. They form the XIth Dynasty, and appear to have made Coptos or Kupt and Thebes their headquarters. Among them were several kings who bore the name of Enentef and of Mentuhotep, and these last left some remains of importance. One of these Enentefs is styled in an inscription on a coffin in the Louvre "the Great," and a Mentuhotep is commemorated on the rocks of the island of Konosso, near Philæ, as the conqueror of thirteen nations, and the servant of Khem, the god of Coptos. The name of Mentuhotep also occurs on the rocks in the valley of Hammamat, leading from Coptos to the Red Sea. Under Sankhkara, whose name occurs as the 58th on the Table of Abydos, lived a functionary named Hannu, who records on a rock-inscription, in this same valley of Hammamat, some particulars of his reign, from which it appears that the kings of this dynasty had dealings with Arabia; and the trade thus introduced directly by the valley route from Coptos to the Red Sea, seems to have revived the fallen fortunes of the old monarchy. We now begin to meet with the names of some Asiatic deities, of whom Amen eventually became to a great extent supreme in the minds of religious Egyptians.

**Second Period.**—Amenemhat, the first king of the XIIth Dynasty, seems to have been the representative, perhaps in the female line, of the older kings. By this time almost everything of the ancient monarchy, except what was imperishable, must have disappeared. But the new kings were men of sagacity as well as action, and there can be no doubt that foreign trade added to their wealth. The provinces of Lower Egypt were slowly won back from the invader, and the obscure kings of the rival dynasty expelled with their people. The second king, Osirtasen I., has left many memorials of his power all over the country. The restoration of the old temple of the Sun, Ra, at On (Heliopolis); the foundation of the temple of Knum at Karnak, with both of which divinities Amen was associated; the commencement of the gigantic enterprise which created the Fayoom—all these must be attributed to him. The renaissance of art, especially architecture, at this period is remarkable. In the ruined "proto-Doric" colonnade of Karnak, and in the tombs of Beni Hassan sculptured for a family of local magnates, we have examples worthy of the best ages. There are many inscriptions, both public and private, of this reign, for the art of writing had not been lost; and though the primitive simplicity of the early period both in grammar and form is gone, we are compensated by the first indications of verse composition. But the greatest work of the dynasty was accomplished by Amenemhat III. By noting the height of the Nile at different places, and by observations on the level of the surrounding country, a series of works of irrigation to which the world offers no parallel was completed. The great opening and dam, *Hoont*, the great temple of the canal mouth, *Lapero*, are still preserved for us in the names of Illahoon and the Labyrinth. Lake Mœris, with its sacred crocodiles, has disappeared; but the Fayoom is still, after a lapse of forty centuries, the most fertile part of Egypt. The worship of the crocodile-headed god, Sebek, is indicated in the later names of this dynasty, and the early names of the XIIIth, which appears to have succeeded on the death of the seventh king, Amenemhat IV., through an heiress, the queen Sebek-neferoo-ra;



but the vigour of the older race did not descend with the crown. Once more there is obscurity and confusion; and though the blood of the early Pharaohs was transmitted eventually to a more powerful family, it was not until many hundred years of foreign oppression had elapsed. Sebekhotep IV., and perhaps some of the other kings, appear to have descended successfully upon the rich plains of the Delta, and their memorials have been found at Tanis, one of the strongholds of the rival dynasties (the XIVth, XVth, and XVIth). But the foreigners, who have been generally recognised in history as the Hyksos or Shepherd Kings, and who have sometimes been in part identified with the Phœnicians, gradually seem to have conquered the whole country, and, if they allowed the princes of the legitimate line to live, exacted obedience from them. The capital of the XVIIth Dynasty was at Karba (Avaris), perhaps the biblical Zoan, the Greek Tanis, and the modern Sâh, a place built upon the alluvial soil of the Delta, but now a barren waste covered with the ruins of vast edifices of marble and granite. It was, almost without doubt, under one of the kings of this foreign race that Joseph came into Egypt; and there is sufficient evidence, were any wanting, to show that the Hyksos had adopted the style, religion, arts, language, and above all the writing, of the conquered country. They were served by the descendants of the ancient Egyptians, just as the Turks are now served by the Copts, on account of their intellectual superiority. One precious document, in a fragmentary state (Sallier Papyrus, I. Brit. Mus.), relates to the commencement of the resistance of the princes of the south against the tyrants of Avaris; and we have the name of Ra-sekenen, a king of Thebes, or, as he is called in the Papyrus, "Hak of the town of the South," in whose family the old line continued. There were several Ra-sekenens among the members recorded of the XIIIth Dynasty; and during the time of one of them, whose dominions included the town of El Kab, where a great fortress of crude brick still exists, a terrible famine devastated the land. This may well have been the famine described in the Bible, and Joseph may have been in the service of the rival of Ra-sekenen, whose name was Apap or Apopi.

**Third Period** (*circ.* B.C. 1700–1000).—Aahmes, or Amosis, the first king of the XVIIIth Dynasty, appears to have been the son of Kames, the successor of Ra-sekenen, and Aah-hotep, the queen whose jewels form so remarkable a feature of the Boolak Museum. Amosis took the capital of the Hyksos, and drove them out of Egypt. The arts immediately revived, and the dynasty of the *Deliverers*, as they are sometimes called, raised many of the finest monuments which will be visited by the traveller: Dayr el-Bahree, the tomb or temple of Hatasoo, whose obelisk in the Temple of Karnak to the memory of her father, Thothmes I., is the highest in the world; the quarry works at Silsilis; the first rock tombs in the Theban mountain; a portion of the Temple of Karnak; the mighty figures of Amenhotep or Amunoph (Amenophis) III., in the plain of Thebes: innumerable temples, statues, and inscriptions commemorate the reigns of this family; and poetry flourished as well as the other arts, a hymn to Amen Ra, inscribed on granite, and now in the Boolak Museum, anticipating in its lofty tone the triumphal Song of Moses, 300 years later. Egypt may be said to have reached its highest point of prosperity, the foreign conquests of Thothmes III. comprising almost all the countries which border the Mediterranean, and the interior wealth of the country being marked by magnificent buildings, and such works of art as obelisks, of which one specimen of this period is now in London. Thothmes III. continued for centuries in the grateful memory of his country, and his title, Ramenkheper, is found inscribed on innumerable amulets of all periods as of the luckiest omen. There was a temporary interruption to this prosperity under Amenhotep IV., who, as Khoo-en-aten, adopted, perhaps from his mother, a foreign form of solar worship, and, defacing the older temples, built a new



capital at Tel-el-Amarna, about half-way between Memphis and Thebes. The history of this period, however, is very obscure, and it may be that Amenhotep IV. and Khoo-en-aten were different persons. Horus, or Hor-em-heb, seems to have restored the ancient city and the ancient gods, and the XIXth Dynasty succeeded peacefully. The reigns of Rameses I. and Sethi I. were much taken up with the repression of a new Asiatic invasion, which threatened at one time to bring back the oppressions of the Hyksos. Rameses II. carried his arms far among the people of Asia, and, probably dreading the resistance of the kindred tribes settled in the northern and eastern portion of his dominions, pressed them in to forced labour. This was the "night of bondage" for the Israelites, whose champion Moses was educated at the court of Rameses. Most of the finest buildings now remaining are of this period. The reign of his successor, Meneptah, is remarkable, first, for the Exodus, which probably took place early in it, and secondly for the celebration of a "Sothic period," or commencement of a cycle of 1460 years, by which we are enabled to assign the year B.C. 1325 as an approximately certain date in his annals. He did not perish in the passage of the Red Sea, though, according to the song of Moses, he must have had a narrow escape, as his horse was lost (Exod. xv. 19). His death at a good old age is lamented in an elegy (*Records of the Past*, iv. 49), and his beautiful tomb in the Báb el-Molook is well known. There seems to have been some decline among the succeeding kings, but Rameses III., the first of the XXth Dynasty, revived the fading glories of the throne; and his annals, which are written in the famous Harris papyrus, prove him to have rivalled Thothmes III. and Rameses II. in his foreign conquests and the erection of great buildings. Of these the temple of Medeenet Haboo on the plain of Thebes is perhaps the most remarkable. Among the inscriptions there, is one which mentions, for the first time in history, several of the nations of Europe. A long line of kings of the same name, of whom the last was Rameses XVI., followed, and ended in a series of revolutions. A priest of Tanis seated himself on the throne as founder of the XXIst Dynasty, but his son Piankh, though vigorous and capable, was unable without submission to his neighbours to transmit the crown to his posterity, and even the little kingdom of Israel was able to demand for Solomon the hand of a daughter of Pharaoh. The names of Sheshonk and Osorkon, Bokenranef and Taharaka, Sabatak and Psametik, of the XXIInd and four following dynasties, sufficiently indicate their alien origin. The power of Babylon, and subsequently of the Persians, kept them constantly occupied in Asiatic wars. Sheshonk interfered between Judah and Israel; Taharaka was defeated by Esarhaddon, the son of Sennacherib; and Neco slew Josiah at Megiddo. A partial revival of the arts took place under the XXVIth Dynasty, and some fine works bear the names of Psametik, Queen Ameniritis, and Uahbra or Hophra; and Amasis II. was worthy to sit on the throne of the Pharaohs. His son, Psametik III., was defeated and put to death by Cambyses, who made Egypt a province of the Persian Empire.

**Fourth Period** (B.C. 525–30).—The Persians are reckoned as the XXVIIth Dynasty, and during their occupation attempts more or less successful were made by native insurgents to drive them out. Amyrtæus, who is said to have been a scion of the ancient royal family, made the best stand, and is reckoned the sole king of the XXVIIIth Dynasty. In his reign Herodotus came to Egypt. There were several sovereigns of the XXIXth Dynasty; among whom we need only mention Neferites I., Achoris, and Neferites II., all of whom were for a time independent. The struggle went on under Nectanebo, whose name remains on the magnificent granite shrine of the temple at Edfoo. In his time Plato visited Egypt as an oil merchant. Two weak kings succeeded Nectanebo, and form the XXXth Dynasty; but the overwhelming power of

Alexander the Great soon annihilated finally the independence of Egypt, and it fell on his death to the share of Ptolemy, who, putting an end to the disorder which had prevailed for two centuries, was hailed as the founder of a new dynasty and the saviour (*soter*) of the country. Under his wise administration Egypt once more prospered. His capital was the new city of Alexandria, where the body of the great Macedonian was preserved for ages, and under him and the second and third kings of his family learning and the arts flourished. The Ptolemies conformed to the customs and religion of their new country; they built new temples and restored the old sanctuaries. Some of the most remarkable of the gigantic edifices of the old Pharaohs were emulated in Denderah, Edfoo, Esneh, and Philæ: while the inner shrines of Karnak and Luxor attest their devotion to the Egyptian gods. Their names, translated but awkwardly into the hieroglyphic character, occur in many places, but their coins are Greek. Ptolemy II. (Philadelphus) employed Manetho to make his History, of which the List of Kings alone has been preserved. The schools of Alexandria now became the best in the civilized world, and the wisdom which so largely enters into the teaching of Moses and of Plato was rather illustrated than altogether superseded. Diodorus visited Egypt in the reign of Ptolemy XIII. (Auletes). Family strife eventually reduced the Ptolemaic kingdom to a state of subjection to Rome, and, before the dawn of the Christian era, Augustus put the last of the family, Cæsarion, the son of Cleopatra and Julius Cæsar, to death, and annexed Egypt to the Roman Empire.

**Fifth Period** (B.C. 30—A.D. 640).—Under Rome Egypt was for a time well governed and rich, but its importance in the history of early Christianity gives it an interest beyond that derived from its actual condition. Though the names of the Cæsars occur in cartouches, and one or two temples, as that at Shenhour and "Pharaoh's Bed" at Philæ, attest their care for the old religion, it rapidly declined among the people; and Hadrian, who visited Egypt in A.D. 122, gave it a blow by his addition of Antinous to the number of the Egyptian gods. Before the reign of Severus edicts were necessary for the repression of Christianity, to which the persecution of Diocletian only added strength. Alexandria became a nursery of rival sects; and to their zeal and learning the modern world owes the collection and preservation of the books of the New Testament. Zenobia, Queen of Palmyra, annexed Egypt to her short-lived realm, A.D. 270, but at her defeat Rome was again supreme. Though Constantine made Christianity the established religion of his empire, heathenism, especially under a modified Gnostic form, still lingered in Egypt until the edict of Theodosius, A.D. 379, which made it unlawful. Yet proofs exist that in the holy isle of Philæ and other places the altars of Osiris and Isis were not wholly quenched for nearly a century later. The period of Egyptian decline culminated under the feeble rule of the Byzantine emperors, heretics raised the people in frequent tumults, famine followed maladministration; and though another Asiatic invasion, under Chosroes the Persian, gave the country comparative rest for ten years (A.D. 619–629), its resources, like its ancient civilization, were wholly exhausted, and it fell an easy prey to the Arabs under Amer or Amroo, A.D. 640.

**Sixth Period** (A.D. 640–1517).—Although the first care of the new masters of Egypt was rather to change and destroy, it was not long before the new conquest became the head-quarters of Islam. In many places, as the Delta, the peasants accepted the new faith. In others, as the Howara, colonies from Arabia almost exterminated the old inhabitants. The Copts, as the Egyptian Christians are still called, were at first treated with toleration; but, owing chiefly to their own seditions, were afterwards persecuted, and for many centuries were kept in a state of subjection. The Abbaside Khalifs promoted learning and architecture. El Mamoon, a son of the celebrated Haroon er



Rasheed, caused the translation of Greek mathematical and astronomical works. His nephew, El Motawukkel, established the Nilometer at Roda. On the accession of the Tooloonide kings Egypt became really if not nominally independent of the Khalif, who latterly resided, as a kind of pope, in semi-obscurity under their protection. Ahmed ibn et Tooloon built the great mosque which bears his name within the walls of Cairo; but the capital was then Fostat. The first of the Fatemites in Egypt, Aboo Tummeem or El Moëz, built Cairo in A.D. 969, and it has ever since been the chief city. Under this dynasty the country flourished. The great mosque of El Hakim was built in A.D. 1003. In 1176 the Frank Crusaders attacked and partly burnt Cairo, but Yoosef, called Saladin, erected the fortifications which still remain, and left marks of his munificence and taste in many places. The Bahr Yoosef, a canal which he made, or perhaps restored, runs for nearly four hundred miles parallel to the Nile, and irrigates vast tracts. In 1249, the French king, Louis IX., was taken prisoner in Egypt, almost at the same time that the dynasty of Saladin came to an end. The Baharite Memlook sultans continued, however, the great public works he had commenced, and the mosques of Sultan Kalaoon and Sultan Hassan are so fine as almost to make amends for the destruction of the ancient monuments from whose materials they were built. The number of handsome buildings of this period all over Egypt attests the general prosperity of the country, notwithstanding the unsettled state of the government, which passed from sultan to sultan, and from family to family, with a frequency which is bewildering. The tombs of these Memlook kings, and the magnificent copies of the Korán written for them and now in the library at Cairo, show that the arts still flourished. The mosque of Berkook dates before 1399; that of Kaitbey is all but a century later. In 1501 Sultan el Ghóree was defeated at Aleppo by the Turks, and in 1517 Sultan Toman Bey, his nephew, lost a second battle near Heliopolis, and was put to death by the invader.

**Seventh Period (A.D. 1517–1879).**—The Turks removed the residence of the *fainéant* Khalif to Constantinople, and made Egypt a pashalik. Their careless government was much impeded by the local Arab magnates, who formed tributary principalities all through the country. During the war of the Turks with Russia in 1771, one of these princes, Ali Bey, made himself master of all Egypt. His successor was recognised by the Turks, and it seemed for a time as if a native dynasty was once more about to be established; but in 1798 General Bonaparte invaded Egypt, defeated the so-called Memlooks near the Pyramids, and took Cairo. Lord Nelson having at the battle of the Nile destroyed the French fleet, Bonaparte retired to France, leaving General Kleber behind. Kleber was assassinated by an Arab, and General Menou, his successor, had to capitulate to the English, who, under Abercromby, had won the battle of Alexandria, 21st March, 1801. A few years later the Turks appointed the clever but unscrupulous Mohammed Ali to the government of Egypt; and after a few years of struggle with the native chiefs, his power was finally established in 1811 by the treacherous slaughter of the Memlook Beys and their followers, 470 in number, in the citadel of Cairo. Under the rule of Mohammed Ali Egypt rapidly rose in importance, and in 1831 he declared war against the Sultan with the view of obtaining complete independence. His efforts would probably have been successful but for the intervention of the European Powers, who obliged him to quit Syria, which had been conquered from the Turks by his son Ibrahim, and acknowledge the Porte as his suzerain. Abdul Medjid, on receiving his submission in 1841, made the viceroyalty hereditary in his family. During his long reign Mohammed Ali endeavoured in many ways to improve the material and moral condition of the country. Schools were founded, Europeans were encouraged to settle in the country, and were even appointed to public offices; canals and embankments



were restored, the cultivation of the cotton plant was introduced, &c. In the latter years of his life he became imbecile, and in 1848 was succeeded by his son Ibrahim, who however died the following year, just shortly before Mohammed Ali's own death. The next ruler was Abbas Pasha, son of Toosoon Pasha, and grandson of Mohammed Ali. He was a suspicious and brutal tyrant, who stopped the reforms begun by his grandfather, and lived in constant dread of assassination, a fate which eventually befell him in 1854, at the hands of his own servants. His uncle Said Pasha, Mohammed Ali's third son, succeeded, and under him Egypt again entered on the path of reform. But unfortunately the finances of the country were not equal to supporting the extravagance of an Oriental potentate as well as his schemes for its improvement, and in 1862 Egypt began the rôle of a borrower, which she has since followed with such fatal facility. Railways were begun in this reign; the scheme for cutting through the Isthmus of Suez assumed a definite shape, and a commencement of the actual canal was made; and the first steps were taken towards making the study and preservation of the old monuments a national care. At the death of Said in 1863, Ismail Pasha, the second son of Ibrahim Pasha, a nephew of Said, succeeded to the vice-royalty. Able and energetic in a remarkable degree, he endeavoured to carry out all his grandfather's schemes for the introduction of European civilization, and indeed went far beyond them. In order the better to succeed he at once aimed at securing virtual if not actual independence of the Porte; and by the firman of 1866 giving him the title of Khedive, and making the succession direct from father to son instead of its descending according to Turkish law to the eldest heir, and a subsequent firman of 1873 giving him the power to make treaties and otherwise act independently, his object was nearly attained. The reforms accomplished during his reign were many and important, and numerous public works bear witness to his zeal; but unfortunately the resources of the country did not keep pace with these many improvements, which have only been accomplished at the expense of burdening the country with an enormous debt, and completely impoverishing the peasantry. That future generations will benefit cannot be doubted, but more credit would have been gained for what has really been done had it been done gradually, with a better adaptation of the means to the end, and without pressing so hardly on the present generation. In June 1879 Ismail was deposed by the Sultan at the request or dictation of the European Powers interested in Egypt, and his eldest son, Mohammed Tewfik, succeeded him and is the present Khedive.

### c. CHRONOLOGICAL TABLE TO B.C. 30.]

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

The following table embraces the period from the first known landmark in Egyptian history, the accession of Menes, to the final absorption of the country

into the Roman Empire. It gives the number and title of each dynasty, the places at which monuments of it are found, the names of the principal kings, and the dates according to the different computations of Sir Gardner Wilkinson—W., M. Mariette-Bey—M., and Dr. Brugsch-Bey—B.

I. THINITE (from This, near Abydus). W. 2320; M. 5004; B. 4400.

B.C. W. 2320 M. 5004 B. 4400	}	<b>Mena</b> ( <i>Menes</i> ). The first known Egyptian king, and founder of Memphis. <b>Tota</b> ( <i>Athothis</i> ). <b>(Ouenephes I.)</b> Perhaps the builder of the step pyramid of Sakkárah.
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II. MEMPHITE. M. 4751; B. 4133.

B. 4100		<b>Kakao</b> ( <i>Kaiechos</i> ). The worship of Apis established at Memphis, and of Mnevis at On, Heliopolis.
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III. MEMPHITE. M. 4449; B. 3966.

*Pyramid of Maydoom; Wady Maghárah, Sinai.*

B. 3766		<b>Seneferoo</b> . The first king whose name appears on contemporaneous monuments.
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IV. MEMPHITE. W. 2123; M. 4235; B. 3733.

*Geezeh; Sakkárah; Wady Maghárah, Sinai.*

W. 2123 M. 4235 B. 3733 B. 3666 B. 3633	}	<b>Shoofoo</b> or <b>Khufu</b> ( <i>Cheops, Suphis</i> ). Great Pyramid of Geezeh built. <b>Khafra</b> ( <i>Chephren</i> ). Second Pyramid of Geezeh built. <b>Menkaoora</b> ( <i>Mycerinus</i> ). Third Pyramid of Geezeh built.
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V. ELEPHANTINE. M. 3951; B. 3566.

*Sakkárah; Abooseer; Wady Maghárah, Sinai.*

B. 3433		<b>Raenooser</b> ( <i>Rathoures</i> ). The first king who used the double cartouche.
B. 3366		<b>Tatkara</b> or <b>Assa</b> ( <i>Tancheres</i> ). The tomb of Tih at Sakkárah dates from about this period.
B. 3333		<b>Oonas</b> ( <i>Obnos</i> ). Builder of the great truncated pyramid at Sakkárah, called the Mastábat el Pharaon.

VI. MEMPHITE. M. 3703; B. 3300.

*Sân; Sakkárah; El Bersheh; Zowyet el Mýiteen; Sheykh Said; Abydus; Wady Maghárah, Sinai; &c.*

W. 2001 B. 3233	}	<b>Merira Pepi</b> ( <i>Apappus</i> ). The name of this king is found in a great many places from Sân to Assooán; he appears to have been an able and powerful ruler. According to the Greek accounts he reigned 100 years.
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## VII. MEMPHITE. M. 3500; B. 3100.

## VIII. MEMPHITE.

IX. Heracleopolite (*Ahnasieh*). M. 3358.X. Heracleopolite (*Ahnasieh*). M. 3249.

No record of these four dynasties has as yet been found on any of the monuments. Brugsch makes no attempt to assign a date to the eighth, ninth, or tenth. The fabulous Queen Nitocris belongs probably to the early part of this period.

## XI. THEBAN. M. 3064.

*Drah Abou'l Negga, Thebes; Hammamat; Konosso.*

B.C.		<i>Enentef</i> and <i>Mentuhotep</i> appear to have been the names borne alternately by many of the kings of this dynasty. Under one of the latter Egypt appears to have again risen in importance.
B. 2500		<b>Sankhkara.</b> An inscription in the rocky valley of Hammamat, on the road from the ancient Coptos to the Red Sea, commemorates this king as the first to send an expedition to Ophir and "Punt," probably Southern Arabia.

## XII. THEBAN. M. 3064; B. 2466.

*Sân; Heliopolis; Fayoom; Beni Hassan; Asyoot; Abydus; Karnak; Semneh; Wady Maghârah, Sinai.*

M. 3064 } B. 2466 } W. 1740 } B. 2433 }		<b>Amenemhat I.</b> The first king of this dynasty, under which Egypt reached to a high pitch of prosperity.
		<b>Osirtasen I.</b> The obelisk now standing at Heliopolis was erected in this king's reign. His glories and those of his two successors, <i>Amenemhat II.</i> and <i>Osirtasen II.</i> , are celebrated in inscriptions in the tombs of Améni and Knumhotep at Beni Hassan.
B. 2333		<b>Osirtasen III.</b> A great conqueror; memorials of his victories over the "Kush," or negroes, are found at Semneh, above the Second Cataract.
W. 1621 } B. 2300 }		<b>Amenemhat III.</b> Conferred great benefit on the country by the construction of dykes, reservoirs, and canals for regulating the inundations of the Nile; the most celebrated of these works was Lake Mœris in the Fayoom, close to which he also built the famous Labyrinth. Records of the rise of the Nile during his reign are found at Semneh, where he caused regular observations of the increase in the river to be taken and forwarded northwards.

## XIII. THEBAN. M. 2851; B. 2233.

*Sân; Asyoot; Abydus; Thebes; El Kab; First Cataract; Semneh; Argo.*

	<i>Sebekhotep.</i> This name appears to have been borne by several kings of this dynasty; one, <i>Sebekhotep III.</i> , records the height of the Nile in the third year of his reign on the rocks at Semneh.
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## XIV. XOITE. M. 2398.

XV. HYKSOS or SHEPHERDS. M. 2214.

## XVI. HYKSOS or SHEPHERDS.

## XVII. HYKSOS or SHEPHERDS.

*Sân.*

B.C.  
B. 1750 | *Nub* or *Nubti*. According to Dr. Brugsch, Joseph arrived in Egypt during the reign of the Pharaoh Nub, B.C. 1730, and rose to honour under *Apopi*.

The whole of the period of Egyptian history from the XIIIth to the XVIIth Dynasty inclusive is wrapped in obscurity. It is probable that while the three Hyksos dynasties reigned in Lower Egypt and the Delta, the old Theban royal race still held sway in the south as tributaries of the Hyksos. The Sallier papyrus in the British Museum introduces us to *Apopi* and a certain *Rasekenen*, a "hak" or governor of "the town of the south," as contemporaries; and a long inscription in a tomb at El Kab gives an account of the capture of *Avaris*, the chief town of the Hyksos, by *Aahmes*, or *Amosis*, the successor of *Rasekenen*, and the first king of the XVIIIth Dynasty.

## XVIII. THEBAN. W. 1575; M. 1703; B. 1700.

*Heliopolis*; *Toora and Masarah*; *Tel el Amarna*; *Karnak*; *El Kab*; *Silsilis*; *Kom Ombos*; *Elephantine*; *Amada*; *Wady Halfah*; *Gebel Barkal*; *Soleb*; *Sarabit el Khadem, Sinai*; *Wady Magharah, Sinai*.

W. 1575 } M. 1703 } B. 1700 } B. 1666 }	<p><b>Aahmes</b> (<i>Amosis</i>). The conqueror of the Hyksos, and founder of a powerful monarchy.</p> <p><b>Amenhotep</b> or <b>Amunoph</b> (<i>Amenophis</i>) I. The boundaries of Egypt extended.</p>
W. 1532 } B. 1633 }	<p><b>Thothmes</b> (<i>Thothmosis</i>) I. A great conqueror, who carried the arms of Egypt into Syria. One of the results of his Asiatic campaigns was the introduction of the horse into Egypt; at any rate, the first representation of that animal occurs on a monument of this reign.</p>
W. 1505 } B. 1600 }	<p><b>Thothmes</b> II. Reigned but a short time, in conjunction with his sister and queen, <i>Hatasoo</i>.</p> <p><b>Amennochet</b>, <b>Hatasoo</b>, <b>Hashop</b>, or <b>Makara</b>. Reigned alone for some time, on the death of her brother, <i>Thothmes</i> II. The sculptures on the walls of <i>Dayr el Bahree</i> at <i>Thebes</i> commemorate a great expedition sent by her to the land of <i>Punt</i>. She was succeeded by another brother, <i>Thothmes</i> III., who for a short time reigned in conjunction with her.</p>
W. 1495 } B. 1600 }	<p><b>Thothmes</b> III. One of the most famous of Egyptian kings. During his long reign Egypt, in the language of the hieroglyphs, "placed its frontier where it pleased." He carried his victorious arms into Western Asia. The walls of his magnificent temple at <i>Karnak</i> are covered with inscriptions recounting his triumphs, and giving a list of the countries and peoples conquered by him. His cartouche, with the name <i>Ramenkheper</i>, occurs more frequently on remains of every kind, from temples down to scarabæi, than that of any other monarch.</p>
B. 1566	<p><b>Amenhotep</b> II.</p>

B.C.

B. 1533

W. 1430 }

B. 1500 }

*Thothmes IV.*

**Amenhotep III.** Also a great conqueror. He appears to have carried his victorious arms far into the Soodán. Numerous monuments, especially at Luxor and Karnak, attest the length and glory of his reign. The famous so-called Colossi, one of which is celebrated in Greek and Roman tradition as the vocal Memnon, bear his name.

W. 1408

**Amenhotep IV. or Khoenaten.** This king, under the influence of his mother, a foreigner, changed the religion of Egypt, substituting a Semitic god, Aten or Hormakhu (the sun's disk), for the Theban Amen, and removed the seat of government from Thebes to a city which he founded and called Khooaten, the modern Tel-el-Amarna. He was succeeded by two or three other kings holding the same religious opinions. It has been conjectured, however, that Amenhotep IV. and Khoenaten were different persons.

**Horemheb (Horus).** On the accession of Horus as a legitimate sovereign the old worship and capital were restored, and all traces of his heretical predecessors destroyed as much as possible.

XIX. THEBAN. W. 1395; M. 1462; B. 1400.

*Sân; Memphis; Abydus; Karnak; Koorneh; Luxor; Bayt el-Wellee; Derr; Aboo Simbel.*

W. 1395 }

M. 1462 }

B. 1400 }

W. 1385 }

B. 1366 }

*Rameses I.*

**Sethi or Meneptah I. (Sethos).** A great conqueror, who carried his victorious arms far into Asia. He made the first canal between the Red Sea and the Nile. Many monuments of his magnificence exist in Egypt, especially at Karnak, Koorneh, and Abydus; and his tomb ("Belzoni's") is the most remarkable in every way of the "Tombs of the Kings" at Thebes.

W. 1355 }

B. 1333 }

**Rameses II. (the Great).** The legendary *Sesostris* of the Greek historians. His name appears on nearly every monument of importance in Egypt, and the story of his conquests and deeds of valour is recounted in numerous inscriptions and papyrus rolls. He has also left memorials of his victories in some of the countries he conquered, as, for instance, on the tablet at the mouth of the Nahr el-Kelb near Beyrout. He erected many splendid buildings, as the ruins still testify, during his long reign of 67 years.

W. 1289 }

B. 1300 }

**Sethi Meneptah II.** Probably the Pharaoh of the Exodus. Two or three other unimportant reigns conclude this dynasty.

XX. THEBAN. W. 1235; M. 1288; B. 1200.

*Both sides of the river at Thebes.*

W. 1235 }

M. 1288 }

B. 1200 }

**Rameses III.** The *Rhampsinitus* of Herodotus. He was the last of the famous warrior kings of Egypt. Besides subduing foreign nations, he also cultivated commercial relations with them, and established intercourse by land and sea with the countries on the shores of the Indian Ocean. His exploits are recounted on the walls of the magnificent building erected by him at Medeenet Háboo. His tomb is one of the finest of the "Tombs of the Kings."

The remaining kings of this dynasty all appear to have borne the name of Rameses: the only ones of any note are Rameses VI. and IX. During their reigns Egypt gradually declined in importance.

XXI. TANITE. W. 1095; M. 1110; B. 1100.

*Sân.*

The history of this dynasty is somewhat obscure: a high priest of the god Amen, named Hirhor, appears to have been the founder of it. During its continuance Egypt was invaded by the Assyrians under Naromath (Nimrod), whose son Shashank founded the next dynasty.

XXII. BUBASTITE. W. 981; M. 980; B. 966.

*Apis Mausoleum at Sakkárah; Karnak; Silsilis.*

B.C. W. 981 } M. 980 } B. 966 }	<b>Shashank</b> or <b>Sheshonk I.</b> ( <i>Sesonchis</i> ). The Shishak of the Bible, who captured and pillaged Jerusalem (1 Kings xiv. 25-28; 2 Chron. xii.). An inscription on one of the walls of the Great Hall at Karnak commemorates this campaign against Judah, and gives a list of the conquered towns and districts.
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The remaining kings of this dynasty are of little importance. Many of them bore Assyrian names, such as *Osorkon* (Sargon) and *Takeloth* (Tiglath); and indeed they seem, from the Apis memorial stones at Sakkárah, to have been little more than Assyrian satraps.

XXIII. TANITE. W. 908; M. 810; B. 766.

An obscure dynasty of petty kings, of whom there appear from the monuments to have been three.

XXIV. SAITE. W. 812; M. 721; B. 733.

Manetho assigns one king, *Bocchoris*, called on the monuments *Bokenranef*, to this dynasty, and gives him a short reign of six years. During the period embracing the latter part of the XXII<sup>nd</sup> Dynasty, and the whole of the XXIII<sup>rd</sup> and XXIV<sup>th</sup>, the Ethiopians would appear to have gained the same ascendancy in the south of Egypt as the Assyrians in the north. A memorial stone discovered at Gebel Barkal, near Mercö, gives an account of the conquests in Egypt of the Ethiopian king Piankhi, whose successors founded the next dynasty.

XXV. ETHIOPIAN. W. 773; M. 715; B. 700.

*Karnak.*

W. 773 } M. 715 } B. 700 } W. 710 } B. 693 }	<i>Shabak</i> or <i>Sabaco</i> }   <i>Shabatak</i> } One of these two kings was probably the So   } of the Bible (2 Kings xvii. 4).   <b>Takaraka</b> or <b>Tirhakah</b> . Called "king of Ethiopia" (2 Kings   xix. 9).
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From some Assyrian cuneiform inscriptions found at Nineveh, it would appear that during the rule of this dynasty Egypt was invaded by the Assyrians under Esarhaddon, the grandson of Sennacherib, who defeated



Tirhakah and drove him out of Lower Egypt, and set up some petty kings in his stead. On these revolting at Esarhaddon's death, and joining with Tirhakah, the country was again invaded by Esarhaddon's son, Assurbanipal (Sardanapalus); and first Tirhakah, and then his successor, called in the inscriptions *Urdamaneh*, were completely subdued, and Thebes taken. The Assyrian king divided Egypt into twelve provinces, each with a governor, one of whom was Psametik or Psammetichus, the founder of the next dynasty.

## XXVI. SAITE. W. 664; M. 665; B. 666.

*Sân; Apis Mausoleum at Sakkarah; Karnak; Luxor; Aboo Simbel.*

<p>B.C. W. 664 } M. 665 } B. 666 }</p>	<p><b>Psametik</b> (<i>Psammetichus</i>) I. First settlement of Greeks in Egypt. An interesting inscription on the shin of one of the statues of Rameses II. at Aboo Simbel records the pursuit of Psammetichus, at the head of his Ionian and Carian soldiers, of some native Egyptian troops who had deserted, owing to jealousy of the favour shown to these mercenaries.</p>
<p>B. 612</p>	<p><b>Neco or Necho.</b> Son of Psammetichus. He attempted to re-open Sethi's canal between the Red Sea and the Nile, and sent a fleet to circumnavigate Africa. He made war against the Assyrians, and defeated their ally Josiah, king of Judah, at Megiddo, but was afterwards himself defeated by Nebuchadnezzar at Carchemish.</p>
<p>B. 596 B. 591</p>	<p><i>Psammetichus II.</i> His reign was short and inglorious. <b>Uahbra or Hophra</b> (<i>Apries</i>). Son of Psammetichus II. He went to the assistance of Zedekiah, when besieged in Jerusalem by Nebuchadnezzar, but afterwards allowed the Babylonians to capture the city and put an end to the kingdom of Judæa. During his reign a large number of Jews settled in Egypt. He was dethroned by one of his generals, Aahmes.</p>
<p>B. 572</p>	<p><b>Aahmes</b> (<i>Amasis</i>). During his long and prosperous reign Egypt regained some of its former splendour. Aahmes allied himself with the Greeks, and granted them many religious and commercial privileges: among the latter being the removal of the whole of the Mediterranean trade from Tanis, Mendes, and Bubastis to the Greek port Naucratis, a few miles below Saïs on the Canopic branch of the Nile. During his reign the Persian empire was founded by Cyrus, whose son Cambyses advanced against Egypt, and, having defeated Amasis' son and successor <i>Psammetichus III.</i> at Pelusium, captured Memphis and became master of the country.</p>
<p>B. 528</p>	

## XXVII. PERSIAN. W. 525; M. 527; B. 527.

*Oasis of El Khargeh; Rocks of Hammamat.*

<p>W. 525 } M. 527 } B. 527 }</p>	<p><b>Cambyses.</b> This monarch's sway in Egypt is chiefly known by his unsuccessful expeditions against Ethiopia and the Oases, and his violent intolerance, according to the Greek historians, of the Egyptian religion, though lately deciphered inscriptions appear to prove the contrary.</p>
<p>521</p>	<p><b>Darius Hystaspes.</b> Showed his reverence for the Egyptian religion by building a temple to Amen-Ra at the Oasis of El Khargeh; and his desire to promote the prosperity of the country and conciliate the people by endeavouring to re-open</p>

B.C.

- the canal between the Red Sea and the Nile, by re-establishing the route between Coptos and the Red Sea, by replacing with regular coins the rings and weights which had hitherto done duty as money, and by appointing a descendant of the old native kings, Amasis, satrap.
- 486 **Xerxes I.** The defeat of the Persians at Marathon by the Greeks encouraged the Egyptians to revolt under Khabbash, but they were soon reduced to submission and placed under the severe government of Achaemenes, brother of Xerxes.
- 465 **Artaxerxes Longimanus.** The Egyptians again revolted under Inarus and Amyrtæus, and, aided by the Athenians, were for a time partially successful. During this period Herodotus visited Egypt.
- 424 **Darius Nothos.** After continued efforts the Egyptians succeeded in regaining their independence under Amyrtæus, who was recognised as King of Egypt.

## XXVIII. SAITE. W. 414; M. 406.

This dynasty consisted of but one king, *Amyrtæus*, who only reigned six years. The Egyptians, however, succeeded in maintaining their independence, and another native king, *Naifaurut (Nepherites)*, founded a new dynasty.

## XXIX. MENDESIAN. W. 408; M. 399; B. 399.

*Medeenet Háboo.*

The duration of this dynasty was short, though it contained four kings—*Naifaurut (Nepherites) I.*; *Hakor (Achoris)*, who allied himself with Evagoras, tyrant of Salamis, against the Persians; *Psemaut (Psammuthis)*; and *Naifaurut II.* It ruled Egypt from Mendes in the Delta, and was succeeded by another race of native princes from the neighbouring town of Sebennytus.

## XXX. SEBENNYTE. W. 387; M. 378; B. 378.

*Sakkárah; Karnak; Edfoo; Philæ.*

**Nectanebo I.**, who founded this dynasty, successfully repelled the attacks of the Persians, and secured eighteen years' peace and tranquillity for Egypt; but the attack was renewed during the reign of his successor *Tachos* by Artaxerxes Mnemon, and only repelled through the aid of the Spartans under Agesilaus. *Tachos'* son, *Nectanebo II.*, after varying success, was finally conquered by *Artaxerxes Ochus*, and Egypt again became a Persian province. Plato visited Egypt during the reign of Nectanebo I.

## XXXI. PERSIAN. 340.

The second domination of the Persians in Egypt was of short duration. After Alexander had defeated *Darius III. (Codomanus)* at the Issus, he marched upon Egypt and reached Memphis without opposition, the native Egyptians and Greeks welcoming him as a deliverer.

## XXXII. MACEDONIAN. 332.

*Karnak.*

During his short stay in Egypt **Alexander the Great** founded the city of Alexandria. He showed his respect for the ancient religion by joining in the

worship of Apis, and by going to the Oasis of Ammon to lay his offerings as the "son of the Sun" on the altar of Amen-Ra. At his death in 323, and the division of the various provinces amongst his generals as lieutenants of his titular successor *Philip Aridæus*, Egypt fell to Ptolemy, the son of Lagus, who continued to administer the country as governor during the lifetime of Aridæus and the young *Alexander Œgus*. On the murder of the latter by Cassander Ptolemy assumed the title of king.

## XXXIII. GREEK OR PTOLEMAIC. 305.

*Alexandria; Sakkárah; Denderah; Thebes (both sides of the river); Erment; Esneh; Edfoo; Kom Ombos; Philæ; Kalabsheh; and various other places in Nubia.*

B.C.

- 305 **Ptolemy Soter.** Though constantly at war, chiefly with Antigonus, for the protection of his kingdom, Ptolemy did not neglect the prosperity of the country, which greatly increased beneath his rule. Learning and the arts also flourished, the foundation of the Museum and Library at Alexandria attracting learned men from all parts of the world. Ptolemy abdicated two years before his death in 284 in favour of his son.
- 286 **Ptolemy Philadelphus.** Continued the wise and beneficent rule of his father. He erected the famous Pharos at Alexandria, founded the cities of Berenice and Arsinoë on the Red Sea, and re-opened the canal between the Red Sea and the Nile. Manetho's History of Egypt and the Greek translation of the Old Testament known as the Septuagint were undertaken by Philadelphus' command.
- 247 **Ptolemy Evergetes I.** Conquered the empire of the Seleucides and extended his rule over the whole of Asia Minor. Egypt had now reached the height of prosperity and power. All the learned and accomplished men of the day flocked to Ptolemy's court. The decree of Canopus or the stone of Sâh was set up in the ninth year of his reign.
- 222 **Ptolemy Philopator.** A cruel and self-indulgent king, under whose rule Egypt began to decline. He roused himself to meet Antiochus the Great, who had gradually reconquered from Egypt all the provinces of Syria, and defeated him at the battle of Raphia, a village on the borders of Egypt and Palestine. Founded the Temple of Edfoo.
- 205 **Ptolemy Epiphanes.** During the minority of this king internal dissensions, and the attacks of Antiochus the Great, induced his guardians to invoke the protection of the Roman Senate, and Egypt henceforth became in reality, though not in name, a Roman province. The Rosetta Stone belongs to the year 173 B.C. in this reign.
- 182 **Ptolemy Philometor.** Philometor first reigned alone, and then jointly with his brother Physcon I., and again alone, Physcon being allotted by the Romans Cyrene as a separate kingdom. During the reign of Philometor Egypt recovered a little of its former greatness and prosperity. A Jewish temple was built at On by Onias, the high priest of the Jews.
- 146 **Ptolemy Evergetes II. (Physcon).** A cruel tyrant and a debauchee. In 132 the Alexandrians revolted and made Cleopatra his sister and divorced wife queen, Physcon retiring to Cyprus. He recovered his throne in 125. "Pharaoh's bed" at Philæ was built in this reign.
- 117 **Ptolemy Lathyrus.** The son of Physcon; he first reigned jointly with his mother Cleopatra Circe, but was afterwards banished, and his



P..C.

- brother *Ptolemy Alexander I.* put in his place. Alexander murdered his mother, and was killed himself in a naval battle. Lathyrus then reigned alone. Thebes rebelled against him and was utterly destroyed.
- 81 **Ptolemy Alexander II.** Reigned jointly with his step-mother Berenice ; murdered her, and was then killed himself.
- 81 **Ptolemy Auletes or Dionysus I.** An illegitimate son of Lathyrus. Was driven from the throne in 57, but reinstated by Gabinius, the Roman pro-consul in Syria. Diodorus visited Egypt during this reign. The temple of Kom Ombos was finished, and those of Esneh and Denderah begun, in this reign.
- 52 **Cleopatra.** Was left by her father Auletes joint heir with her brother Ptolemy Dionysus II., under the guardianship of the Roman Senate. Is banished by Dionysus. Pompey, seeking refuge in Egypt after his defeat at Pharsalia, is murdered with Dionysus' consent.
- 48 Cæsar, after a long struggle, in the course of which Dionysus was drowned in the Nile, reinstated Cleopatra, but gave her as a colleague another brother, also named Ptolemy, whom she murdered.
- 47 Cæsarion, her son by Cæsar, was then appointed co-regent. On the death of Cæsar, Antony, who had summoned the Queen to Tarsus, to answer for having allowed her forces to take the side of Brutus and Cassius at Philippi, fell a victim to her charms, and passed the greater part of the next nine years with her in idleness. During this time Octavianus was gradually rising in power, and on the Roman Senate declaring Antony an enemy of the State, he marched against Egypt, defeated the combined naval forces of Antony and Cleopatra at Actium, and took Alexandria. Antony and Cleopatra both committed suicide, and Egypt became a Roman province governed by prefects.
- 45
- 44
- 42
- 31
- 30

*d.* CHRONOLOGICAL TABLE FROM B.C. 30 TO A.D. 640.

This includes the period, an uneventful one for Egypt, during which it formed a part first of the Roman Empire as a whole, and then of the Roman Empire of the East. The reign of the Roman emperors is sometimes reckoned as a XXXIVth Dynasty, their style and title in the hieroglyphic inscriptions being, besides *Autocrator*, Cæsar, Son of the Sun, and King of Upper and Lower Egypt, as in the old days of independence.

B.C.

- 30 **Augustus.** Octavius in the year 27 became sole ruler of the Roman Empire under the title of Cæsar Augustus. The government of Egypt was given to a prefect, who was always to be of equestrian rank : the first was Cornelius Gallus. The Julian year was brought into use and other changes made, but the ancient religion was not interfered with, and inscriptions at Denderah, Philæ, and Kalabsheh prove that temple-building was still carried on. The Ethiopians, under Queen Candace, invaded Egypt, but were repulsed by Ælius Gallus, the third prefect, who marched as far as Napata, but did not hold the country, fixing the boundary at Hiera Sycaminon, seventy miles, or twelve schæni, beyond Syene (Assocán), whence that part was called Dodecaschænus. Strabo visited Egypt during the prefecture of Ælius Gallus.
- 24
- 14 **Tiberius.** The name of this emperor is found on many Egyptian

- A.D.
- monuments at Denderah, Thebes, Philæ, &c. Germanicus visited Egypt, going as far as Syene.
- 37 **Caligula.** During this reign the Jews, who formed a large and important part of the population of Alexandria, were persecuted; Philo pleaded their cause against Apion, and Josephus wrote an answer to the latter's attacks upon the Jews and their religion.
- 41 **Claudius.** The Jews regained the rights of citizenship taken from them in the last reign. Greek and Roman merchants began to use Egypt as a commercial station on the road to India, going by the old route up the Nile to Coptos, and thence to Berenice on the Red Sea. Lake Mœris, owing to the embankments being neglected, began to dry up. The name of Claudius is found on many temples.
- 55 **Nero.** Christianity is said to have been introduced into Egypt during this reign by St. Mark: according to Eusebius the first bishop was named Annianus. Constant attacks on the southern frontier were made by the Blemmyes, a tribe of Ethiopian Arabs.
- 68 *Galba; Otho; and Vitellius* followed one another within the space of a year.
- 69 **Vespasian.** Visited Alexandria soon after being proclaimed emperor, and in the following year despatched thence Titus on the expedition against the Jews, which ended in the siege and capture of Jerusalem. The temple of Esneh was finished in this reign.
- 79 *Titus.* The only trace of his reign is his name on one or two temples.
- 82 **Domitian.** Juvenal, banished to Syene during this reign, has left some account of the condition of the country, and of its religious superstitions. Domitian encouraged the Egyptian religion by building temples to Isis and Serapis at Rome.
- 97 *Nerva* relieved the Jews from the poll-tax they had hitherto paid.
- 98 **Trajan.** The Jews revolted at Alexandria, but were put down, and the poll-tax restored. The Red Sea and Nile canal was re-opened, starting however from a different point of the river, Babylon above Cairo instead of Bubastis, and was called the Amnis Trajanus.
- 117 **Hadrian.** Visited Egypt twice. On the first occasion was accompanied by Antinous, who was drowned in the Nile; the emperor built a city near the spot, called Antinoë or Antinoöpolis, some ruins of which exist opposite Roda. His queen Sabina was with him when he visited Thebes some years after; one of her attendants, Julia Balbilla, has recorded the event on the foot of one of the Colossi. To judge from his letter to Servianus (p. 134), Hadrian had a poor opinion of the Egyptians.
- 138 **Antoninus Pius.** The survey of all the military roads of the Roman Empire, known as the Itinerary of Antoninus, was made in this reign. It included the roads of Egypt, six in number, of which the two principal were from Babylon opposite Memphis along the east bank of the Nile to Contra Pselcis in Nubia, and from Alexandria along the east bank to Hiera Sycaminon in Nubia.
- 162 **Marcus Aurelius.** The Egyptian legions proclaim Avidius Cassius, who had successfully quelled some revolted Arabs in the Delta, emperor; before, however, the arrival of Aurelius at Alexandria, they repented and put Avidius and his son Mæcianus to death. The spread of Christianity is shown by the appointment of three bishops under the Bishop of Alexandria, who henceforth is styled Patriarch. The first patriarch was Demetrius.
- 172
- 181 **Commodus.** About this period the Coptic alphabet was formed by the addition to the Greek alphabet of six letters taken from the hieroglyphics.

- A.D.  
 194 **Pertinax. Niger.** The latter had commanded the legions in Egypt employed in repelling the incursions of the Saracens, as they were already sometimes called, during the reign of Commodus, and was proclaimed emperor by the Egyptians at the same time as Septimius Severus; was defeated by the latter and killed.
- 196 **Septimius Severus.** Visited Egypt, and granted several privileges to  
 204 the Alexandrians. Issued an edict forbidding any one from becoming a Jew or a Christian. An active persecution followed, during which the celebrated school of Catechists at Alexandria, which included at that period Pantænus, Clemens of Alexandria, and Origen, was broken up. Julius Africanus wrote his work on Chronology.
- 211 **Caracalla.** On the occasion of his visit to Egypt, he revenged himself on the Alexandrians for the jokes they had made at his expense by massacring all the youths of an age to bear arms. He also took away many of their privileges, and favoured the native Egyptians, giving some of them a seat in the senate, and cultivating their religion by building a temple in Rome to Isis.
- 217 **Macrinus** was declared emperor by the Egyptians on the murder of Caracalla, but he was soon defeated and killed by
- 218 **Elagabalus**, whom however the Egyptians would not for some time acknowledge, and sanguinary contests took place in Alexandria.
- 222 **Alexander Severus.** This reign is chiefly remarkable for having witnessed the foundation of the School of Neo-Platonists by Ammonius Saccas, and his pupils Plotinus and Longinus. Heraclas succeeded Demetrius as patriarch, and increased the number of bishops to twenty. During the civil wars that took place after the death of Alexander, the Egyptians appear to have acknowledged in turn the various pretenders that succeeded one another from 235 to 249.
- 249 **Decius.** The Christians in Egypt were much persecuted in this reign.
- 252 **Gallus.** Egypt was visited by a dreadful plague.
- 254 **Valerian.** Another persecution of the Christians took place.
- 260 **Gallienus.** On the death of his father Valerian, who was defeated and put to death by Sapor king of Persia, Gallienus associated with himself as emperor Odenathus, king of Palmyra, who as the ally of Rome had for a long time guarded its eastern frontier. The Egyptians, however, declared for *Macrianus*, and, after he had been defeated and killed by Domitian, the general of Gallienus, for *Æmilianus Alexander*, who met with the same fate. Gallienus stopped the persecution of the Christians, and accorded them full toleration. On the death of Odenathus, his queen *Zenobia* declared war against Rome, and invaded Egypt, which she claimed as a descendant of Cleopatra; but, though she defeated the Roman army, she did not succeed in gaining Egypt, *Claudius* being acknowledged emperor on the death of Gallienus.
- 265
- 268 **Aurelian.** On the death of Claudius, Zenobia renewed her attacks on Egypt, and was for a short time successful, being acknowledged as queen, and granted by Aurelian the rank of his colleague. He soon, however, led his forces against her, and, having defeated her at Emessa, took her prisoner to Rome. Her son *Vaballathus* was allowed to rule for a short time, but was soon deposed and put to death. The Egyptians then set up *Firmus*, a Syrian, who established his court at Coptos and Ptolemaïs, but he likewise was conquered and slain by Aurelian. Nero, the patriarch, built the church of St. Mary at Alexandria, the first Christian church built in Egypt.
- 270
- 276 **Probus** had been left by Aurelian in command of the army in Egypt,



A.D.

- and continued in that post during the regency of Aurelian's widow Severina, and the short reign of his son *Tacitus*. On the death of Tacitus, the Egyptian legions proclaimed Probus emperor. The Blemmyes, who had obtained possession of Upper Egypt, were reduced to obedience.
- 285 **Diocletian.** Upper Egypt rebelled under Achilleus, and its example was followed by Alexandria. Diocletian himself marched against the rebels, and took Coptos and Busiris. He, however, resolved to fix the limit of the empire at Elephantine, and gave up the Dodecaschænus to the Nobatæ. He afterwards besieged and took Alexandria, and put Achilleus to death. The column known as Pompey's Pillar was erected to commemorate his stopping the pillage of the city by his troops. Issued his famous edict against the Christians, and the persecution which followed was nowhere more severe than in Egypt.
- 297  
304
- 305 **Galerius. Maximin. Licinius.** These three reigned in the East while Constantine Chlorus and his son Constantine reigned in the West.
- 312 The persecution of the Christians was continued. Arius, a presbyter of Alexandria, first broached his heresy, and the Bible was translated into Coptic during this period.
- 323 **Constantine the Great.** After defeating Licinius near Adrianople, Constantine became sole emperor. The Christians were released from every civil and religious disability by the emperor, himself a Christian. In consequence of the disputes as to the nature of Christ between Alexander, patriarch of Alexandria, and Arius, the Emperor, who had been appealed to, summoned the *Council of Nice*, where the question whether the Son was of the *same* or only of *similar* substance with the Father (*homoousios*, or *homoiousios*) was disputed by Arius as the champion of the latter form of belief, and Athanasius, a deacon of Alexandria, of the former. The decision in favour of the Homoousians was embodied in what is known as the Nicene Creed. After the foundation of Constantinople, Alexandria began to decline in importance.
- 325
- 328
- 338 **Constantius** at first divided the empire with his two brothers Constantine II. and Constans, but afterwards reigned alone. He favoured Arianism, and deposed Athanasius, who had been made bishop of Alexandria. After a long struggle, George of Cappadocia was elected bishop by the Arians, and the followers of Athanasius were severely persecuted. The monastic system, which had been first started in Egypt at the end of the last century, began now to assume considerable proportions under the influence and example of St. Antony.
- 361 **Julian.** Under the patronage of this emperor paganism regained its ascendancy for a short time. George of Cappadocia was murdered by the Alexandrian mob, and Athanasius again returned to power, only, however, to be banished again. He was recalled by *Jovian*, but was once more sent away by
- 364  
373 **Valens**, who, however, afterwards allowed him to return and die in peace at Alexandria. Monasticism had now reached its full growth. The Thebaïd and the district of Nitria (Wady Natroon) swarmed with hermits and anchorites, living either separately or in communities. One of the most famous monasteries was that founded by Pachomius and 1400 monks on the island of Tabenna, near Denderah, where Rufinus afterwards found 3000 monks. The city of Oxyrhynchus, according to the same authority, boasted of 10,000 monks and 20,000

A.D.

- nuns. In Nitria there were said to be 5000 hermits and 50 monasteries.
- 379 **Theodosius I.** in his first year issued an edict proclaiming Christianity the religion of the Empire. The temple of Serapis at Alexandria was destroyed, and the old Egyptian religion proscribed.
- 394 **Arcadius.** The Roman Empire was divided on the death of Theodosius, Arcadius the elder son ruling the East from Constantinople, and Honorius the younger the West from Rome. Violent disputes took place in Egypt between those who affirmed and those who denied that the Creator was of human form; the former party, who were called Anthropomorphites, led by Theophilus, patriarch of Alexandria, attacked and exterminated their opponents.
- 408 **Theodosius II.** *Cyril* succeeded Theophilus as patriarch of Alexandria. Hypatia, the daughter of Theon, murdered by the Christians. The doctrines of Nestorius are condemned at the *Council of Ephesus*, chiefly through the exertions of Cyril.
- 431
- 450 **Marcian.** The doctrine of Eutyches, that Christ possessed but one nature, the divine, and was in no respect human, is condemned by the *Council of Chalcedon*. The decision was rejected by the Egyptian Church, which adhered to the monophysite doctrine of Eutyches. Upper Egypt was overrun by the Nobatæ or Nubians in this reign; Silco, their king, has recorded his victories at Kalabshah. An inscription at Philæ shows that the worship of Isis and Serapis was still practised more than seventy years after the edict of Theodosius.
- 453
- 457 *Leo. Leo the Younger.*
- 474 **Zeno.** In order to put a stop to the quarrels between the two parties in the Church, and the continual struggles between the patriarchs of Alexandria nominated by the emperor, and those who had been chosen by the people, the emperor issued an edict, called the *Henoticon*, affirming the doctrine of the Incarnation, without however defining the question of a double or single nature. Like most attempts at a compromise, it proved a failure.
- 482
- 491 **Anastasius.** The Persians invaded Egypt; their retreat was followed
- 501 by a famine.
- 518 *Justin I.*
- 527 **Justinian.** A final separation took place between the Orthodox or Melchite party and the Monophysites or Jacobites, who were afterwards called Copts: each had its patriarch. The convents of St. Catherine at Mount Sinai and of St. Paul and St. Antony in the desert near the Red Sea were built probably as fortresses to repel the attacks of the Arabs.
- 566 *Justin II. Tiberius II. Mauricius. Phocas.*
- 610 **Heraclius.** The Persians under Chosroes invaded Egypt and held it for ten years, but, weakened by the rising of their Arab allies in the year of the Hégira or Flight of Mahomet,\* they were driven out by Heraclius. He in his turn soon had to make terms with the followers of Mohammed, who, however, overran Syria, and, entering Egypt, rapidly made themselves masters of the country, the capture of Alexandria by Amer or Amroo marking the end of the Roman rule over Egypt.
- 640

\* To reduce the Mohammedan to the Christian year, multiply by 0.97 and add 621.84. The reverse calculation converts the Christian to the Mohammedan year.

## e. CHRONOLOGICAL TABLE FROM A.D. 640 TO THE PRESENT DAY.

This may be called the Mohammedan period. Egypt accepted the religion of its Arab conquerors, and henceforth formed a part of the kingdom of the Khalifs. Its history during this period is generally devoid of interest.

A.D.

- 640 **Omar.** *Amroo*, or *Amer ibn el As*, entered Egypt in 638 by way of Pelusium, and advanced up the country to Memphis: thence, after taking the neighbouring fortress of Babylon, he marched to Alexandria, of which he became master after a siege of fourteen months. On the date of his entry into the city—Friday, December 22, 640, the first day of the Mohammedan month Moharram, and the New Year's day of the twentieth year of the Hégira—Egypt ceased to be a Roman province. Amer founded *Fostat* (Old Cairo), and the mosque there which bears his name; and restored the canal between the Nile and the Red Sea.
- 641
- 644 **Othman.** Conquest of Africa begun by Abdallah ibn Saad, who had replaced Amer as governor of Egypt.
- 656 **Ali**, the son-in-law of Mohammed, maintained a constant struggle for the Khalifate with Moawiyeh. Assassinated 661.

## OMMIADE DYNASTY.

- 661 **Moawiyeh.** After the death of Ali, and the abdication of his son Hassan, Moawiyeh obtained undisputed possession of the Khalifate, and founded the dynasty of the **Ommiades**, which reigned for nearly 100 years. Constantinople was besieged by the Arabs without success.
- 680 **Yezeed I.**, son of Moawiyeh. Hoseyn, Ali's second son, assuming the title of Khalif, is defeated and killed at Kerbela.
- 683 **Moawiyeh II.**, son of Yezeed, abdicated after a reign of six months, when
- 684 **Merwán I.**, also of the family of Ommiah, was elected Khalif, and reigned a short year.
- 684 **Abd el Melek**, son of Merwán, completed the conquest of Africa. Abd el Azeez, his brother, made a Nilometer at Helwán, near Cairo. First Arab coinage struck.
- 705 **El Weleed**, son of Abd el Melek. First Nilometer at the island of
- 710 Roda built by Usámeh ibn Zeyd. Spain conquered by the Moslems; and India invaded by them.
- 714 **Soolaymán**, brother of El Weleed; **Omar II.**, son of Abd el Azeez; **Yezeed II.**, son of Abd el Melek; **Heshám**, brother of Abd el Melek,
- 732 during whose reign the Saracens under Abd er Rahmán were defeated by Charles Martel; **El Weleed II.**, son of Yezeed; **Yezeed III.** and **Ibrahim**, sons of El Weleed II. All these followed one another in quick succession.
- 744 **Merwán II.**, grandson of Merwán I., and last of the Ommiades. He was defeated by Aboo 'l Abbas, and killed at Abooseer in the Fayoom.

## ABBASIDE DYNASTY.

- 749 **Aboo 'l Abbas**, a descendant of Abbas, an uncle of Mohammed's. Founded the dynasty of the **Abbasides**, and put to death all the descendants of Merwán I., with the exception of Abd er Rahmán, who escaped and established the Ommiade dynasty at Cordova in Spain.



A.D.

- 754 | **El Mansoor**, brother of Abbas. Founded Bagdad, and made it the  
762 | capital of the Abbaside Khalifs.  
775 | *El Mahdee Mohammed ; El Hadee Moosa.* Sons of El Mansoor.  
786 | **Haroon er Rasheed**, also a son of El Mansoor. The famous hero of  
Arabian tales. Ibrahim ibn el Agleeb, governor of Egypt, declared  
800 | himself independent, and founded the *Aglebite* dynasty, of which the  
capital was Kayrewan, 70 miles south of Tunis. The kingdom of  
Fez was also founded by the Edrissites in this reign.  
809 | *El Ameen*, son of Haroon.  
813 | **El Mamoon**, son of Haroon. A great encourager of arts and sciences,  
particularly astronomy. Visited Egypt and patronised the learned  
men there. Caused Arabic translations of Greek authors to be  
made. Opened the Great Pyramid in the hope of finding treasure.  
840? | *El Mautússim*, brother of Mamoon. *El Wathek*, son of Mautússim.  
846 | Rome attacked by the Saracens.  
847 | **El Motawúkkel**, brother of Wathek. Built the Nilometer at the island  
of Roda, now existing.  
861 | *El Muntusser*, son of Motawúkkel. *El Mostain.* *El Mautuz.*

## TOOLOONIDE DYNASTY.

- 868 | **Ahmed ibn Tooloon.** Governor of Egypt. Declares himself independent  
of the Khalifs. Usurps the sovereignty of the country, and founds  
the dynasty of the **Tooloonides**. Added the suburb of Kataeéa to  
879 | Fostat, and built the mosque that bears his name. Arab writers  
celebrate his wealth, magnificence, and warlike successes.  
884 | **Khamaraweeyeh**, son of Tooloon. Built a palace at Fostat.  
896 | *Asáker ; Haroon.* Sons of Khamaraweeyeh. *Magházee Sheeban*, son of  
Tooloon. With him the dynasty ends.

## ABBASIDE DYNASTY restored.

- 906 | *Muktuffee.* Egypt again subject to the Khalifs.  
908 | *Muktuddir.* During this reign Abayd Allah el Mahdee usurped the  
government of Eastern Africa, and founded the dynasty of the  
912 | Fatemites at Tunis. He invaded Egypt, but was defeated by  
Muktuddir.  
932 | *El Káher.* *Er Rádee.*

## AKHSHEED DYNASTY.

- 936 | **Mohammed el Akhsheed.** Usurps the government of Egypt.  
948 | *Abool Kasem ; Abool Hassan.* Sons of Mohammed.  
967 | *Kafoor ;* a black slave. *Abool Fowáris*, son of Abool Hassan.

## FATEMITE DYNASTY.

- 969 | **El Moöz**, or **Aboo Tunmeem**, great grandson of Abayd Allah, the founder  
of the Fatemite dynasty at Tunis. Sent *Gowher* with an army to  
invade Egypt, which he took. Built the city of Masr el Káherah  
973 | (Cairo), and transferred the seat of government there, assuming at  
the same time the title of Khalif.  
975 | **El Azeez.** Encouraged learning and science. Converted the mosque  
of El Azhar at Cairo, which had been built by Gowher, into an  
university.  
996 | **El Hakim** succeeded his father Azeez at 10 years old. Believed

- A.D.
- 1003 himself to be an incarnation of the Deity, and in conjunction with Ed Derazi and Hamzeh founded the sect of the Druses. Was conspicuous in the early part of his reign for his patronage of the poor and capricious treatment of the upper classes, and for his cruel persecutions of the Jews and Christians. Built the mosque of Hakim at Cairo. Was assassinated at the instigation, it is said, of his sister. The followers of his sect, however, believe that he was withdrawn from the world, and that he will reappear as the *mehdee* or last Imám, to receive the adoration of all mankind.
- 1021 *Ez Zahir*, son of Hakim.
- 1036 *El Mustansir*, son of Zahir. The Turcomans, who had been gradually rising in power since 980, attack Egypt, but are repulsed.
- 1094 *El Mustálee*, son of Mustanser. Takes Jerusalem and other Syrian towns from the Turks; but is immediately deprived of them by the Crusaders, under Godfrey de Bouillon.
- 1098
- 1099
- 1101 *El Amer. El Háfuz. Ed Dháfer. El Fiyéz.*
- 1160 *El Aadud*. The intrigues of Shower and Darghan for the office of Vizier bring about the dissolution of the dynasty. The former is assisted by Noor ed Deen, the ruler of Aleppo, with Kurdish troops under Salah ed Deen (Saladin), but afterwards quarrels with them and drives them out of Egypt with the assistance of Amaury or Amalric, king of Jerusalem, who in his turn endeavours to gain possession of Egypt, and penetrates to Cairo, but the city is burnt on his approach, and he is compelled to retreat, the Kurds being again called in. Shirkuh, a Kurd, becomes Vizier, and afterwards Salah ed Deen.

## AYOOBITE DYNASTY.

- 1171 **Melek Yoosef Salah ed Deen (Saladin)**. On the death of Aadud, Saladin usurped the sovereignty and founded the Ayobite dynasty of Kurds. He afterwards obtained possession of Syria on the death of Noor ed Deen. Defeated the Crusaders at the battle of Hattin, overthrew the Latin kingdom of Jerusalem, and retook that city. Successfully repulsed the Third Crusade under Frederick Barbarossa, Philip Augustus, and Richard Cœur de Lion. Built the citadel of Cairo (1166).
- 1187
- 1189
- 1191
- 1193 *Melek el Azeez*, second son of Saladin.
- 1200 *Melek el Mansoor*, son of Azeez; a child.
- 1200 **Melek el Adel**, brother of Saladin. Usurps the throne.
- 1218 **Melek el Kámel**, son of El Adel. The Crusaders (Fifth Crusade) penetrate into Egypt and take Damietta, but are obliged to abandon it after being defeated at a spot where El Kámel was building a new city, which he called Mansoorah (the Victorious). The Emperor Frederick II. also obtains possession of Jerusalem and other Syrian towns. Endeavoured, according to the Arab historians, to demolish the Third Pyramid.
- 1219
- 1228
- 1238 *Melek el Adel*, son of El Kámel.
- 1239 **Melek es Sáleh**, brother of El Adel. *Louis IX. (St. Louis)* of France, at the head of the Sixth Crusade, captures Damietta, but is taken prisoner at Mansoorah while marching on Cairo, and only released on the evacuation of Damietta and the payment of 400,000 pieces of gold.
- 1249 *Melek el Moëzzem*, son of Sáleh. Murdered by his father's Memlooks.
- 1250 *Shegeret ed Door*, widow of Sáleh. Abdicates after three months.
- 1250 *Melek el Ashraf*. Deposed by the Memlook Moëz.

## BAHARITE MEMLOOK DYNASTY.

- A.D.  
 1250 *El Moëz, Eibeg et Toorkománee.* Marries Shegeret, and is killed by her from jealousy.  
 1256 *El Mansoor,* son of Moëz.  
 1259 *El Mozuffer.* Recovers Syria from the Tartars.  
 1260 **Ez Zâhir Baybers.** A Memlook slave. Succeeds to the throne after assassinating Mozuffer. Repels a fresh invasion of the Tartars in Syria, takes Damascus, and extends his conquests over a great part of Armenia. Brings the representative of the Abbaside Khalifs, *El Hakim be Omr Illah,* who had been dethroned by the Mongols, to Egypt, and recognises him as nominal Khalif. From this period until the taking of Egypt by Sultan Selim, the Abbaside Khalifs held nominal sway in Egypt. Death of St. Louis before Tunis.  
 1277 *Mohammed es Said ; El Adel Beder ed Deen.* Sons of Baybers.  
 1279 **El Mansoor Kalaoon.** A Memlook slave. Continued the warlike enterprises of Baybers by defeating the Mongolians at Homs, recovering Damascus, which had been again lost, capturing Tripoli, &c. At home his reign was celebrated by alternate acts of cruelty and beneficence. In one of his fits of anger he delivered up Cairo to sword and plunder for three days. In the eyes of native historians the good acts of his reign have outweighed the evil. In modern Cairo his name is handed down as that of a great physician. Founded the Muristán at Cairo.  
 1286  
 1290 **El Ashraf Khaleel,** son of Kalaoon. Takes Akka (Acre) from the Christians. The Khan Khaleel at Cairo built.  
 1292  
 1293 **En Nasr Mohammed,** son of Kalaoon. Succeeds at nine years old.  
 1294 Is dethroned by *Ketbogha,* who usurps the sceptre, but is in his turn overthrown by *Hesám Lageen.* On the assassination of the latter, Nasr is restored. After ten years, however, he is again deposed, and *El Mozuffer Baybers* proclaimed in his stead. Nasr again returns, and, with the help of the Syrian Emeers with whom he had taken refuge at Kerak on the Dead Sea, regains the throne. The Arab historians celebrate him as a powerful and wealthy monarch, whose territories extended from Tunis to Bagdad, and who greatly increased the prosperity and well-being of Egypt by making and restoring canals, encouraging agriculture, and fostering the arts. Cairo was greatly extended and embellished by him.  
 1310  
 1341 Seven sons of Nasr followed him in quick succession—*El Mansoor Aboo Bekr ; El Ashraf Kegek ; En Nasr Shahab ed Deen ; Es Saleh Ismail ; El Kâmel Shaban ; El Meduffer ;* and  
 1348 **Hassan,** a minor at the time of his accession; he was deposed by *Es Sâleh,* but recovered his throne three years later. During the interval a fearful plague devastated Egypt. Built the mosque at Cairo which bears his name. Was again dethroned and assassinated.  
 1351  
 1357  
 1361 *El Mansoor Mohammed,* grandson of Kalaoon.  
 1363 *El Ashraf Shaabân,* great grandson of Kalaoon. Ordered the Shereefs or descendants of Mohammed to wear green turbans. Peter de Lusignan, king of Cyprus, besieges Alexandria, but fails.  
 1365  
 1377 *El Mansoor Ali. Es Sâleh Hâgee,* the last of the dynasty.



## CIRCASSIAN OR BORGITE MEMLOOK DYNASTY.

- A.D.  
 1382 **Ez Záhír Berkook.** A Circassian slave, who deposed Hágee and  
 1389 usurped the throne. Was dethroned by the Emeers, but regained  
 his power the following year. The Tartars under Tamerlane or  
 1393 Timur invade Syria, but are repulsed.  
 1399 *En Nasr Fareg*, son of Berkook. Is engaged in continual warfare  
 1405 with the Tartars, whom he finally defeats, and in putting down  
 repeated revolts of the turbulent Memlooks. Is put to death by  
 1412 **El Moaiyud.** Many sumptuary laws enacted against the Christians  
 and Jews. Revolts in Syria successfully put down. Built the mosque  
 1420 known by his name, at Cairo.  
 1421 *El Meduffer Ahmed. Ez Záhír Tatar. Es Sáleh Mohammed.*  
 1422 **El Ashraf Bursabey.** Attacked Cyprus and took the king, John III.,  
 prisoner, but released him on the promise of an annual tribute.  
 Concluded a peace with the Tartars. Gained possession of Jeddah,  
 the port of Mecca, and monopolised the Indian trade there.  
 1438 *Abd el Azeez. Ez Záhír Gekmeh.*  
 1453 *El Mansoor Othman. El Ashraf Eenál.* Constantinople taken by the  
 Turks.  
 1461 *El Moaiyud Ahmed. Ez Záhír Khoshkadem.*  
 1467 *Ez Záhír Bolbey. Ez Záhír Tumr Boghá.*  
 1468 **El Ashraf Kaitbey.** A Memlook of Ez Záhír Gekmeh. Elected by  
 the Emeers. After a successful war against the Turks under  
 1490 Sultans Mahmood and Bajazid, Kaitbey concluded a treaty of peace  
 with them. Cyprus taken by the Venetians, who, however, con-  
 tinued to pay the tribute to Egypt. Is compelled by the riotous  
 Memlooks to abdicate in favour of his son. There are numerous  
 monuments of his reign in Cairo.  
 1496 *En Nasr Mohammed. Ez Záhír Kansooh.*  
 1500 *El Ashraf Ganbalát. El Adel Tomán Bey.*  
 1501 **El Ghóree Khansooh.** A Memlook of Kaitbey. Was over 60 years of  
 1508 age when chosen to succeed Tomán. Built the mosque and  
 schools at Cairo that bear his name, and rebuilt in stone Saladin's  
 wooden aqueduct. Encouraged learning. Fitted out an expedition  
 against the Portuguese in order to injure their trade with India by  
 the Cape route. Held possession for a short time of the Hedjaz  
 and Yemen, and rebuilt part of the Haram at Mecca. Was defeated  
 by the Turks under Selim I. near Aleppo, and slain.  
 1517 **El Ashraf Tomán Bey,** nephew of Ghóree. After the defeat and  
 death of Ghóree, Selim advanced on Egypt, and, after defeating  
 Tomán at Heliopolis, entered Cairo. Tomán was taken and  
 hanged outside the Báb ez Zuweyleh. With him ended the  
 Memlook dynasty, and Egypt became a Turkish Pashalic.

Though Selim abolished the monarchy, he left the aristocracy of the Memlooks on certain conditions; the chief of which were—annual tribute, obedience in matters of faith to the decisions of the Mufti of Constantinople, and the insertion of the name of the Sultan of the Osmanlis in the public prayers and on coins. Selim also compelled the last scion of the Abbaside Khalifs, El Motawúkkel, to leave Cairo and reside at Constantinople; and at his death the Sultans of Constantinople assumed the title of Khalif.

1543 The history of Egypt for the next 250 years is almost entirely without interest. The Turkish Pashas who nominally governed the country

- A.D.
- 1767 soon became subordinate to the Memlook Beys, one of whom, *Ali Bey*, declared himself independent, conquered Arabia and Syria, and allied himself with Russia against the Turks. At his death
- 1773 his son-in-law, *Aboo Dahab*, was recognised by the Sultan as ruler of Egypt. The chief power after Aboo Dahab's death was shared by *Murad Bey* and *Ibrahim Bey*, who opposed
- 1798 **Napoleon Buonaparte** when he landed at Alexandria (July 1) for the purpose of occupying Egypt. They were defeated, however, at the Battle of the Pyramids (July 21), and Napoleon entered Cairo. Immediately after (Aug. 1), the French fleet was destroyed by Nelson at the Battle of the Nile. Napoleon, after completely breaking the power of the Memlooks, left Egypt on his Syrian expedition, and on his return to France appointed *General Kleber* as commander
- 1799 in Egypt. Kleber signed the convention of El Areesh (Jan. 24), for the evacuation of Egypt by the French; but the convention being broken, he marched on Cairo, defeated the Turks at Heliopolis (March 20), and retook the city. He was assassinated (June 14), and *General Menou* succeeded to the command. The
- 1800 French were defeated by the English under Sir Ralph Abercromby at the battle of Alexandria (March 13), and driven out of Egypt. After the French occupation, Egypt once more fell a prey to the Memlooks and anarchy till the Porte appointed
- 1806 **Mohammed Ali**, a Roumelian, born at Cavala in 1768, Pasha of
- 1811 Egypt. He established his power by the massacre of all the Memlook beys in the citadel of Cairo. Various expeditions, under his sons Toossoon and Ibrahim Pasha, were undertaken against the Wahabees in Arabia, and the countries bordering the Nile as far as Khartoom, which he founded. He also endeavoured to ameliorate the condition of the country by making new canals and embankments, improving the system of agriculture, founding schools, and introducing various forms of European civilization.
- 1823 During the Greek war he sent troops to aid the Turks, but soon
- 1831 afterwards declared himself independent of the Porte and invaded Syria, which was quickly overrun by the Egyptians under his son Ibrahim, and the Turkish fleet totally destroyed at Konieh (Iconium). By the intervention of the European Powers his victorious career was stopped, and a peace signed at Kutayah in which he acknowledged the suzerainty of the Porte. The war
- 1832 again breaking out, Ibrahim defeated the Turks at Nezib and
- 1833 menaced Constantinople, but was compelled to quit Syria by the European Powers. Mohammed Ali then acknowledged the suzerainty of the Porte, and in return the Sultan Abdul Medjid made
- 1839 the government of Egypt hereditary in his family, subject to the payment of an annual tribute. Owing to his mind failing, Mohammed Ali resigned, and was succeeded by
- 1841 **Ibrahim**, his son, who died after reigning 4 months.
- 1848 **Abbas**, son of Toossoon and grandson of Mohammed Ali. Soon after his accession his grandfather died, August 2, 1849. A cruel and avaricious ruler, who was murdered by his own slaves.
- 1849
- 1854 **Said**, son of Mohammed Ali. Endeavoured to carry on the work of reform and progress begun by his father. Completed the railway from Alexandria to Cairo, and supported the scheme for making the Suez Canal, which was begun in his reign. Encouraged the discovery and preservation of the old monuments of the country, and founded the Boclak Museum. Visited England. Died Jan. 18, 1863.
- 1859
- 1861

A.D.	
1863	<b>Ismail</b> , son of Ibrahim and grandson of Mohammed Ali. Born Dec. 31, 1830. Continued the work of progress and reform by constructing railways, canals, harbours, and telegraphs, organizing a postal system, increasing the number of schools, &c. Obtained from the Porte, in return for additional tribute, the right of succession to his children in the direct line, and the title of Khedive. Visited England July 1867. The Suez Canal opened Nov. 19, 1869. Completion of the docks at Suez. The new harbour and quays at Alexandria begun. The Khedive obtains a firman from the Porte granting him further privileges, and rendering him almost independent, these concessions being paid for by a fresh addition to the tribute, which was raised to nearly 700,000 <i>l</i> . Owing to the rapidly increasing debt of the country, which threatened insolvency, the revenue and expenditure were placed under the control of a commission, chiefly European. The Khedive surrendered his private estates towards meeting the requirements of the debt, and consented to the appointment of an English Minister of Finance (Mr. Rivers Wilson) and a French Minister of Public Works (M. de Blignières). These, however, he soon dismissed, as well as the members of the Financial Commission. The European governments in consequence required the Porte to dethrone him.
1866	
1867	
1869	
1871	
1873	
1876	
1878	
1879	
1879	

1879 **Tewfik**, eldest son of Ismail, succeeded on the deposition of his father.

## 17. HIEROGLYPHS.

### a. METHOD OF WRITING.

Like the Chinese system of writing, that of the ancient Egyptians must at first have been purely symbolic. But in the earliest inscriptions yet discovered, it is already something more. Picture-writing is so far retained that a *determinative* assists the reader in every sentence. But grammatical inflections, and many ideas very far abstracted from mere representation of tangible objects, are clearly expressed. How long it took to grow we know not; but the few writings of the time of the IIIrd Dynasty extant show that the power of recording had even then reached a point far removed from infancy.

In the great days of the XIIth, XVIIIth, and XIXth Dynasties a further development took place, and poetry appears in many inscriptions, hymns, epics, odes, and even ballads or lyric pieces, like the song of the ox-driver on the walls of a tomb at El Kab (p. 510). Under the Ptolemies many letters were added, and many sounds represented, foreign to the original forms; and we find the hieroglyphs still in use for religious inscriptions as late as the reign of the Emperor Decius, A.D. 250. Within a very few years from this time, however, the knowledge of hieroglyphs was entirely lost, and the most absurd guesses were made as to their meaning by mediæval and modern authors before, and even in, the present century. The preservation of the ancient language in the so-called *Coptic* dialect was eventually the means of placing the key to the whole system in the hands of an Englishman, Thomas Young, who in his *Account of some Recent Discoveries in Hieroglyphical Literature* (London, Murray, 1823) amply but modestly vindicated his claim to priority. This fact should not be forgotten, as, though Young did but find the key for others to use, those who borrowed it from him have for the most part been content to ignore his labours altogether.

The proximate cause of Young's discovery was undoubtedly the capture in 1799 of a fragmentary inscription found at Rosetta by some French engineers,  
 [Egypt.—Pt. I.] F





and taken to England by the English fleet. But it was not until 1814 that Dr. Young made his first communication on the subject to the Society of Antiquaries, and offered a complete translation of the three inscriptions—Greek, enchorial, and hieroglyphic—which appear on the black basalt slab now in the British Museum. He afterwards deciphered various other inscriptions, more or less correctly, in the three forms of Egyptian writing described below. A particular account of the discovery was circulated on the Continent after the peace in 1815, but was not generally published till 1821. Dr. Young sent an early copy to M. Champollion, who in 1822 issued a translation in his own name, with but slight acknowledgment of the labours of our countryman.




From the time of Young and Champollion progress has not been rapid. But Dr. Birch's *Egyptian Dictionary*, and the *Grammar* of Dr. Brugsch-Bey, with other works of a scientific character, have rendered the study comparatively easy, and within the last few years many important texts have been translated. Dr. Lepsius, the Vicomte de Rougé, and M. Mariette-Bey, with the learned Egyptologists already named, may be mentioned as among those who have done most to clear the way.











In addition to the pure hieroglyphs, two developments of them, the *hieratic* and *demotic* or enchorial, have been referred to above. The hieratic letters stand to the hieroglyphs as our manuscript stands to print. In the demotic the early type is still further obscured: it came into use before the Persian Conquest, and was largely employed by the native merchants of the time of the Greek domination. But the hieratic occurs on papyrus as early as the time of the XIIIth Dynasty: from it, and therefore indirectly from the hieroglyphs, the Greek Alphabet was derived; and our so-called Arabic numerals represent some archaic forms of the same system.





In architectural inscriptions only the pure hieroglyphs were employed. Upwards of 3000 signs have been identified. They may be divided into two classes, as indicated by their origin in picture-writing, namely: 1. *Figures*; 2. *Sounds*. The signs which stand for sounds in one place may be used for complete words or ideas in another, but the use of *Determinatives* assists the reader. The writing is generally from right to left, but often, except in very early examples, the reverse way, and even, like Chinese, in columns, to suit purposes of architectural decoration. The direction is easily found by the rule that all animals represented face towards the commencement of the line. The best and simplest forms, both of writing and of grammar, are the earliest. The letters are large, open, and clearly cut in the inscriptions on the statues of Ra-hotep and Nefert in the Boolak Museum, the oldest sculptures so far identified. The style is little changed as late as the time of Thothmes III. Under Rameses II. it becomes smaller and closer, but perhaps more delicate. Under the Ptolemies it has lost much of its beauty, is stiff, conventional, and crowded. The language had, of course, changed in the interval, and the difficulty of deciphering a recent inscription is very much greater than that of reading the plain characters of an earlier period.

The principal signs employed may be briefly enumerated, with special reference to the early Pharaonic *cartouches*. The name of a king is marked by being included within an oval line. Above the oval is usually represented symbolically the double sovereignty of Upper and Lower Egypt. In later inscriptions the *determinative*, which gives a clue to the name, is the figure of a royal personage with his sceptre. The double kingdom of Upper and Lower


Egypt is denoted by a bee, : the king by a leek—*suten*, . Sometimes

the form used is the word *neb* or lord, represented by a bowl  and followed by a double crown , and three lines signifying plurality . The king's name is within the oval: thus the builder of the Great Pyramid

Shoofoo, is represented by a disk  for the letter *sh*, a quail for *co* (the sound of that bird's cry), an eared snake or cerastes  for *f*, and another quail, all within the oval. The cartouche of Chafra or Khafra is more complicated. It begins with the name of the sun-god *Ra*, represented by a globe : this symbol forms a syllable in the names of many Egyptian kings, and is sometimes read at the beginning and sometimes at the end of the name, though its position is usually at the head of the cartouche. Next comes the double crown  *cha* or *kha*, followed by the snake  for *f*. Thus we have the word *Ra-cha-f*, but it is generally read Chafra, in accordance with its Greek rendering, Chephren. The same principle applies to several other names. After the XIth Dynasty we find a system of double names, one of them a title assumed on ascending the throne; and kings go in history sometimes by one name, sometimes by the other. All the kings of the XXth Dynasty bore the name of Rameses, and their cartouches are distinguished by the form of the private name. The names of the first king of the XIIth Dynasty, being easily spelled out, may afford an example. In the first cartouche we have the globe  for *Ra*; a beetle  for *cheper* or *kheper*, signifying the Creator; and two arms and hands , a very common symbol for the letter *k*, or the syllable *ka*, which appears to mean "the living image," or "representative." Here then we find the king's formal title, *Ra-kheper-ka*, "the representative of the Sun, the Creator." In the second oval we have his private name:  U or O,  s,





 r,  t,  s,  n, Usertasen or Osirtasen. Visitors to Heliopolis will find these cartouches on the obelisk.





Next to the titles of kings those of great personages will be the most important. Under the early dynasties a tomb usually contains a portrait of the deceased, with his name and rank written over his head. At Sakkarah, for instance, the tomb usually visited is that of a functionary whose name is

thus written . The upper letter answers to our *th*; the two lower ones,

written together, seem to have borne a sound very similar to our *y*, or the Dutch *ij*. The name will thus stand *Thy*. It is, however, owing to the manner in which it became first known, usually written *Tih* or *Ti*, in accordance with the nearest French form. One more example may be given from the early sculptures. All visitors to the Boolak Museum admire the remarkable seated statue of a lady taken from a tomb at Maydoom. The back of the seat bears this inscription, which is the more interesting as perhaps the earliest piece of writing now extant:

Here we have first a group of four signs which convey that the lady was "cousin to the king," *suten resht*. Many epitaphs contain this form. It is appended, for instance, to the name of Tih's wife. In other words, he was granted by his master a bride from the royal house. It occurs also with the names of many priests and councillors, and will be easily recognised by the visitor. The letters forming the abbreviated























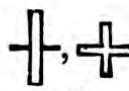








































group are separately,  *suten*,  r,  *sh*,  t. Next we have a group

of four letters with a determinative of sound and one of sense:  N, a letter which in a shortened form still holds a place in our alphabets; the crowned snake or cerastes , which written fast forms our *f*; the mouth  r; the polisher  t; *n, f, r, t*. By the side of the first three is the *nefer*, or *nofre*, a guitar, an object of very frequent occurrence in the spelling of old names. It signifies, by a play upon the words, "grace," "beauty," or "goodness," or all combined, and later came to be used for "a girl," spelled as here

with the assistance of the feminine form *t*, making up the word Nefert. Below is the sitting figure, determinative of the idea of womanhood.

From these examples, purposely selected for their simplicity and antiquity, the reader will derive some idea both of the difficulties in the way of hieroglyphic interpretation and the helps through which they have been surmounted.


















**List of the more common Hieroglyphic forms.**

 a.	 p.	 l.	 t.	 ka.	 sen.
 ā.	 k.	 m.	 th.	 mer.	 us or os.
 a.	 k.	 n.	 tor d.	 tum.	 neter.
 i.	 k.	 r.	 z.	 am.	 kheper.
 ī.	 f.	 s.	 kha.	 tat.	 hotep.
 oo.	 h.	 s.	 her.	 nefer.	 nen.
 u.	 h.	 sh.	 ar.	 neb.	 ba.
 b.	 sh or kh.	 sh.	 peh.	 ra.	 sebek.
 uten.	 as.	 mes.	 nem.	 ankh.	
 ab.	 hor.	 men.	 mer.	 menkh.	
 ha.	 ab.	 teser.	 nub.	 setep.	

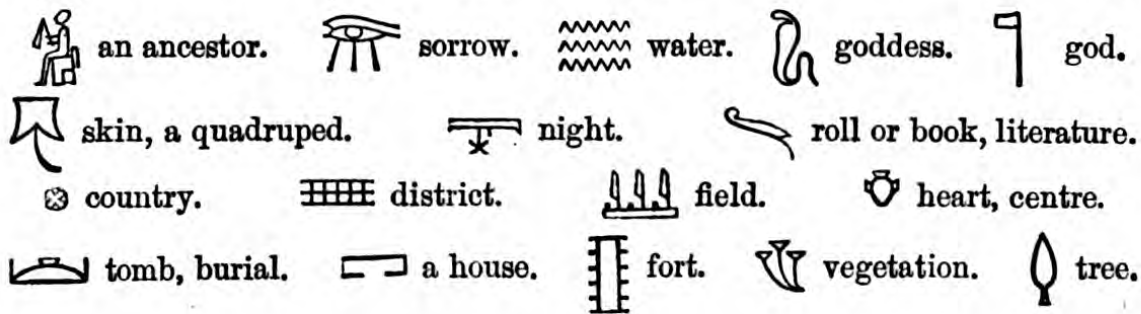
**Deities used as Hieroglyphs.**

 Amen.	 Ptah.	 Ma.	 Ra.	 Set.	 Asar or Osiris.
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**Determinatives.**

 (Crown of) Upper Egypt.	 (Crown of) Lower Egypt.	 Upper and Lower Country.		
 a man.	 a woman.	 a husbandman.	 a soldier.	 a child.
 a foreigner.	 oh!	 a proper name.	 a priest.	
 a priest.	 a day.	 a month.	 a region.	 hills.





b. HIEROGLYPHIC NAMES OF SOME OF THE PRINCIPAL KINGS.

The list here given of the names of kings as sculptured on the monuments is necessarily incomplete, but it includes all the principal rulers of Egypt from Menes of the 1st Dynasty to the Emperor Commodus, soon after whose time the practice of sculpturing inscriptions in hieroglyphs ceased.

A king's name is always enclosed in an elliptical frame with a base called by Champollion a *cartouche*, by others an oval or shield. As has been already explained, after the earlier dynasties each king, in addition to his own name, assumed a royal name on ascending the throne. In the following list the *cartouche* with the private name is placed first, and that with the royal name second. The rendering of the royal name is placed underneath the double *cartouche*; that of the private name, when given, above it.

The title of Pharaoh may be derived from two words, *Per-ao*, signifying the "great abode."

I. Dy.		II. Dy.		IV. Dynasty.				V. Dynasty.			
Mena.	Seneferoo.	Shoofoo.	Khafra.	Menkaora.	Asseskef.	Userkaf.	Saoora.	Neferarkara.	Raenuser, or An.		
V. Dynasty—continued.						VI. Dynasty.					
Kaka.	Hormenkaoo.	Tatkara, or Assa.	Tatkara, or Assa.	Oonas.	Teta.	Pepi Merenra.	Pepi Merenra.	Pepi Merenra.	Neferkara.		
XI. Dynasty.!!						XII. Dynasty.					
Noobkheperra.		Nebkerra.		Rashotepheb.		Rakheperka.		Ranoobkaoo			
Seneferkha.	Enentef.	Enentef.	Mentuhotep.	Mentuhotep.	Amenemhat I.	Amenemhat I.	Osirtasen I.	Osirtasen I.	Amenemhat II.	Amenemhat II.	Amenemhat II.

XII. Dynasty—*continued.*

XIII. Dynasty.

Rakhakheper.	Rakhakaoo.	Raenmaat.	Ramaakheroo.	Rakhanefer.	Rasekenen.
Osirtasen II.	Osirtasen III.	Amenemhat III.	Amenemhat IV.	Sebekhotep V.	Teaaken.

XVIII. Dynasty.

Ranebpehti.	Raserka.	Raakheperka.	Raakheperen.	Ramaka.	Ramenkheper.
Aahmes.	Amenhotep or Amunoph I.	Thothmes I.	Thothmes II.	Amennoohet, or Hatasoo.	Thothmes III.

XVIII. Dynasty—*continued.*

Raakheperoo.	Ramenkheperoo.	Ramaneb.	Rakheperneferuaenra.	Raserkheperoo.
Amenhotep II.	Thothmes IV.	Amenhotep III.	Amenhotep IV. or Khoo-en-aten.	Hor-em-heb (Horus).

XIX. Dynasty.

Ramenpehti.	Ramenma.	Rauserma-sotepenra.	
Rameses I.	Menepthah or Sethi I.	Rameses II.	Menepthah II.

XIX. Dynasty—*continued.*

XX. Dynasty.

Rauserkheperoo.	Rauserkhameramen.	Rauserma-meramen.		
Sethi II. or Menepthah III.	Setnakt.	Ramses III.	Rameses IV.	Rameses V.

XX. Dynasty—*continued.*



XXI. Dynasty.\*

XXII. Dynasty.



XXII. Dynasty—*continued.*

XXIII. Dynasty.



XXIV. Dynasty.

XXV. Dynasty.

XXVI. Dy.



XXVI. Dynasty—*continued.*

XXVII. Dy.



\* It is very difficult, if not impossible, to refer each of the kings of this and the succeeding dynasties down to the 26th to his appropriate place. The arrangement here given is approximately correct.



XXVII. Dynasty—*continued.*

XXVIII. Dy. ||

XXIX. Dynasty.



Darius.



Xerxes.



Artaxerxes.



Amyrtæus.



Nepherites.



Achoris.



Psammuthis.

XXX. Dy. ||

XXXII. Dynasty. ||

XXXIII. Dynasty.—THE PTOLEMIES.



Nectanebo.



Alexander.



Philip Arideus.



Ptolemy Soter.



Philadelphus.



Euergetes I.

XXXIII. Dynasty—*continued.*



Philopator.



Epiphanes.



Philometor.



Physcon or Euergetes II.



Lathyrus.

XXXIII. Dynasty—*continued.*



Alexander I.



Auletes.



Cleopatra.



Cæsarion and Cleopatra.

XXXIV. Dynasty.—THE CÆSARS.



Augustus.



Tiberius.



Caligula.

XXXIV. Dynasty—continued.



Claudius.



Nero.



Vespasian.

XXXIV. Dynasty—continued.



Titus.



Domitian.



Trajan.

XXXIV. Dynasty—continued.



Hadrian.



Antoninus Pius.



M. Aurelius.

XXXIV. Dynasty—continued.



Lucius Verus.



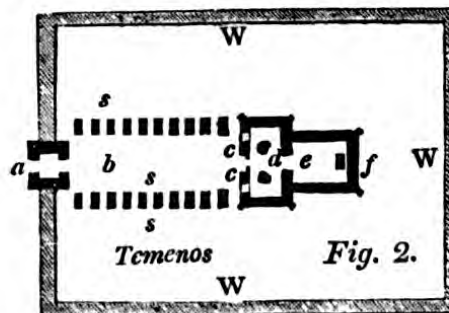
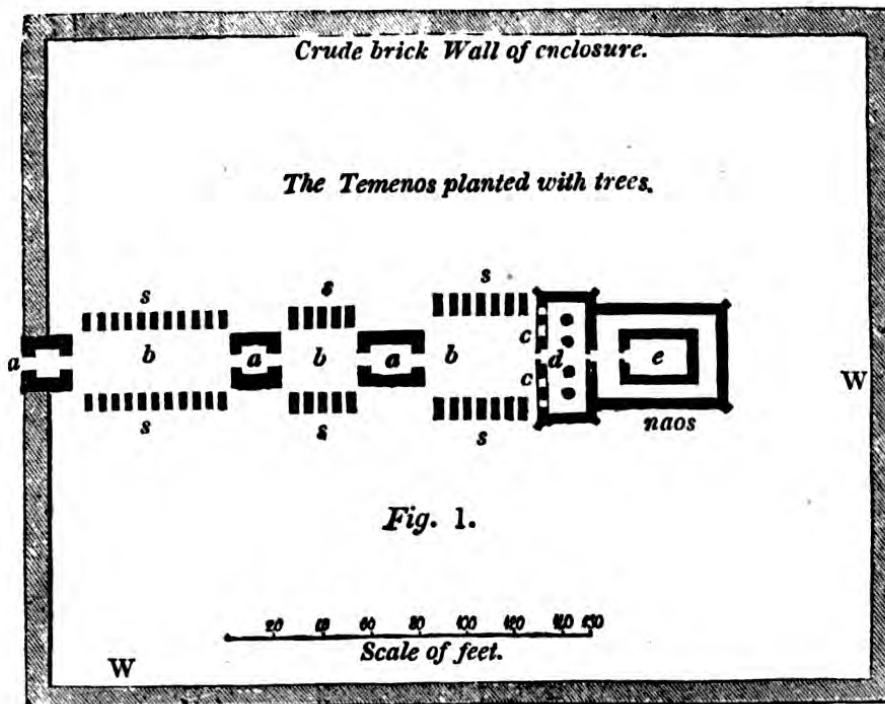
Commodus.

## 18. ARCHÆOLOGY AND ART.

## a. OLD EGYPTIAN.

**Archæology.**—The monumental remains of Egypt consist entirely of temples and tombs.

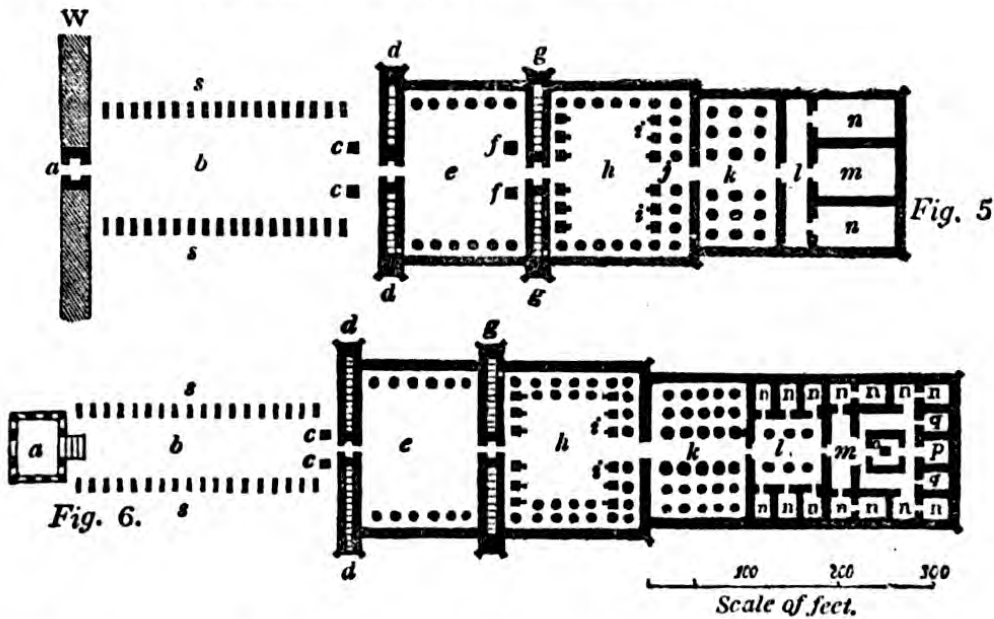
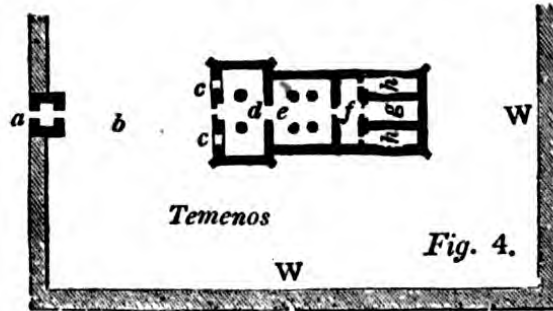
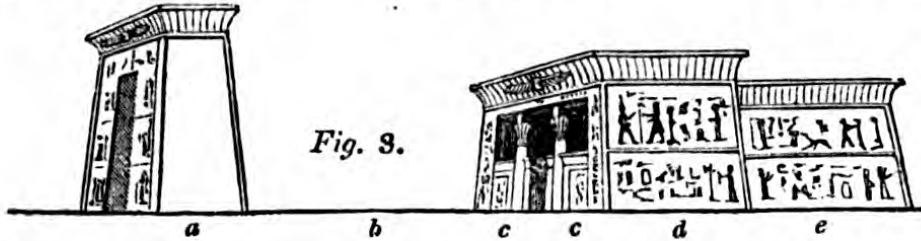
The Egyptian Temple was not a place of public worship like a Greek or Roman temple, or a Christian church. It was an edifice erected by a king in honour of some divinity, sometimes of a triad of divinities, to whom he wished to pay special homage, either in return for benefits conferred, or in the hope of future favours. This is shown by the sculptures on the walls, in all of which the king is the principal subject. He wages war with the enemies of Egypt and brings them home captive; or he offers, in times of peace, gifts and sacrifices. The prayers are all recited in his name, and he leads the processions in which are carried the statues and emblems of the divinities. The temples are always built of stone, and surrounded by a high and massive crude-brick enclosure, which shut out from the vulgar gaze all that took place inside. Near every temple is a lake. The following diagrams will show the various plans and arrangements most usual in Egyptian temples of the middle and Ptolemaic periods :—



*Fig. 1* is a simple form of a temple, consisting of (*b b b*) the *dromos* or avenue of sphinxes, *s s s* three propylons or pylons, *a a a*; the pronaos or portico, *d*; and the adytum (*sékos*) or sanctuary, *e*, which was either isolated, or occupied the whole of the naos, as in *fig. 2*. *c c* are



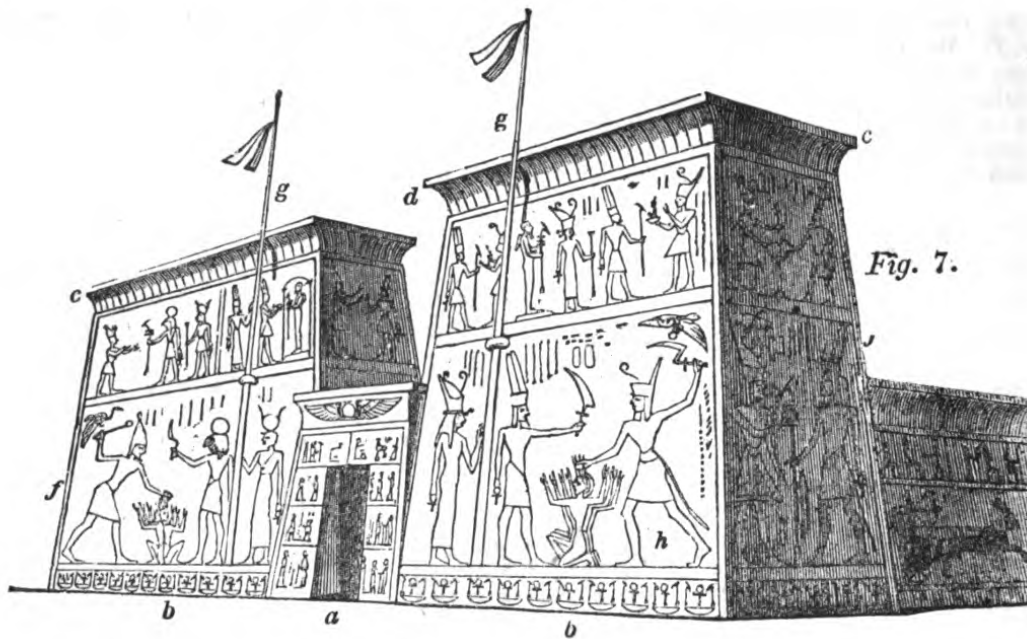
screens, reaching half-way up the columns, as seen in *fig. 3*. In the adytum (*e*, *fig. 2*) is an altar, *f*. *W W*, the crude-brick wall of the temenos, "grove," or sacred enclosure. *Fig. 4*, *a*, the pylon; *b*, the avenue without sphinxes; *c c*, screens; *d*, pronaos or portico; *e*, the hall of assembly; *f*, transverse ante-room, or *prosekos*, a sort of transept; *g*, the central adytum, or *sekos*; *h h*, side adyta. *Fig. 5*, *a*, pylon; *b*, avenue of sphinxes; *c c*, obelisks; *d d*, propyla or pyramidal towers of the propylæum; *e*, propylæum, area, or vestibule; *f f*, statues of the king; *g g*, inner towers with staircases leading to the top, as in *d d*; *h*, inner vestibule; *i i*, screens from



pillar to pillar, forming a sort of ante-room or portico to *k*, the hall of assembly; *l*, transept; *m*, central adytum; *n n*, side adyta. *Fig. 6*, a raised hypæthral building of columns and connecting screens, with steps leading to it from within *b*, the dromos; the rest as *fig. 5* to *l*, the inner hall, which has several small chambers at the side; *o*, an isolated adytum, with a pedestal in the middle for holding the sacred ark of the deity; *p, q q, n n n*, three adyta and other chambers. All behind the *pronaos*, or portico, is called the *naos*, which includes the *sekos* within it, and answers to the *cella* of Greek temples.

*Fig. 7* shows *b b*, the pyramidal towers, with *a*, the pylon, between them, and the lines *d d* (*κατεπινευουσας γραμμης*) curving over towards each other; *h h*, the colossal figures; *g g*, the flag-staffs; *f*, a torus that runs up the wall, and under the cornice; *c*, fillet of the cornice.

With regard to the use of the word propylon, it may be observed, that propylon, pylon, and pylônê are all properly applied to the gateway (*fig. 7, a*); but the first of these was also used to designate the pylon with its towers: to prevent confusion, therefore, and to avoid the long expression "towers of the propylæum," the word *pylon* has been adopted for the gateway, and *propyla* for the towers.



The Tombs of the old Egyptians were always situated either in the desert or in the side of a mountain. The Egyptian of all ages looked upon his tomb as a place of abode. Numerous passages in papyri testify to the care with which in the lifetime of every great man his eternal dwelling was prepared.

In the early period it consisted of three parts:—1. An exterior building (A), containing one or more chambers: 2. A vertical pit (B): and 3. the vault (C), generally excavated at right angles to the pit, in which was placed the sarcophagus containing the body (D). The outer covering was usually in the form of what has been called a *mastabah*, the best illustrations of which may be seen at the Pyramids. Indeed the Pyramids themselves are, there is now no doubt, the tombs of great kings, exactly similar in construction and arrangement, only on a gigantic scale, to the other tombs by which they are always surrounded. (See further, p. 240.) The tombs at Sakkarah and Beni Hassan give the most complete idea of the interior arrangement. The entrance varies in its proportions from a simple doorway to a highly ornamental façade according to the rank and importance of the owner of the tomb. On the lintel is an inscription, setting forth the name and titles of the deceased, followed by an invocation addressed to Anubis, the guardian of tombs, in which he is prayed, 1. To accord to the person named propitious funeral rites, and a good burial-place in the cemetery after a long and happy life: 2. To be favourably disposed towards the deceased in his journey through the regions beyond the tomb: and, 3. To secure to him through all eternity the proper paying of what the text calls “funereal offerings.” This invocation is followed by a list of these funereal offerings, and of the anniversaries on which they are to be paid. It is to be noted that all the scenes sculptured on the walls of the chamber contained in this exterior building have reference to these three subjects of invocation. The chambers vary in number and size; sometimes there is only one. They served the purpose of mortuary chapels, in which the parents of the deceased and the priests attached to the service of the cemetery celebrated, on the anniversary festivals mentioned in the inscription over the door, certain ceremonies in honour of the dead, and offered the appropriate gifts. The walls were covered with sculptures or paintings representing the scenes in which the deceased person had been accustomed to pass his life; ending with the last act at which he may be said to have assisted in this world, the transport of his mummied body to the place of burial. The

tables of offerings, which no doubt also formed part of the furniture of the chambers, are depicted on the walls covered with the gifts of meat, fruits, bread, and wine, which had to be presented in kind. At the end of the principal chamber was a *stela*, containing what might be called the epitaph of the deceased.

Under the Ancient Empire these *stelæ* are quadrangular stones, often of large size, and sculptured so as to represent the exterior of a temple of the period. The statues of the defunct are often found concealed in one of the chambers. They were generally placed in a sort of corridor

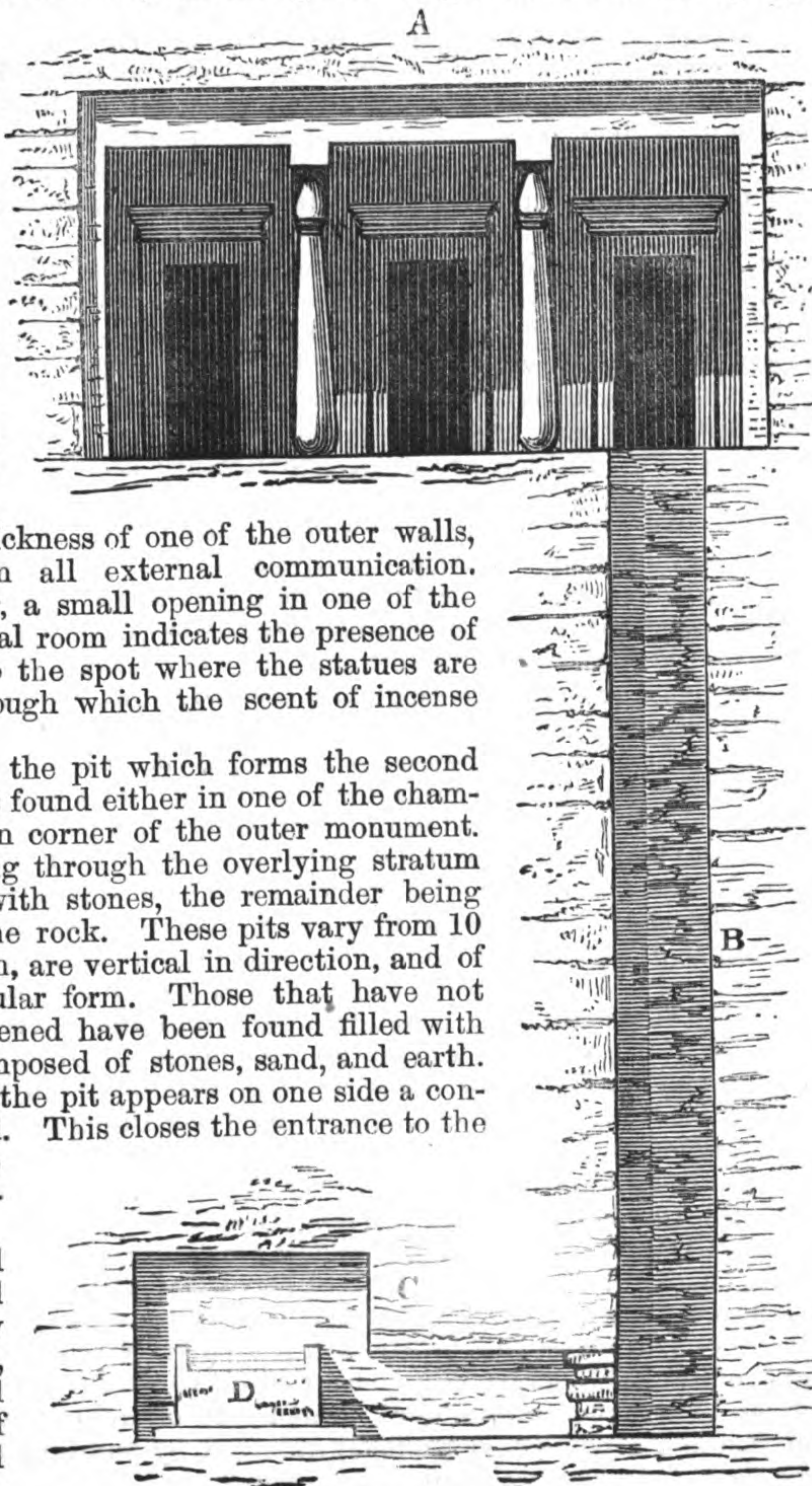
contrived in the thickness of one of the outer walls, and excluded from all external communication. Sometimes, however, a small opening in one of the walls of the principal room indicates the presence of a shaft reaching to the spot where the statues are concealed, and through which the scent of incense might pass.

The entrance to the pit which forms the second part of the tomb is found either in one of the chambers, or some hidden corner of the outer monument. The upper part, dug through the overlying stratum of sand, is cased with stones, the remainder being excavated out of the rock. These pits vary from 10 to 30 yards in depth, are vertical in direction, and of square or rectangular form. Those that have not previously been opened have been found filled with a hard cement composed of stones, sand, and earth. At the bottom of the pit appears on one side a constructed stone wall. This closes the entrance to the third part of the tomb, the sepulchral chamber.

In this sepulchral chamber, hollowed out of the rock, lay the mummied body, protected from all probable chances of violation by the solid stone sarcophagus,

the cavern hewn deep into the rock, and the pit filled with compact *débris*, and with its entrance concealed from view.

The principle of construction in the royal tombs at Báb el-Molook at Thebes is entirely different. Here there is no *mastabah*, and no exterior chambers, in which the surviving relations met at certain seasons to pay their respects to the dead. The "Tombs of the Kings" are all excavated out of the rock, and





consist of long inclined passages, with here and there halls and small chambers, penetrating to a greater or less distance into the heart of the mountain. Once the royal mummy was safely deposited in its resting-place, the entrance was built up, and the surrounding rock levelled, so as to leave no trace of the existence of the tomb. The place of the *mastabah*, or outer covering, was taken by a temple built on the edge of the desert, nearer the river. Here, as in a cenotaph, the memory of the king was preserved and worshipped. Thus the Rameseum would be, as it were, the *mastabah* of the tomb of Rameses II.; Medeenet Háboo, of the tomb of Rameses III.; Koorneh, of the tomb of Rameses I., and so on. The walls of the entrance and passages are covered with quotations from the Book of the Dead, and representations of religious subjects.

**Art.**—The oldest Egyptian buildings, as distinguished from pyramids, betray the universal use of wood for ordinary constructive purposes. The roof of a tomb at Geezeh, though cut in the solid rock, is carved in imitation of the trunks of palm-trees. The so-called “temple of the Sphinx” represents a still ruder type. It has been well compared with Stonehenge. Vast square columns of red granite support simple cross-beams, of the same massive character and material. The lighter graces of **Architecture** are first met with under the XIIth Dynasty at Beni Hassan. But here also the columns, though cut from the solid rock, are imitations of wooden structures. Two principal styles are found:—1. The shaft, formed of an imitation of the stalk of the lotus or the papyrus, bound together at intervals, the capital being made of the leaves or flowers. 2. The whole column, made of the trunk of a single tree, imitated in stone, the cylinder being fluted into sixteen sides. In the first examples of this latter style, which has been named the proto-Doric, from its close resemblance to a Greek order, the column is octagonal; and in others the sides, whether 8 or 16, are flat, so as to admit of inscriptions. In some there are only two plain sides left. Of the same period and character are the columns in the Temple of Karnak which bear the cartouche of Osirtasen. The well-known columns in the great hall of the same temple present the most characteristic specimens of the art of building as it was practised under the kings of the XIXth Dynasty. The other temples at Thebes (Medeenet Háboo, the Memnonium, &c.) bring us down to the end of the XXth Dynasty. A revival of short duration took place under the XXVIth Dynasty, when the early portion of the Temple of Philæ was built, and the marvellous granite shrine made for the Temple of Edfoo; and the great buildings at Sân, mentioned with so much admiration by Herodotus, still mark, in vast heaps of ruins, the graves of the last native kings. Under the Ptolemies, though great works were accomplished, and some of the most perfect of the existing temples (Denderah, Esneh, Edfoo, Philæ, &c.) built, true art rapidly declined. The Romans, except in buildings of a strictly sacred character, imported their own engineering style, of which the principal remains now existing are the fortress at Old Cairo, the gate (unfinished) of Diocletian at Philæ, and many fragments at Alexandria. In Christian remains of early time Egypt is very full, and the fortress of Old Cairo, just mentioned, is a fairly typical example of the way in which older buildings have been utilised for Christian worship. In Nubia one or two Ptolemaic temples were turned into churches; and at Philæ, Luxor, and Karnak, a porch was similarly changed by building up the door of the sanctuary and placing the altar against it.

It may be mentioned that the arch was known in very early times. The best examples of its use may be found close to the tomb of Queen Makara (Hatasoo), at Dayr el-Bahree, near Thebes. Yet it never came into common use, and the flat stone lintel continued always the favourite expedient of the Egyptian architects, from the time of Seneferoo to that of Hadrian.

The opinions formerly held as to the early Egyptian arts of **Sculpture** and

**Painting** have been much modified by recent discoveries. The first artists were not tied to an arbitrary canon of proportion, but were desirous of representing what they saw as exactly as possible. The oldest painting yet found is that of a flock of geese pasturing, now in the Museum at Boolak (No. 988). It comes from a tomb at Maydoom. Equally early are two statues in the same collection (No. 987), found in another tomb at the same place. They date from the reign of Seneferoo of the IIIrd Dynasty, and therefore considerably anterior to the period of the Great Pyramid. Painting and sculpture were even then in an advanced state of cultivation. Very soon conventionality begins to appear, and the statues of Khafra, admirable in their skilful execution, are yet inferior in freedom of design. Rigid laws of proportion were in use as early as the XIIth Dynasty, but were varied under the XXIIInd Dynasty. Individuality was by degrees completely lost, and we are by far more certain of the actual likeness of Nefert, under the IIIrd Dynasty, than of that of Cleopatra, though as late as the reigns of the XXVIth Dynasty portraiture continued to be a living art. In bas-relief, always a favourite art with the Egyptians, several styles may be found together. At Maydoom and Sakkárah, that is under the Ancient Empire, a very low relief was preferred. As early as the time of the XVIIIth Dynasty a kind of incised relief was introduced. It is almost peculiar to Egypt, where the strong light of a cloudless sky renders greater definition unnecessary. The figures are in relief, but the surrounding stone is not cut away. Under the Ptolemies this style prevailed more and more; and the latest and poorest sculptures—at Edfoo and Denderah, for example—are thus executed. The low relief of the Ancient Empire was revived with great success under Rameses II. and his successors; a few examples, as in the grotto of Horus at Silsileh, occurring earlier. In the oldest tombs a kind of coloured inlay was sometimes, but sparingly, used, the outline being wholly cut out and filled in with an enamel. Such are the decorations of the tomb of Nefermat at Maydoom, now almost wholly defaced. It was also revived under Rameses II., and examples have recently been discovered of his time at Tel el-Yahoodéh, near Cairo. The most elaborate paintings are on the plastered walls of the Tombs of the Kings at Báb el-Molook; but the style of those executed for the family of hereditary governors buried at Beni Hassan, though it is comparatively simple, will continue to be more pleasing until the not very distant period when the depredations of ignorant and wanton travellers have defaced the last remnants.

In the goldsmith's art the excellence of very early work is remarkable, though the mechanical finish is sometimes inferior to the design and execution of the more ornamental portions. The jewellery of Queen Aahhotep, in the Boolak Museum, shows more taste in colour and design than actual skill in workmanship. Metal work was much developed under the Pharaohs of the Middle Empire, and retained its vitality to a late period. Bronze statuettes of great beauty were made even down to Roman times. Pottery was another manufacture in which the ancient Egyptians excelled at all periods; the finest examples occurring under the XIXth Dynasty. They were also acquainted with glass from an early time.

In the art of quarrying the Egyptians have never been excelled. The temple or tomb near the Sphinx contains blocks of granite 18 ft. in length, brought from Syene, yet the date of the building cannot be later than the IVth Dynasty. The great quarries of Toora and Masárah, and of Silsileh, are in their way as wonderful as the buildings, and should be visited by every traveller.

#### b. ARABIAN.

In no country did Arab art reach so high a point of excellence as in Egypt, and there are fortunately still many monuments left there to prove



it, though some of them, alas! are fast falling to decay. All the important examples are at Cairo, few buildings worth notice being found in other parts of the country. They date from the building of the city in 973, down to the Turkish conquest in 1517. Since that period there has been a sensible decline in taste and style, and the modern buildings, as a rule, are wholly devoid of architectural or any other beauty.

The edifices in which the chief and characteristic features of Arabian **Architecture** are displayed are the **Mosques**. These may be roughly classified according to three types:—

1. In the first type we find a large open court surrounded by arcades, or roofed colonnades; the side towards Mecca being more spacious than the others, and containing 3, 4, or 5 rows of columns supporting pointed arches. This is the most ancient and characteristic type of mosque; but it is reproduced under all the succeeding dynasties. The Mosque of Amer at Old Cairo may be taken as a sample of it (see p. 227).

2. The second type is developed during the epoch of the Memlook dynasties. In mosques of this class a smaller hypæthral court forms the centre; while in place of the arcades, or porticoes, are four deep niches with plain pointed vaulting. The niches on the Mecca and its opposite side (especially the former) are more spacious than those to the N. and S. There are separate chambers built as mausolea for the founders or their families; and the domes that rise above them, as well as the minarets (neither placed according to fixed rule), are conspicuous for beauty of form and decoration. The Mosque of Sultan Hassan is the largest and grandest in this style (see p. 176). In the smaller ones the whole is roofed, and a skylight is introduced.

3. The third type presents the Turkish style transported from Constantinople to Cairo. The Mosque of Mohammed Ali reproduces the Stamboul model on the most elevated and commanding site (see p. 172). Here the main edifice for prayer consists of a square surmounted by a large central dome, and by subordinate and half domes. Adjoining it is the open court, surrounded by a colonnade with dome vaultings, and containing in the centre the *hánafeeyeh* for ablution. Already in some of the mosques left by Turkish rulers—*e.g.* the *Sinaneeyeh* mosque at Boolak, and that of Mohammed Bey Aboo Dáhab, near the Azhar—we have a foretaste of what might be expected to follow; and the little mosque of Sitt Safeea (p. 185), in the heart of Cairo, is an effort to reproduce in miniature the Turkish model.

In the numerous mosques of Cairo there are, of course, various modifications of the two first types, and others which fall under no particular category. Many merely consist of rectangular buildings, entirely roofed, and containing rows of columns supporting pointed, rarely round, arches. Connected with many of the mosques are colleges and schools (*medresseh* and *kutáb*), libraries, hospitals, almshouses, and dervish retreats (*kháneeka*), drinking-fountains (*sebeel*), &c. But most of these, except the *sebeels* and small schools, are in a state of dilapidation.

The following terms may be found useful as explaining the essential features of a mosque:—

*Hósh* or *Sáhn el-Gámah*, the open court. *Mehrab*, or more commonly *Kibleh*, the niche, situated in the principal wall, in the direction of Mecca. *Mimbar*, the pulpit of wood or stone, invariably placed immediately to the right or S. of the *kibleh*. *Dikkeh*, a platform with parapet, generally supported by four columns; or introduced as a gallery supported by pendentives or otherwise, in no fixed position; but generally, in the larger mosques, in the *leewan el-kibleh*. *Leewan el kibleh*, the principal portico, or portion of the mosque in which is the *kibleh*; generally raised above the *Sáhn el-Gámah*. *Koorsee*, the chair or desk for the Korán. *Meydaah*, the open tank for ablution; sometimes in the *Sáhn el-Gámah*, but generally in a side space outside the mosque:



usually shaded by a roof or canopy supported by small columns. *Hánafeeyeh*, the place of ablution, with running taps, used by those of the *Hánafee* sect—generally in the *Sáhn el-Gámah*, in large mosques—with canopy. *Maksoorah*, a compartment separated from the main space by screen or otherwise. *Kubbeh*, a dome, or chamber with a dome, mausoleum, &c. *Médneh*, a minaret. *Mabkháreh*, a tower somewhat similar to a minaret, but without balconies, and containing numerous apertures in the upper portion, through which were formerly diffused the fumes of incense burned during hours of prayer, &c. *Amóod*, a column. *Sharáfa* (*Sharafát*), the ornamental stones forming the parapets. *Tareek*, the inscription giving the *date* of the edifice.

One of the chief features of Arab architecture, the *Dome*, was borrowed from the Byzantine style, but the *Pointed Arch* may have had its origin in Egypt and spread westward through the Saracenic invaders of Europe. The oldest pointed arches are believed to be those in the Mosque of Amer, or Amroo, in Old Cairo; but their exact date is doubtful, as that mosque has been so often altered and rebuilt. The earliest building in which pointed architecture occurs as a general characteristic is the Mosque of Tooloon, A.D. 876 (A.H. 263), though perhaps a somewhat earlier example is seen in the Nilometer of Roda, built fifteen years before in the same reign.

*Decoration* has always formed an important feature of Arab architecture, and no one can fail to be struck with the richness and beauty of the ornamentation lavished on many of the buildings, especially those of the era of the Memlook sultans. All this ornament, whether fretwork in plaster, as at the Mosque of Kalaoon, or inlay, as at Sultan Hassan, or carving, as at Kaitbey, is carried out without the use of natural forms, or the representation of any animal or man. In a few places, as in the black and white painting of the screen in the Mosque of Barkook, flowers are sparingly employed. Richness of material—as porphyry, jasper, turquoise, alabaster, coloured marbles and granites, ivory, bronze, and even mother-of-pearl—were lavished freely on patterns the monotony of which was relieved by the frequent introduction of legends from the Korán in ornamental bands and borders, or in plaques of intricate monograms. Stained glass is similarly treated—vegetable forms being more frequent, and the occasional use of a very conventional peacock, or pheasant, being permitted. The pulpits are usually of wood, and on them the visitor will often find exquisite specimens of carved ivory, concealed under the dirt of ages.

The *Domestic Art* of the Arabs in Egypt may, like the religious, be studied best in Cairo. Some of the private *Houses*, especially those annexed to ancient offices and inhabited by the sheykhs of orders, have been very magnificent. Occasionally it is possible, through the kindness of the inhabitant or owner, to see the interior of such a residence in use (see p. 164). But some of the finest have been abandoned, or are let in small tenements. Lane gives a very complete description of a Cairene house, in the first volume of his *Modern Egyptians*. The wall towards the street is blank below except for the door, above which on an upper story are oriel windows of carved wood-work. From these windows a miniature oriel often projects; the whole window is a *roshan*, the small projection a *meshrebeeyeh*, or “place for drink,” from *shrab*, a draught, as in it bottles of porous earthenware filled with water are placed to cool. The lattice-work often represents a jar; and sometimes an inscription, or simply the name of Allah, is made in the lattice by thickening the wooden interlacements in certain places. These beautiful windows are rapidly disappearing, and whole frames, or small panels, are to be had in many of the curiosity-shops at a moderate price. The interior of one of the older houses always surrounds a court. On one side, that facing the N., is generally a hall or a *mákad*, having an open front, with two or three lofty arches supported

by graceful pillars. These *mákads*, which are usually lined with costly mosaics, tiles, and marble-work, often remain half-ruined or with their arches built up, after the rest of the house has been destroyed. A large chamber for the reception of guests is on the ground-floor, and is called a *mandárah*. It is also magnificently ornamented, and has a marble fountain in the centre. The design and ornamentation of these fountains are of the greatest beauty and intricacy. The windows are filled with stained glass, set in a plaster framework forming a kind of tracery and representing sometimes a bird, sometimes a jar of flowers. A chamber, usually over the gate, and belonging strictly to the Hareem, is sometimes similarly decorated, and the visitor who obtains access to one is able to judge of the effect of the *roshan* from the interior.

The most perfect examples of old Arab art now remaining are the *Illuminated Koráns* exhibited at the Khedivial Library at Cairo (see p. 198). They were collected from the mosques, where they had been deposited for centuries, and where they suffered much from neglect. Most of them contain some reference to the personages for whom they were written, and the finest prove to belong to the same periods which, under the Memlook sultans, produced the most beautiful mosques. Unlike the mediæval MSS. of Western Europe, they are almost without exception, not on parchment or vellum, but on paper. Writing is still practised as an ornamental art by the Arabs; the letters of the modern alphabet being often twisted and turned, in mere handbills and notices, into forms of considerable elegance. The old Kufic alphabet, which stood to the modern letters as Old English stood to our present print, was gradually disused after the 14th century; but it is not possible to give any exact date at which the new characters came into exclusive use.

The beautiful glazed *Pottery* and *Glass*, with fragments of which the mounds of Old Cairo abound, are not made in Egypt now. Glass works of a very poor character still exist here and there, but most of the vessels for daily use, and the women's glass bangles and beads, come from Europe. The ancient Arab glass-makers have never been excelled. Specimens of their work are in all the chief European museums, but the visitor to Egypt will see little of it. Most of the fine glass lamps have disappeared from the mosques. Like architecture and writing, these sumptuous and beautiful works were produced under the Memlook sultans of the 13th, 14th, and 15th centuries. Some account of the most remarkable examples remaining will be found in Mr. Nesbitt's work on "Glass in the South Kensington Museum," in the appendix to which book will be found also almost all that is known about the so-called glass coins which are often seen in Egypt, and which are, according to Mr. Rogers, really weights for drugs and jewels. The inscriptions on them are sometimes of great antiquity, but for the most part they belong to the three prolific centuries mentioned above.

Of *Art Manufacture* there is now very little, except of a poor and coarse kind. The tent-makers produce some pleasing patterns in "appliqué," and sometimes a good modern carpet is to be seen, but not often. The old Arabs excelled in all kinds of needlework; and examples of ancient carpet and shawl making, and of embroidery, may be obtained in the bazaar. Good specimens of old metal work are rare, and, though it cannot be said that damascening and filigree are extinct, they are carried on with little taste or technical skill.

*Jewellery*.—Old silver and sometimes gold bracelets and rings may occasionally be found, and in these, but especially in the large silver thumb rings, some fine designs occur. Every woman wears a necklace (*ekd*) of beads (*karras*), generally of little value, but occasionally beautiful examples of ancient work may be found. The *toke*, or necklace of a single piece of silver, with a loop and hook, has become rarer since the impoverishment of the fellah; but it is very characteristic, and may have been made in gold as well as in the inferior metals.

The manufacture of *Spurious Antiquities* must unfortunately be included among Arab arts. So largely is it carried on that the traveller should never buy anything of value without the opinion of an expert. A well-known factory of spurious scarabæi was founded some years ago at Luxor by a "Frank," and is still carried on. Small figures in black granite are among the most successful of these forgeries, but may usually be detected (1) by the imperfection of the hieroglyphs, (2) by the violations of the ancient canons of proportion. Earthenware scarabæi may be detected similarly by the hieroglyphs, which are either too good to be true, being copied from well-known inscriptions, or so bad as to be unreadable, and by the failure of the forgers to imitate successfully the fine glaze of the ancients.

## 19. OLD EGYPTIAN RELIGION.

### a. GENERAL SKETCH.

The earliest Egyptian religion of which we know anything may be defined as a very simple form of Pantheism. God was seen in all nature. Many animals were especially sacred. The king was an incarnation of God, and was worshipped both in life and after death. The sun was looked upon as a visible manifestation of the deity. True, there were many divinities and many forms, but a great majority can be accounted for as examples of the symbolism in which the Egyptian mind delighted; and if we knew enough, it is probable by analogy that all might be thus resolved. The oldest sculptures show no acts of adoration or of sacrifice, except those of worship at the shrine of a deceased ancestor or relative: yet Manetho tells us of the establishment of the worship of the sacred bulls at Memphis and On, by Kakao, of the II<sup>nd</sup> Dynasty; and the bull was already venerated as a symbol of productive force, if we may trust the story which attributes the building of his burial-place to Ouenephes, the fourth king of the I<sup>st</sup> Dynasty. The bull Apis, at Memphis, was a symbol, or perhaps rather an incarnation, of Ptah, the creator of the world; the bull Men, at On, was the earthly representative in like manner of Ra, the Sun.

What the religion of the next period was may perhaps partly be gathered from the inscription on a tablet discovered near the Great Pyramid, which contains the names of a considerable number of the divinities worshipped in the time of the IV<sup>th</sup> Dynasty. It is the copy of a decree made by Shoofoo. The king is called the "living *Horus*," and mention is made by name of *Isis*, *Osiris*, the *Sphinx*, and *Athor*, and representations added of *Thoth*, *Nephtys*, *Selk*, *Ptah*, *Pasht*, *Tum*, besides several forms of *Horus* and *Isis*. We are here at once introduced to an extended pantheon, which even includes *Khem*, the god afterwards so devotedly worshipped at Thebes. The local gods were received at this period by all Egypt. Yet nearly all the members of the list, long as it is, may be resolved into the two deities, Ptah and Ra, with the addition of Isis, or the Moon. The Creator, called by various names in various places, and venerated under various forms, was *Ptah*. The vivifier, the daily renewer of life, was *Ra*, the Sun, whether worshipped as on the horizon (*Harmachis*, of whom the Sphinx was the visible representative), in midday strength (*Ra*), at sunset (*Tum*), during the hours of darkness (*Osiris*, in the lower world), or by the addition of the mere surname "Ra" to the title of any other god, or to that of the king himself. Within the period known as the Early Empire (Dynasties I. to X.), the worship of these gods was alluded to but sparingly in sculptures and paintings. Votaries making offerings are shown very early, but no god's name is mentioned; and the scenes made so familiar by the carvings in the tomb of Tih,



and in the painted grottoes of Beni Hassan, are domestic and agricultural, anything but religious. Shoofoo may have worshipped Osiris, Isis, Ptah, &c., separately and collectively; but there are many indications, though chiefly of a negative kind, that the majority of his subjects worshipped but one god in each place, and applied different names in different places to the same divinity. Ptah and Ra, Osiris, Isis and Nephthys, Horus, Anubis and Thoth, are so far hardly to be distinguished from symbolic names for different parts of the same idea of one universal God, who formed all things out of nothing, who makes of dead nature a living being, who rules the day and the night, who combats evil and loves the right, who controls the domestic happiness and the national history of men, who is typified by the most prolific, the most beautiful, the most powerful, the most beneficent among visible beings, and is worshipped in the sun, the moon, the king, the hawk, the bull, or whatever else recalls the attribute to which in his devotion the suppliant would turn. On the oldest coffin now extant, that of Menkaora or Mycerinus, there is a prayer to Noot, the Heaven, and Osiris is named. On the coffin of Shoofoo-ankh, Anubis is similarly invoked. Under the VIth Dynasty the monuments make more and more frequent mention of Osiris, who comes to be regarded as the judge of the dead, as well as "lord of the lower world;" and in a tablet at Boolak of this period there occurs for the first time a form of expression which afterwards became so famous: Hapi, priest of the temple attached to the pyramid of King Teta, is described as "justified by Osiris."

A few centuries later the legendary assumes greater prominence. The arts, which began to revive under the XIth Dynasty, revived religion with them, but no longer in the old and simple form. The unruffled calm of the isolated nation, as it was under the early kings, is disturbed. The contact of Egyptian symbolism with the mystic theologies of the East produces a new phase of the old story of creation. Under the XIIth Dynasty not only are there many new gods, but legends are attached to the names of the older gods. Horus becomes the offspring of (the sun and moon) Osiris and Isis, begotten after the death (sunset) of his father, and all the changes of seasons and days are made into divinities and have their appropriate myths. To many local objects of worship the name of Ra was added; and while the gods of Memphis and On received a renewed worship, the gods of Upper Egypt, Khem and Knem, the generator and the establisher, begin to come into greater prominence. But on the monuments Osiris is the most important deity. To him, rather than to the dead, the friends and family offer their sacrifices. A court is formed for him. Thoth, the recorder, Anubis, the watcher, Ma, the impersonation of truth, and others assist in judgment on the soul. The name of the deceased is constantly accompanied with the formula, "justified," or "the Osirian." In one monument of the XIIth Dynasty, the whole of a family, a majority of whom must have been alive at the time, are thus, by a kind of anticipation not unknown in later times, proclaimed just. Under this dynasty it was that the great temple of Ra at On (Heliopolis) was rebuilt, and the obelisk first used as a symbol at once of the sun's rays and of the generative power by which in successive ages the life of men and beasts is carried on. Already, and even under the later kings of the XIth Dynasty, the name of Amen, who may be looked upon as a local divinity at Coptos, and later at Thebes, was associated with the lordship of a distant and mysterious land in the east from which the gods were said to have come; and the misshapen Bes, a kind of local Ptah, is honoured as a satellite of the oldest godhead of Punt.

The great Book of the Dead, or funereal ritual, came into existence about this time, and gradually grew into its enormous development in the time of the Ptolemies. The most complete copy of this book, which is at Turin,

contains no fewer than 165 chapters, and describes the trials of the soul after death. A portion of it, written on papyrus, or engraved on the coffin, occurs in every burial under the New and Later Monarchies. The morality inculcated is of an elevated kind, and reminds the reader in many places of the Mosaic law. On the other hand, the purgatory of souls and the complicated arrangement of the different stages of progress remind him rather of a mediæval "miracle play," or of Dante's *Inferno*.

With the XVIIIth Dynasty a second great revival took place. Though the kings of the XIIth Dynasty had already built the early portion of the temple of Amen-Khem at Karnak, it was under the Thothmes and Amunophs or Amenhoteps that the worship of Amen assumed its full proportions. Now legends begin to crowd thick around the names of the gods. Amen is sometimes united with Ra, sometimes with Ptah, sometimes with Osiris, often with Khem. The name Amen points to the idea of one "invisible," all-pervading god; and he was held to be united with every other god as each attribute came into prominence. The successes of the early kings of this dynasty against the Hyksos, and other causes of the same kind, spread the worship of Amen over all Egypt, though at Memphis Ptah was still regarded in one legend as the father of Amen; and at On, Ra and Amen were identified. Towards the close of the XVIIIth Dynasty, Amunoph IV., influenced probably by the Shemitic connections of his family, threw off allegiance to Amen and his hundred subject gods, and, devoting himself to the worship of the sun alone (Aten or Adon-ai), assumed the name of Khoo-en-aten (the *sunshine*, or "reflection of the sun's disk"), and built a new capital at Tel el-Amarna, half-way between Thebes and Memphis. But the old worship was soon restored; and under the great kings of the XIXth and XXth Dynasties, Amen and all his train of subordinate or competing gods are again established.

From this time the religion of Egypt may be looked upon as more or less a fixed and homogeneous system. Hadrian and Diocletian worshipped Amen as Rameses and Amasis had done, under the forms of Apis and Horus, Ptah, Ra and Osiris, Athor and Isis, according as they visited Memphis or Heliopolis, Thebes or Denderah, the Cataracts or the mouths of the Nile. Under the XIXth Dynasty began the worship of local triads, a foreshadowing of the great Christian doctrine, which in after-ages took such hold of the Egyptian mind, and produced, in the person of the Egyptian Athanasius, its strongest champion. At Thebes, *Amen-Khem* and *Amen-Ra* were associated sometimes with *Horus* and *Athor*, sometimes with *Maut* and *Khonso*. *Osiris* and *Isis* are accompanied sometimes by *Nephthys*, sometimes by *Horus*. At Denderah, where *Isis* was worshipped as *Athor*, she was associated with *Tum* and *Maut*. At Abydos, the local triad was *Osiris*, *Isis*, and *Horus*; at Elephantine, *Kneph*, *Anouké*, and *Bes*; at Silsilis, *Ra*, *Ptah*, and *Hapi* or the Nile. The great Osirian myth is more and more elaborated. Apis is recognised as the representative of Osiris, incarnate by the special visitation of Ptah. Horus, too, the god of Edfoo, has his representative, the sacred kestrel (windhover), which, hovering between heaven and earth, symbolizes the soul; or carrying the sacred scarabæus, the image of *Kheper*, the creator, signifies the resurrection. Horus appears in many other forms, and is connected with the vast network of Osirian myth in several almost, if not quite, inconsistent characters. *Pasht*, again, appears as a cat. She is the favourite of the dwarfish Ptah. *Thoth* is an ibis, *Anubis* a jackal, *Sebek* a crocodile, *Isis* a cow, and *Knum* or *Kneph* a ram; whence, in the time of Alexander, *Amen-Knum* was identified with *Zeus*, or *Jupiter Ammon*, and the king's head figured with horns.

After this period, too, the gods were divided into three orders. The eight gods of the first order are enumerated nearly as follows by Dr. Birch:—At

Memphis they were : 1. Ptah ; 2. Shu ; 3. Tefnu ; 4. Set ; 5. Noot ; 6. Osiris ; 7. Isis ; 8. Horus. At Thebes they were : 1. Amen ; 2. Mentu ; 3. Atum ; 4. Shoo ; 5. Seb ; 6. Osiris ; and Set with his wife Nephthys, or Athor with Horus her son. These divinities were fabled to have reigned on earth before the first dynasty, and both in monuments, papyri, and inscriptions on scarabæi, we find their names recorded as Pharaohs. "A detailed 'saga' about Horus," as it is called by Dr. Brugsch-Bey, tells us how Isis by magical rites awakens him to life from the dead body of Osiris, in the form of a little child, and how with his companions he combats Set, the brother and murderer of his father, and finally how the god of light is victorious over Set, the prince of darkness, how there is eternal enmity between them, and how Horus ascends the throne of Osiris, whom he has avenged. Such legends as this may be traced from many sources and into many branches. The Egyptian traveller will meet with them in many forms.

#### b. ILLUSTRATED LIST OF THE PRINCIPAL EGYPTIAN DIVINITIES.

The following is an illustrated list, arranged alphabetically, of the deities most often seen on the monuments.



**Amen** or **Amen-Ra**, represented standing, and wearing a flat cap with two tall plumes ; or as a mummy, seated, with the same headdress, and holding the sceptre, scourge, and crook, when he is **Amen-Osiris**. He is also found identified with many other gods, as **Amen-Khem**, **Amen-Knum**.





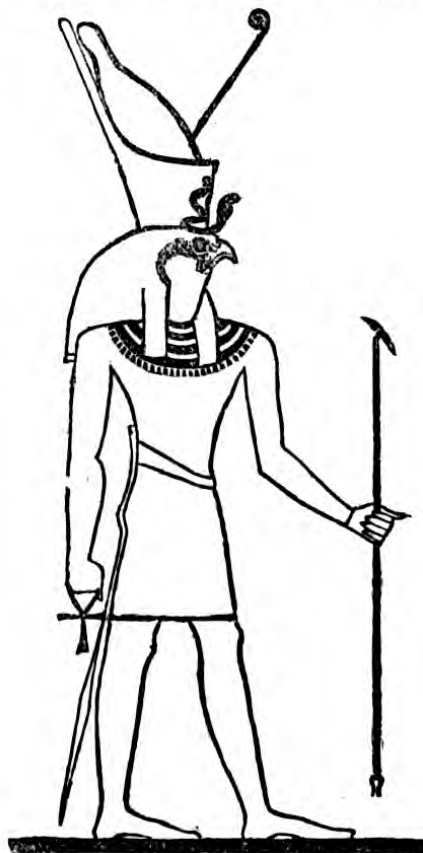
**Anubis** has a jackal's head: the god of the embalmers, and guardian of tombs.



**Athor** has a cow's head, with the moon's disk between her horns.



**Horus** is sometimes represented with a boy's head, wearing a side lock, and placing his finger to his lips; sometimes with a hawk's head, and wearing the double crown of Upper and Lower Egypt.





**Isis** wears the vulture cap, cow's horns, and disk of the moon, surmounted by the step-shaped throne of her husband Osiris.



**Knum** or **Kneph** has a ram's head, and a tall cap with feathers. He is identified as Amen-Khnum with the Greek Zeus Ammon, or Jupiter Ammon in Latin sculptures.



**Khem**, a mummy, the right hand uplifted behind him, and supporting a scourge or flail.



**Khons**, the rising sun; is often represented with the moon's disk on a hawk's head.



**Ma**, the goddess of truth, has a single feather rising from her head, and often wears a covering on the eyes which might be mistaken for spectacles.



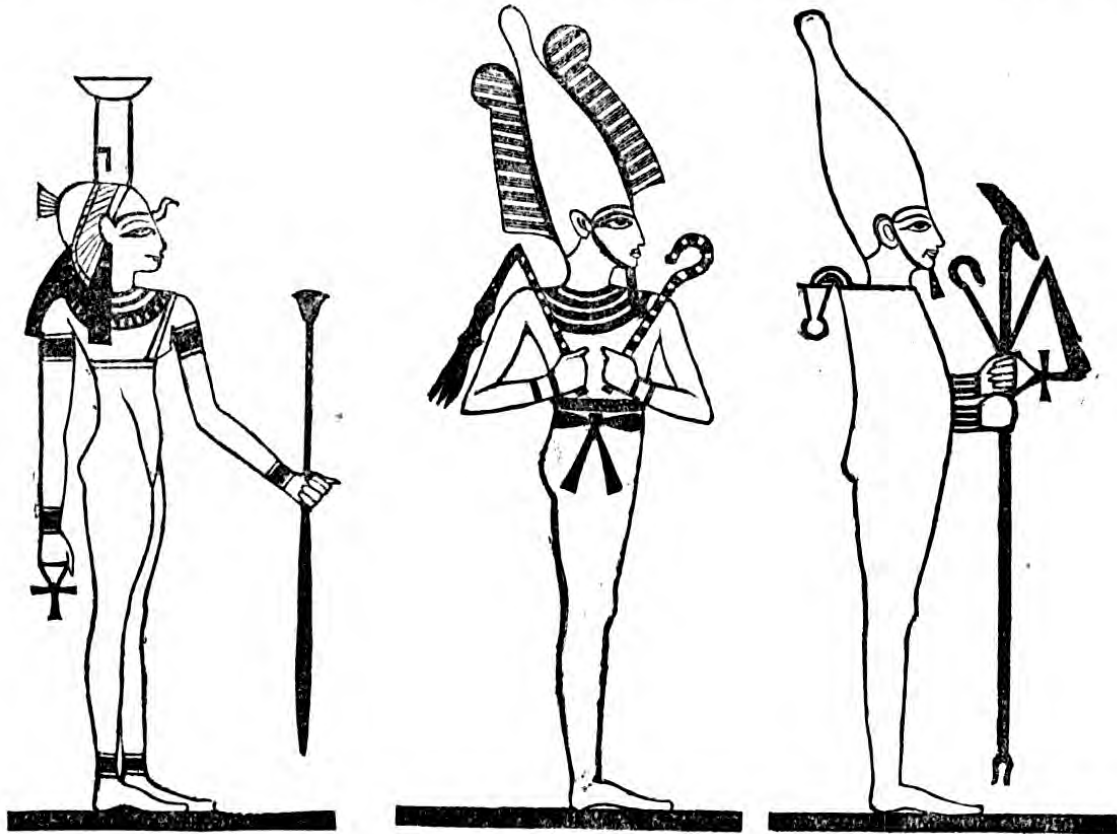
**Maut**, the universal mother; wears the vulture cap, with the double crown, or has a vulture's head.



**Neith**, a form of Isis; wears sometimes a shuttle on her head, sometimes the crown of Lower Egypt.





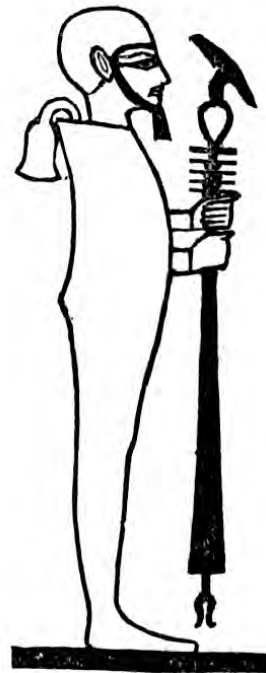


**Nephthys** has a kind of tower on her head, and the vulture cap.

**Osiris**, a mummy, wearing the crown of Upper Egypt, sometimes with, sometimes without ostrich feathers; and holding the crook and scourge, either alone or combined with the sceptre.



**Pasht**, or **Sekket**, has a cat's head, or, in older sculptures, a lion's, crowned with a disk and asp.



**Ptah**, a mummy, holding a sceptre compounded of the *Tat*, or emblem of stability; the *Ankh*, or emblem of life; and the *User*, or emblem of power.



**Ra**, the midday sun; hawk-headed, crowned with a disk and asp.

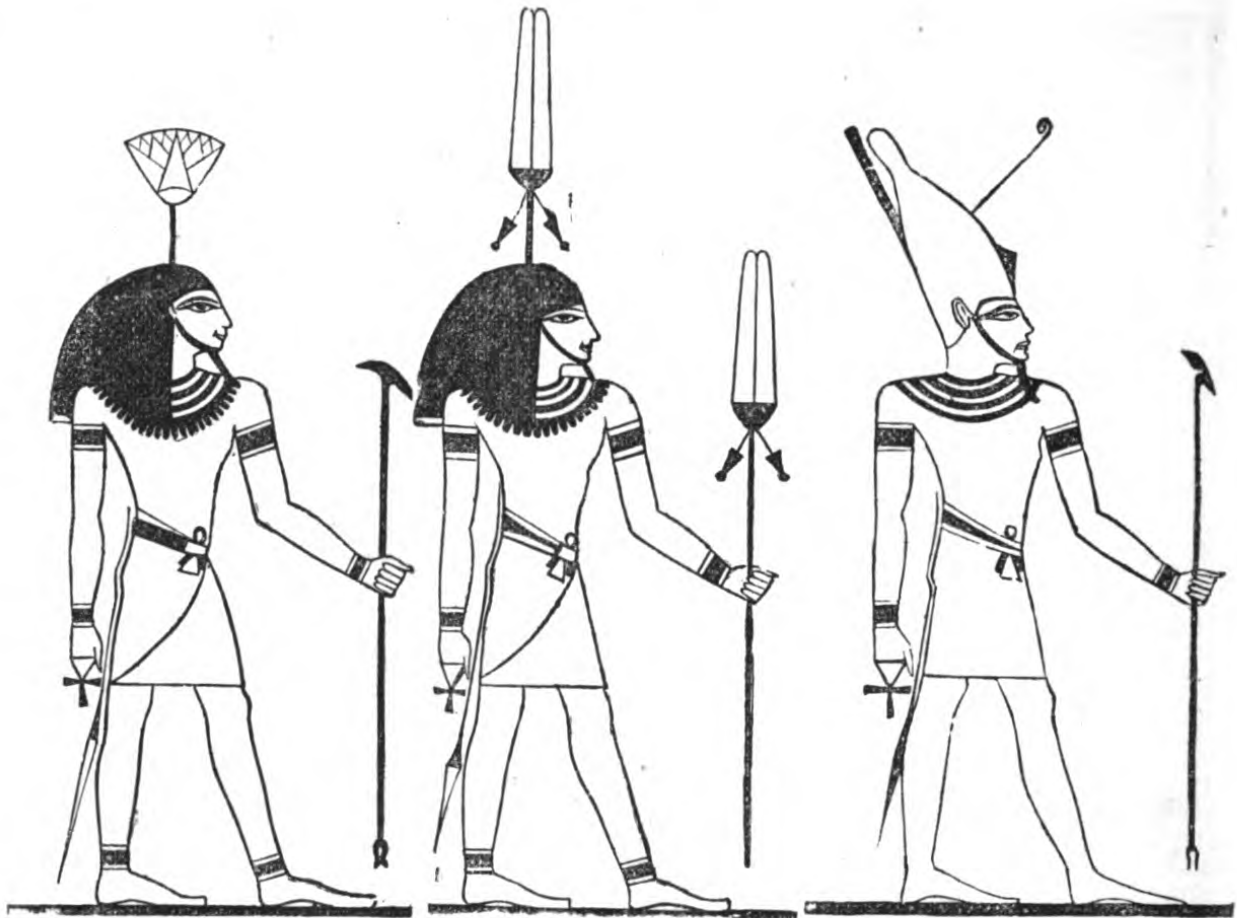


**Seb** has a goose on his head; represents the primeval earth.



**Thoth**, the god of letters, and recorder of the court of Osiris, judge of the dead; has an ibis head, sometimes surmounted with a crescent moon and feather; holds a pen and tablet, or pen and palm branch.





**Tum, Atum, or Nefer-Atum**, the setting Sun; wears long hair crowned with a lotus, or a plume, or the double crown of Egypt.

## 20. ARABIC LANGUAGE AND VOCABULARY.

Arabic is a Semitic language, the offspring, according to learned Arabs themselves, of the Syriac, though Mr. Lane, in the Preface to his Arabic Dictionary, considers this opinion as absurd, "unless by the Syriac we understand a lost language, very different from that which is known to us by this appellation." The language is divided into the literary or classical and the vulgar dialect. The classical language is a compound of the many sister-dialects spoken throughout Arabia before the time of Mohammed. The vulgar language is the result of the corruption in the classical consequent on the Arab conquests under Mohammed and his immediate successors. The chief difference between the two consists in the omission in the vulgar language of most of the terminal inflexions, and the neglect of grammatical rules. The standard of the classical language, which is still written with purity by well-educated Arabs, is primarily the Korán, and then the works of such poets as lived before, or at the time of, the Hégira. Of the vulgar colloquial language there are several dialects. That spoken in Egypt, though inferior to the Bedaween dialect, is to be preferred to that in use in Syria and in Western Africa.

The **Alphabet** consists of 28 letters.



Names.	Forms.	Power.	Remarks.
Alif	ا	a	
Ba	ب	b	} as in English.
Ta	ت	t	
Tha	ث	th	a soft <i>th</i> , as in <i>thing</i> .
Geem	ج	j or g	pronounced in Cairo and most parts of Egypt as a hard <i>g</i> , as in <i>give</i> ; in Syria and Arabia as a soft <i>g</i> , as in <i>gem</i> .
Há	ح	h	a sharp guttural aspirate.
Khá	خ	kh	a guttural <i>ch</i> , as in German or the Scotch word <i>loch</i> .
Dál	د	d	as in English.
Thál or Dhál	ذ	th	a hard <i>th</i> , as in <i>this</i> .
Rá	ر	r	a distinctly pronounced <i>r</i> .
Zain	ز	z	} as in English.
Seen	س	s	
Sheen	ش	sh	
Sád	ص	s	a hard, emphasized <i>s</i> , something like <i>ss</i> in <i>hiss</i> .
Dád	ض	d	} pronounced with great emphasis, the tongue being firmly pressed against the palate.
Tá	ط	t	
Thá or Zá	ظ	th	
Ain	ع	a	a peculiar, and (for Europeans) unpronounceable, guttural.
Ghain	غ	gh	a strong guttural, pronounced with a gargling sound; something like the French <i>r grasséyé</i> .
Fa	ف	f	as in English.
Káf	ك	k	a guttural <i>k</i> , often pronounced like a hard <i>g</i> .

Names.	Forms.	Power.	Remarks.
Káf	ك	k	as in English.
Lám	ل	l	
Meem	م	m	
Noon	ن	n	
Ha	ه	h	
Waw	و	w	
Ya	ي	y	

**Pronunciation.**—In the Vocabulary and throughout the Handbook no attempt has been made to render the Arabic words and names orthographically. They are spelt as nearly as possible as they sound to an English ear. Nor has it been thought necessary to distinguish by any system of dots or strokes the different *h's*, *d's*, *s's*, &c., of the Arabic alphabet. The traveller will soon learn for himself the right pronunciation of ordinary words, and no elaborate method of transliteration will ever teach him certain sounds which can only be caught through the ear. The acute accent is used to show on which syllable stress is to be laid; and when over an *a*, it indicates in addition that that letter is to be pronounced broadly, as in “father.” Occasionally a circumflex is used over the vowel in words of one syllable, to show that it is to be pronounced very broadly. The article *el* is assimilated before words beginning with dentals, sibilants, and *n* and *r*: thus not *el rás*, the head, but *er rás*; not *el shemál*, the left, but *esh shemál*, &c.

### VOCABULARY.

The Verbs are given in the second person singular of the Imperative.

<b>Able</b>	<i>káder.</i>	<b>We agreed to-</b>	<i>itteffakna.</i>
<b>Above</b>	<i>fóh.</i>	<b>gether</b>	
<b>Afraid</b>	<i>kheif.</i>	<b>Air</b>	<i>hówa.</i>
<b>I am afraid</b>	<i>ána kheif, a-kháf.</i>	<b>Alabaster</b>	<i>marmar.</i>
<b>After</b>	<i>bád.</i>	<b>Alive</b>	<i>hei, sáheh (awake).</i>
<b>Afterwards</b>	<i>báden.</i>	<b>All</b>	<i>kool, koolloo, pl.</i>
<b>Again, once more</b>	<i>kamán, kamán nóba.</i>		<i>'kool-loohom.</i>
<b>Age</b>	<i>omr.</i>	<b>All together</b>	<i>koolloo weeabad,</i>
<b>His age</b>	<i>omroo.</i>		<i>kollohom sówa.</i>
<b>Agent</b>	<i>wekeél.</i>	<b>At all</b>	<i>wásel.</i>
<b>Long ago</b>	<i>zemán, mín-moddeh.</i>	<b>Almond</b>	<i>lóz.</i>
<b>Agree, v.</b>	<i>itteffaka.</i>	<b>Aloe</b>	<i>subbára.</i>
<b>A pledge, earnest, in an agreement</b>	<i>arboón.</i>	<b>Alter, v.</b>	<i>ghéier.</i>
		<b>Alum</b>	<i>shabbeh.</i>
		<b>Always</b>	<i>déiman.</i>

Amber	<i>kahrámán.</i>	Bad (see Good)	<i>rádee, wáhesh, batál,</i> <i>moosh-teiyib.</i>
American	<i>Amerikánee.</i>	A bag	<i>kees.</i>
Anchor	<i>murseh, helb.</i>	Banana	<i>môz.</i>
Ancient	<i>kadeém, antéeka.</i>	Bank of a river	<i>gerf, shut.</i>
The ancients	<i>en nas el kodám.</i>	Barber	<i>mezajín, mezayín.</i>
And	<i>wa, oo.</i>	Bark, v.	<i>hábháb.</i>
Angel	<i>malák, pl. maléieekéh.</i>	Bark, s.	<i>gishr.</i>
Angry, to be	<i>ezmuk, ughdub, in-</i> <i>hammek, zalaan.</i>	Barley	<i>shayéer.</i>
Animal	<i>heiwán.</i>	Barrel	<i>burmeél.</i>
Ankle	<i>kholkhál.</i>	Basket	<i>muktaf, kóffah.</i>
Another	<i>wahed tánee.</i>	— (of palm	<i>kúffass.</i>
Answer	<i>gowáb (jowáb).</i>	sticks)	
You are answer- able for	<i>élzemak.</i>	—, wicker	<i>me-shénneh.</i>
Ant	<i>numleh, pl. nemel.</i>	Basin	<i>tisht.</i>
Antiquities, cu- riosities	<i>antéeka, kadeemeh.</i>	Bat (bird)	<i>watwát, pl. watawéet</i>
Have you any antiquities?	<i>fee andak kadee-</i> <i>meh?</i>	Bath	<i>hammám.</i>
Ape	<i>kird, pl. koróod.</i>	Bathe, v.	<i>istahámma.</i>
Apostle	<i>rossool.</i>	Battle	<i>harb, shemmata.</i>
It appears	<i>baiéen.</i>	Bead	<i>kharras.</i>
Appetite	<i>shahiéh.</i>	Beads, string of, carried by the Moslems	<i>sibha.</i>
Apple	<i>teffahah, pl. teffáh.</i>	Beans	<i>fool.</i>
Love-apple (to- mato)	<i>bedingán-kóta.</i>	Bear, support, v.	<i>isned; (raise) erfa</i> <i>(see Carry).</i>
Apricot (fresh or dry)	<i>mishmish.</i>	Bear, put up with, v.	<i>istahmel.</i>
Arabic	<i>Arabee.</i>	The bearer	<i>ráfah, hamloo.</i>
In Arabic	<i>bíl Arabee.</i>	Beard	<i>dakn.</i>
Arab (i.e. of the desert)	<i>Bedáwee, pl. Arab</i> <i>(Sheykh - el - Arab,</i> <i>an Arab chief).</i>	His beard	<i>daknoo.</i>
Arch, bridge	<i>kántarah, kúbree.</i>	Beat, v.	<i>idrob (drub).</i>
Arm (of man)	<i>drah.</i>	Do not beat (the ass)	<i>ma tidroboosh (el ho-</i> <i>már).</i>
Arms (weapon)	<i>silláh, soolláh.</i>	Beauty	<i>queiása.</i>
Art, trade	<i>sunnah, messele.</i>	Beautiful	<i>quei-is, jemeel.</i>
As	<i>zay.</i>	Because	<i>besebbub aleshen, min-</i> <i>shen.</i>
Ashes	<i>roomád.</i>	Become	<i>ibga.</i>
Ass	<i>homár, pl. homéer.</i>	Bed	<i>fersh.</i>
Ask, v.	<i>essál, saal.</i>	Bedstead	<i>sereér.</i>
Ask for, v.	<i>étloob.</i>	Bee	<i>dabboor.</i>
At	<i>fee, and.</i>	Hive-bee	<i>náhl.</i>
Awake, v. a.	<i>sáheh.</i>	Beef	<i>lahm bukkar, lahm</i> <i>khishn.</i>
—, v. n.	<i>asher.</i>	Beetle	<i>gorán, khónfus.</i>
Awl	<i>mukhruz.</i>	Before (time)	<i>kublee.</i>
Awning (of a boat, &c.)	<i>tenda.</i>	Before (place)	<i>koddám.</i>
Axe, or hatchet	<i>balta.</i>	Beg, v.	<i>ishhat.</i>
Pickaxe	<i>azmeh.</i>	Beggar	<i>shahát.</i>
<b>Back</b>	<i>dáhr, kuffah (of</i> <i>neck).</i>	The beginning	<i>el owel.</i>
Back stream, eddy	<i>sheemeeyeh.</i>	Behind	<i>warra.</i>
		Believe, I do not	<i>ana ma-aseddek-shee,</i> <i>or lem aseddek.</i>
		Bell	<i>gilgil, nagóos, ge-</i> <i>ras.</i>



Belly	<i>batn.</i>	Bottle	<i>gezázah.</i>
This belongs to me	<i>deh betáee, f. dee betátee</i>	—, earthen, for water	<i>koolleh, dórak.</i>
Below	<i>táht.</i>	Bow	<i>kós.</i>
A bench	<i>mástabah, dikkeh.</i>	Bow and arrows	<i>kós oo nisháb.</i>
Bend, <i>v.</i>	<i>etnee, intennee.</i>	Bowl	<i>kussáh.</i>
Bent (crooked)	<i>métnee, mairooge.</i>	Box	<i>sendóok, pl. sena-déek.</i>
Besides	<i>ghayr, kheláf.</i>	Boy	<i>weled, pl. oolad.</i>
—, except	<i>illa, il'.</i>	Donkey-boy	<i>hammár.</i>
The best	<i>el ahsan.</i>	Brain	<i>mókh, demágh.</i>
Better	<i>ahsan, akháyr.</i>	Brandy	<i>árakee.</i>
You had better do so	<i>ahsan támel kiddee.</i>	Brass	<i>naháss.</i>
Between	<i>bayn.</i>	Brave	<i>geddah.</i>
Beyond	<i>bayid, warra (i.e. behind).</i>	Bread	<i>eysh (khobs, kísra).</i>
Bible	<i>towrát.</i>	—, loaf of	<i>ragheef.</i>
Big, bigger	<i>kebээр, akbar.</i>	—, bring some	<i>geeb shwoyat eysh.</i>
Bill, account	<i>hesáb.</i>	Breadth	<i>ord.</i>
Bird, small	<i>asfóor.</i>	—, extent	<i>wásah.</i>
—, large	<i>tayr.</i>	Break, <i>v.</i>	<i>ekser, maktóoh.</i>
Bit, piece	<i>hetteh.</i>	Broken	<i>maksóor; cut (as a rope), muktoóah.</i>
— of a horse	<i>legám.</i>	Breakfast	<i>fotoór.</i>
Bite, <i>v.</i>	<i>odd, or áod.</i>	Is breakfast ready?	<i>el fotoór háder?</i>
Bitter	<i>morr.</i>	Bring the breakfast	<i>hát el fotoór.</i>
Black	<i>aswed, f. sóda.</i>	Breast	<i>súdr.</i>
Blacksmith	<i>haddáb.</i>	Breath	<i>neffes.</i>
Blade	<i>silláh.</i>	Brick	<i>káleb, toob ahmar.</i>
Blanket	<i>herám, buttanee-yeh.</i>	Crude brick	<i>toobnee.</i>
Blind	<i>ama, pl. amián (see Eye).</i>	Bride	<i>aroóseh.</i>
Blood	<i>dum.</i>	Bridge	<i>kantarrah, kubree.</i>
Blow, <i>v.</i>	<i>infookh.</i>	Bridle	<i>legám.</i>
A blow	<i>derbeh.</i>	— of a camel	<i>rusn.</i>
Blue (see Colours)	<i>azrek.</i>	Bright	<i>menówer.</i>
Light blue	<i>azrek fatéh.</i>	—, shining	<i>lámah; it is—, yil-mah.</i>
Sky-blue	<i>semmáwee.</i>	Bring, <i>v.</i>	<i>hát, geéb.</i>
Blunt	<i>metalleem.</i>	— me (anything)	<i>geeblee.</i>
A wild boar	<i>halóof.</i>	Broad	<i>aréed.</i>
Boat	<i>feloókah, sandal.</i>	—, extensive	<i>wásah.</i>
Boat, ship	<i>mérkeb, sefeeneh.</i>	Broom	<i>magásheh.</i>
Boatman	<i>nóotee, marákebee.</i>	Brother	<i>akh.</i>
Body	<i>gesm, gessed, bed-dan.</i>	—, my, your, his	<i>akhóoee, akhóok, ak-hóo.</i>
Boil, <i>v.</i>	<i>ighlee.</i>	Brother-in-law	<i>neséeb.</i>
Boiled (water)	<i>mughlee.</i>	Brush	<i>forsheh.</i>
— (meat)	<i>masloók.</i>	Buffalo	<i>gamóoseh.</i>
Bone	<i>admeh, pl. ádm.</i>	Bug	<i>buk.</i>
Book	<i>ketáb, pl. koóttub.</i>	Build	<i>ebnee.</i>
Boot	<i>gézma, pl. gezam.</i>	A building	<i>benái, bináieh.</i>
Borne, raised	<i>merfoóah, menshaleh.</i>	Bull	<i>tór.</i>
Both	<i>el etnéen, wáhed oo ettánee, dee oo dee (i.e. this and that).</i>	Burden or load (of camels)	<i>hemleh.</i>

Burn, <i>v.</i>	<i>ehrak, keed.</i>	Catch, <i>v.</i>	<i>elhak, lassal.</i>
Burnt	<i>mahrook.</i>	— in the hand	<i>elkoof.</i>
Bury, <i>v.</i>	<i>idfen.</i>	Cattle	<i>bahaiem, mooas'íe.</i>
Buried	<i>madfoón.</i>	Cave	<i>maghárah.</i>
Business	<i>shogl.</i>	Ceiling	<i>sukf.</i>
Busy	<i>mashghoól.</i>	The centre	<i>el woost (middle).</i>
But, <i>adv.</i>	<i>láken.</i>	Certainly	<i>maloóm.</i>
Butter	<i>semneh, méstee.</i>	Chain	<i>silsileh, pl. selásil,</i> <i>ganzeer.</i>
—, fresh	<i>zibdeh.</i>	Chair, stool	<i>koorsee, pl. karásce.</i>
Buy, <i>v.</i>	<i>ishteree.</i>	Chamber	<i>óda, pl. óad.</i>
By, <i>pr.</i>	<i>be (by kindness, bil</i> <i>maróof).</i>	Charcoal	<i>fahm.</i>
<b>Cabbage</b>	<i>curumb.</i>	A charm	<i>hegáb.</i>
Cabin	<i>magaf.</i>	Cheap	<i>ra-kheés.</i>
—, inner	<i>khazneh.</i>	Cheat, <i>v.</i>	<i>ghushm.</i>
Cable, rope	<i>hábl, leban.</i>	Cheek	<i>khud.</i>
Call, <i>v.</i>	<i>endah, nádee.</i>	Cheese	<i>gibneh.</i>
It is called	<i>esmoo.</i>	Cherrystick pipe	<i>shibook keráys.</i>
What is it	<i>esmoo áy? esh es-</i>	Chicken	<i>farkhah, pl. fer'éhik.</i>
called? What	<i>moo?</i>	Child, boy	<i>weled, pl. oolád.</i>
is his name?		Choose, <i>v.</i>	<i>nuggee.</i>
A calm	<i>ghaléenee.</i>	Christian	<i>Christiánee, Nusrá-</i> <i>nee, pl. Nassára</i> <i>(Nazarene).</i>
Camel ( <i>see Ship</i> )	<i>gemel, pl. gemál.</i>	Church	<i>kenéeseh.</i>
—, female	<i>nákah.</i>	Circle	<i>déira.</i>
—, for riding	<i>hegéen.</i>	City, capital	<i>medéeneh.</i>
Camphor	<i>kafóor.</i>	Civility	<i>maróof.</i>
I can	<i>ána ákder.</i>	Clean, <i>v.</i>	<i>nádduf.</i>
I cannot	<i>ma-akdér-shee.</i>	— as a pipe	<i>sellik.</i>
Candle	<i>shemmah.</i>	Clean, <i>adj.</i>	<i>nadeéf.</i>
Candlestick	<i>shemmadán.</i>	Clear	<i>réi-ik.</i>
Cannon	<i>madfeh.</i>	Clever	<i>sháter.</i>
Cap, red	<i>tarboósh.</i>	Cloak	<i>bórnoos.</i>
—, white	<i>takéeyeh.</i>	Close, near	<i>garéi-ib.</i>
skull		Close, <i>v.</i>	<i>ikfel.</i>
Capacious	<i>wásah.</i>	Closed, shut	<i>makfool.</i>
Captain (of a	<i>reis, gubtán.</i>	Closet	<i>khazneh.</i>
boat)		Cloth	<i>gooh (see Linen).</i>
Caravan	<i>kafleh.</i>	Clouds	<i>gheyam, saháb.</i>
Care	<i>igtehád.</i>	Clover	<i>berséem.</i>
Take care	<i>óo-ah, háseb.</i>	Coals	<i>fahm hágar (i. e.</i> <i>"stone charcoal").</i>
Take care of	<i>ahfuz, ehtahrus.</i>	A live coal	<i>bússa, bussa-t-nar.</i>
I don't care	<i>ána málee.</i>	Coarse, rough	<i>khishn.</i>
Careful	<i>wáee.</i>	Coast	<i>bur, shet.</i>
Carpenter	<i>negár.</i>	Cobweb	<i>ankabóot.</i>
Carpet	<i>segádeh (fr. seged,</i> <i>to pray).</i>	Cock	<i>deek.</i>
—, large	<i>keléem, boossát.</i>	Cockroach	<i>sursár.</i>
Carry, lift, <i>v.</i>	<i>sheel, ayn; érfá.</i>	Coffee	<i>kahweh.</i>
Carry away, <i>v.</i>	<i>sheel, woddee.</i>	—, raw	<i>bonn.</i>
Carriage, cart	<i>arabéeyeh, áraba.</i>	— -pot	<i>búkrag, ténnekeh.</i>
—, I want a	<i>owz arabéeyeh.</i>	— -cup	<i>figán.</i>
—, open	<i>arabéeyeh maftooha.</i>	Coins	<i>giddud.</i>
—, close	<i>arabéeyeh makfoola.</i>	Cold	<i>bard.</i>
Cartridge	<i>cartouche.</i>	The cold	<i>el berd.</i>
Cat	<i>kott, f. kotta.</i>		

Collect, <i>v.</i>	<i>lim.</i>	Corn, or wheat	<i>gumh.</i>
College	<i>medressah.</i>	Indian corn, or	<i>doóra Shámee.</i>
Colour	<i>lón.</i>	maize	
Colours	<i>elwán, ashkál.</i>	Corner	<i>roóken.</i>
black	<i>aswed, azrek; f.</i>	Corner, project-	<i>koorneh.</i>
	<i>soda, zerka.</i>	ing, of a	
white	<i>abiad, f. bayda.</i>	mountain	
red	<i>ahmar, f. hamra.</i>	It costs	<i>iswa.</i>
scarlet	<i>werdee.</i>	How much does	<i>bekám dee, bee-iswa</i>
dark red	<i>ahmar dóodéh.</i>	it cost?	<i>kám?</i>
purple-blue	<i>óodee.</i>	Cotton	<i>koton.</i>
purple	<i>menoweésh.</i>	Cover, <i>v.</i>	<i>ghuttee.</i>
primrose	<i>bumba.</i>	Cover	<i>ghutta.</i>
peach	<i>khókhee.</i>	Count, <i>v.</i>	<i>ed, haseba.</i>
green	<i>ákhder, f. khádra.</i>	Country	<i>beled, pl. bilád, e.g.</i>
dark blue	<i>azrek, f. zerka, kohlee.</i>		<i>bilád Ingleez (Eng-</i>
light blue	<i>genzáree, skanderá-</i>		<i>land).</i>
	<i>nee.</i>	A couple	<i>góz, etnéen (two).</i>
sky-blue	<i>semmáwee.</i>	A couple and a	<i>góz oo ferd.</i>
brown (com-	<i>asmar, f. samra.</i>	half	
plexion)		Cousin	<i>ibn am, f. bint am.</i>
— (coffee	<i>bonnee.</i>	— on mother's	<i>ibn khal.</i>
colour)		side	
light brown	<i>kammóonee.</i>	Cow	<i>bakara, pl. bukkar.</i>
yellow	<i>asfer, f. saffra.</i>	Coward	<i>khowwáf.</i>
orange	<i>portokánee.</i>	Cream	<i>kishteh.</i>
spotted	<i>menukrush, mun-</i>	A crack, fissure	<i>shug, shargh.</i>
	<i>koósh.</i>	Cracked	<i>máshkóok.</i>
dark colour	<i>ghámuk.</i>	Crocodile	<i>tímsáh, pl. temaséeh.</i>
light	<i>muftóoh.</i>	Crooked	<i>maóog.</i>
Comb	<i>míshht.</i>	Cross	<i>seléeb.</i>
Come, <i>v.</i>	<i>gaá, taal.</i>	Crow	<i>ghoráb.</i>
— up, <i>v.</i>	<i>etla fók.</i>	Cruel	<i>mohzee, házee.</i>
— here	<i>taal hénna, taal gei.</i>	Cultivate, <i>v.</i>	<i>ezrah (i.e. sow).</i>
I am (he is)	<i>ána (hooa) gei.</i>	Cup	<i>soltaneeyeh.</i>
coming		—, glass	<i>koobaieh.</i>
I came	<i>ána gayt.</i>	Coffee-cup	<i>fiingán.</i>
Compass	<i>boosleh.</i>	Coffee-cup stand	<i>zerf.</i>
Compasses	<i>bee-kár.</i>	Cure, <i>v.</i>	<i>tý-ib.</i>
Complain, <i>v.</i>	<i>ish-kee.</i>	Becoming cured	<i>itéeb.</i>
— of, <i>v.</i>	<i>ishtekee.</i>	It is cured	<i>táb.</i>
Content	<i>mabsóot.</i>	Curious, won-	<i>agéeb, gharéeb.</i>
Consulate	<i>bayt el Kónsol.</i>	derful	
Continent, land,	<i>burr.</i>	Curtain	<i>setárah.</i>
shore		Custom-house	<i>gumrook.</i>
By contract	<i>bil megówleh.</i>	Cushion	<i>mekhuddeh.</i>
Convent	<i>dayr.</i>	Cut, <i>v.</i>	<i>ékta.</i>
Conversation	<i>hadéet.</i>	Cut with scis-	<i>koos.</i>
Cook	<i>tabbákh.</i>	sors, <i>v.</i>	
Cook, <i>v.</i>	<i>etbookh.</i>	Cut, <i>part. p.</i>	<i>muktoóah, mekuttah.</i>
Cooked meat	<i>tabeékh.</i>	<b>Dagger</b>	<i>sekéen, khánger, sem-</i>
Cooked, drest	<i>mestowee.</i>		<i>beeyeh.</i>
Coop, for poultry	<i>guffus.</i>	Damp, <i>a.</i>	<i>táree.</i>
Copper	<i>naháss.</i>	—, <i>s.</i>	<i>taráwa, rotóobeh.</i>
Cord (see Rope)	<i>hábl.</i>	Dance, <i>v.</i>	<i>erkus.</i>
Cork, of a bottle	<i>ghuttah gezázah.</i>		



Danger	<i>khutar, khôf</i> (i.e. fear).	Dig	<i>efhât.</i>
He dares not	<i>ma isteggeréesh.</i>	Dinner	<i>ghúddah.</i>
Let him dare!	} <i>isteggeree!</i>	Directly	<i>kawám</i> ;— in answer to a call, <i>háder!</i>
If he dares		Dirty	<i>wussukh.</i>
Dark	<i>ghámuk.</i>	Disgusted I am	<i>ana ákruf min oo.</i>
Dates	<i>balah.</i>	with it	
Date-tree, palm	<i>nakhleh, pl. nakhl.</i>	Dispute, v.	<i>henág, it-hanig.</i>
Daughter, or girl	<i>bint.</i>	Distance, a great	<i>méshwár keeber, baytt.</i>
Day	<i>yóm, pl. iyám, nahár.</i>	Divide, v.	<i>eksum.</i>
to-day	<i>el yóm, en nahár dee.</i>	Divided	<i>maksoóm.</i>
every day	<i>kool-yóm.</i>	Do	<i>ámel.</i>
a day's journey	<i>saffer yóm min</i>	Do it so	<i>ámel kiddee.</i>
from hence	<i>henna.</i>	I have nothing	<i>ana máleesh dáwa</i>
from the day	<i>min nahár ma gáyt,</i>	to do with it	<i>hoo.</i>
(or time) I	<i>min yóm in gáyt.</i>	I cannot do with-	<i>ma astagnash anoo.</i>
came		out it	
in those days	<i>fil aiam dól.</i>	Doctor	<i>hakéem.</i>
now, in these	<i>delwakt.</i>	Dog	<i>kelb, pl. keláb.</i>
days		A dome	<i>koobbeh.</i>
Sunday	<i>yóm or nahár el had.</i>	Donkey	<i>homár, pl. haméer.</i>
Monday	<i>yóm el etnéen.</i>	Get me a donkey	<i>geeblee homár.</i>
Tuesday	<i>„ et thelát.</i>	Donkey-boy	<i>hammár.</i>
Wednesday	<i>„ el erba.</i>	Door	<i>báb (see Gate).</i>
Thursday	<i>„ el khamées.</i>	Double, v.	<i>etnee.</i>
Friday	<i>„ el goóma.</i>	Dove	<i>yemám, kimree.</i>
Saturday	<i>„ es sebt.</i>	Draw, v.	<i>sower; iktub (i.e. write).</i>
Dead, died, a.	<i>mat.</i>	Draw out (as	<i>egla.</i>
Death	<i>el móf.</i>	teeth)	
Die, v.	<i>moot.</i>	Drawers	<i>libás.</i>
He is dying	<i>bemóot.</i>	—, chest of	<i>beshtukhta (Turk.).</i>
He died	<i>mat, itwuffa.</i>	Dress, v.	<i>elbes.</i>
Deaf	<i>attrush.</i>	Drink, v.	<i>ishrob.</i>
A great deal	<i>keteér kowee.</i>	Drive, v.	<i>soog.</i>
Dear	<i>ghálee, azéez.</i>	Dromedary	<i>hegeen.</i>
Dear, in price	<i>ghálee.</i>	Drop, v.	<i>nookkat.</i>
It is too dear	<i>ghálee kowee.</i>	A drop	<i>nookteh.</i>
My dear	<i>ya habéebée.</i>	Drown, v.	<i>eghruk, gherrek.</i>
to a woman	<i>ya habéebtee, ya ainee, ya ayóonee (i.e. my eye, my two eyes); ya róhee, my soul.</i>	A druggist	<i>attár.</i>
Deep	<i>ghareek, ghowéet.</i>	Dry	<i>náshef.</i>
Deny, v.	<i>inkir, unkóor.</i>	Dry, v. a.	<i>inshef.</i>
Descend, v.	<i>inzel.</i>	Duck, goose	<i>battah, wizzeh.</i>
Descent	<i>nezóol.</i>	Dust	<i>trob, ofaar.</i>
The desert	<i>el burreeyeh, eggebál (i.e. the mountains).</i>	Each	<i>kool-e-wáhed (every one).</i>
The Devil	<i>es Shaytán, el Eblées.</i>	Ear	<i>widn.</i>
Dew	<i>nedda.</i>	Early	<i>bedree.</i>
Diamond	<i>fuss, almás (Turk.).</i>	Earth	<i>ard.</i>
Different	<i>beshkeh.</i>	East	<i>shurg.</i>
Difficult	<i>saab, war, tekéel, kásee.</i>	Easy	<i>sáhil, sahleh.</i>
		Eat, v.	<i>kool, ákool.</i>
		Edge	<i>harf.</i>
		— of a sword,	<i>had, harf.</i>
		&c.	

Egg	<i>bayd.</i>	Face	<i>el wageh.</i>
Elbow	<i>kóoah.</i>	Fair, tolerable	<i>menáseb.</i>
Elephant	<i>feel.</i>	Faith (creed)	<i>shaháda.</i>
Else, there is nothing	<i>ma feesh hága gháyroo.</i>	Fall, <i>v.</i>	<i>yooka.</i>
Embankment	<i>gisr.</i>	False	<i>kedáb, mozawer.</i>
Emerald	<i>zoomóorrul.</i>	Family, his	<i>áhl báytoó, áhloo.</i>
Empty	<i>fadée, fargh.</i>	Fan	<i>mérwáha.</i>
Empty, <i>v.</i>	<i>ferregh.</i>	Far, farther	<i>bai-éed, ábaad.</i>
End, <i>s.</i>	<i>el ákher, el terf (the last).</i>	How far from this?	<i>kud-ay min hénna?</i>
English	<i>Ingléez.</i>	Fat, <i>a.</i>	<i>seméen, ghaleét.</i>
I am an Englishman	<i>ána Ingléezee.</i>	Fat, <i>s.</i>	<i>semn, shahm, dehn.</i>
Enough	<i>bess, bizéeádeh.</i>	Father, his, her	<i>ab, abóo, abée.</i>
It is enough	<i>ikfeh, yikfeh.</i>	Fatigue	<i>taab.</i>
Enter, <i>v.</i>	<i>idkhol, khosh.</i>	Fault, it is not my	<i>máleesh zemb, má-leesh dáwa.</i>
Entering	<i>dákhil.</i>	Favour, kindness, do me the	<i>amel maróof.</i>
Equal to	<i>kud, ála kud, yesawee.</i>	Favorisca (Ital.)	<i>tefoddel.</i>
Equal to each other, alike	<i>kud-e-bad, zaybád.</i>	Fear	<i>khóf.</i>
European	<i>Frangee (i.e. Frank).</i>	Feather	<i>reesheh, pl. reesh.</i>
Even, level	<i>mesowwee.</i>	Field	<i>el ghayt.</i>
Even, also	<i>hatta, aidan.</i>	Fig	<i>teeneh, pl. teen.</i>
Evening	<i>messa, ásheeyeh.</i>	Fight, <i>v.</i>	<i>kátel, háreb.</i>
Good evening	<i>messekoom bil khayr, sal khayr.</i>	—, <i>s.</i>	<i>ketál, harb, shém-mata (Turkish).</i>
Every	<i>kool.</i>	File	<i>mubred.</i>
Every one	<i>kool-e-wáhed, kool-lohom (all).</i>	Fill, <i>v.</i>	<i>émla.</i>
Everywhere	<i>fee kool-e-mátrah.</i>	Find, <i>v.</i>	<i>élga.</i>
Every moment	<i>kool-es-saah.</i>	Finger	<i>subah.</i>
Evil	<i>rádee.</i>	—, fore-	<i>esh sháhed.</i>
Exactly	<i>temám (i.e. perfect).</i>	—, middle	<i>subah el woostánee.</i>
Exactly so	<i>bizátoo.</i>	—, fourth	<i>bayn el asába.</i>
Exactly like it	<i>zajoo sowa, mitloo</i>	—, little	<i>khansur, khunser.</i>
For example	<i>mussalen. [sowa.</i>	It is finished	<i>khalás.</i>
Excavate, <i>v.</i>	<i>efhát.</i>	Fire	<i>nar.</i>
Excavation	<i>fáht.</i>	Fire, live coal	<i>bussa, busset-nár, gumr.</i>
Excellent	<i>ázeém.</i>	Fire (a gun)	<i>idrob (bendookeeyeh).</i>
Excellency, your	<i>genábak, hádretak (your presence), sádtak (— highness), pl. genáb-koom, hádratkoom, sádetkoom.</i>	The first	<i>el owel.</i>
Except, <i>adv.</i>	<i>illa, ma ada.</i>	When first I came	<i>owel ma gayt.</i>
Exchange	<i>bed-del, ghéier.</i>	At first	<i>owelen.</i>
Excuse me, I beg pardon	<i>ma tahhoznásh, el áfoo.</i>	Fish	<i>semmuk.</i>
Eye	<i>ain, pl. ayóon.</i>	Flag	<i>bandeea.</i>
Eyeball	<i>habbet el ain.</i>	Flat	<i>mebuttut.</i>
Eyebrow	<i>hágeb, pl. howágib.</i>	Flax	<i>kettán.</i>
Eyelash	<i>rímsh.</i>	Flea	<i>berghoót.</i>
Eyelid	<i>kobbet el ain.</i>	Flesh	<i>lahm.</i>
One-eyed	<i>oówer.</i>	Flint	<i>sowán, shutf.</i>
		Flour	<i>dakeék.</i>
		Flower	<i>zahr, nowár.</i>
		Fly, <i>s.</i>	<i>debbán.</i>
		Fly-flap	<i>menasheh. ;</i>
		Fly, <i>v.</i>	<i>teer.</i>

Fog	<i>shaboór, dabaab.</i>	Girl	<i>bint, pl. benát.</i>
Food	<i>akul oo sherb.</i>	Give, <i>v.</i>	<i>iddee, átee.</i>
Fool	<i>magnoón.</i>	Glad	<i>ferhán.</i>
I am not so silly	<i>ána moosh magnoón.</i>	Glad, to be, <i>v.</i>	<i>effrah.</i>
Foot	<i>kuddum.</i>	Glass	<i>kezáss.</i>
Footstep	<i>atter.</i>	Glove	<i>guantee (French), shuráb (i.e. stock- ing).</i>
For	<i>minshán, ali-shán.</i>	Glue	<i>gherreh.</i>
Forehead	<i>koóreh.</i>	Gnat	<i>namoós.</i>
—, lower part of	<i>gebeén.</i>	Go, <i>v.</i>	<i>rooh.</i>
Foreign	<i>barránee, ghareéb.</i>	Go fast	<i>máshee.</i>
Forget, <i>v.</i>	<i>insa.</i>	Go slowly	<i>ala mahlak.</i>
I forgot	<i>ána neseét.</i>	Go on	<i>yallah.</i>
Do not forget	<i>ma tinsásh.</i>	Go, get away, <i>v.</i>	<i>imshee.</i>
Forgive me	<i>sud, málésh.</i>	Go in, <i>v.</i>	<i>idkhool.</i>
Forgive, <i>v.</i>	<i>se-máh.</i>	Gone	<i>rah.</i>
Fork	<i>shók.</i>	Going	<i>reieh.</i>
Formerly	<i>zeman.</i>	Going in, <i>p.</i>	<i>dakhel.</i>
Fountain	<i>feskeeyeh, sebeel.</i>	Going in, <i>s.</i>	<i>dokhool.</i>
Fox	<i>aboo hoseyn.</i>	I am going	<i>ána rei.</i>
Free	<i>horr.</i>	He is gone	<i>hooa rah.</i>
Frenchman	<i>Franzówee, pl. Fran- zées.</i>	I went	<i>ána roht.</i>
Fresh, new	<i>gedéed.</i>	Go out, <i>v.</i>	<i>ekhroog, étla, étla barra.</i>
Fresh (fruit)	<i>tarree.</i>	Do not go out	<i>la-tétla, ma tetlash barra.</i>
Fresh water (sweet)	<i>móyeh hélwa.</i>	Goat, kid	<i>mayzeh, fem. anzeh, gíddee.</i>
Friend	<i>sáheb, habéeb, reféek (i.e. companion).</i>	God (our Lord)	<i>Alláh (er robboona).</i>
From	<i>min.</i>	A god or deity	<i>Illah, as la illáh il' Alláh, "there is no deity but God."</i>
Fruit	<i>fowákeh.</i>	Gold	<i>dáhab.</i>
Fuel	<i>wekéed.</i>	Good	<i>teiyib.</i>
Full	<i>melán, melián.</i>	— morning	<i>nahárah saeed.</i>
<b>Gallop, <i>v.</i></b>	<i>ermah.</i>	— night	<i>layltak saeed.</i>
Garden	<i>ginnaýneh, bostán, pl. ginneín, bussatén.</i>	Good for no- thing	<i>ma eswash hágeh (worth nothing), ma enfáshee shage (fit for nothing).</i>
Gardener	<i>genaynee.</i>	Goose	<i>wizzeh, pl. wiz.</i>
— (who irri- gates)	<i>khólee.</i>	Gradual, little by little	<i>shwoyeh be shwoyeh.</i>
Garlic	<i>tóm, koráat.</i>	A grain	<i>habbeh.</i>
Gate (door)	<i>bab, pl. bibán, or aboáb.</i>	— weight	<i>kumhah.</i>
Gazelle	<i>ghazál.</i>	Grand	<i>ázeém.</i>
Generous, he is	<i>éedoo maftoók (i.e. his hand is open).</i>	Granite	<i>hagar aswán (i.e. syenite).</i>
Gentlemanly man	<i>rágel lateéf, rágel zereéf.</i>	A grave	<i>toórbah, pl. toórob.</i>
Gently	<i>be-shwoy-esh.</i>	Grease	<i>ziffr.</i>
German	<i>Nemsówee.</i>	Great	<i>kebээр, pl. koobár.</i>
Get up	<i>koom.</i>	Greater	<i>akbar.</i>
Gift	<i>bakshéesh, hedayah.</i>	Greatest	<i>el akbar.</i>
Gilt	<i>medáhab.</i>	Greek	<i>Roómee.</i>
Gimlet	<i>bereémeh.</i>	Grind, <i>v.</i>	<i>is-han,</i>
Ginger	<i>genzabeél.</i>		



Groom	<i>seiyis.</i>	His	<i>betá-oo, fem. betáhtoo.</i>
Grotto	<i>maghárah.</i>	Hold, v.	<i>imsek.</i>
Ground, s.	<i>ard.</i>	Hole	<i>kherk.</i>
Guard, s.	<i>ghufféer, pl. ghúffara.</i>	Bored, pierced	<i>makhrook.</i>
Guide, s.	<i>khabeér, daleel.</i>	Hollow	<i>fargh.</i>
Guilty, he is not	<i>má loósh zemb.</i>	His home	<i>báytoo.</i>
Gum	<i>sumgh.</i>	At home	<i>fil bayt.</i>
Gun	<i>bendookeeyeh.</i>	Is the lady at home?	<i>es sit fil bayt?</i>
Gunpowder	<i>baroót.</i>	Honest man	<i>rágel mazboót.</i>
Gust of wind	<i>shurd, pl. shoroód.</i>	Honey ("white," or "of bees")	<i>assal abiad, assal en nahl.</i>
<b>Hair</b>	<i>shar.</i>	Hook (fish)	<i>sunnára.</i>
Half	<i>noos, noosf.</i>	Hooks (and eyes)	<i>khobshát.</i>
In halves	<i>noosayn.</i>	Hooka (pipe)	<i>sheéshéh, narkileh.</i>
Halt, v.	<i>wugguf.</i>	I hope, or please God	<i>Inshállah.</i>
Hammer, axe	<i>kadoóm, shakoosh.</i>	Horn	<i>korn; pl. koróon.</i>
Hand, s.	<i>eed, yed.</i>	Horse	<i>hossán; pl. kheyh.</i>
Handful	<i>kebsheh.</i>	Mare	<i>farás.</i>
Handkerchief	<i>mandéel.</i>	Colt	<i>mohr.</i>
Happy	<i>fer-hán, mabsoót.</i>	Horseman	<i>kheial, fáres.</i>
Harbour	<i>merseh, meena.</i>	Hot	<i>hámeé, sókhn.</i>
Hard	<i>gámed, yábes.</i>	— weather	<i>har.</i>
Hare, rabbit	<i>arneb.</i>	Hour	<i>saah.</i>
Harm, to do, v.	<i>door, idóor.</i>	House	<i>bayt.</i>
—, there is no	<i>ma feesh durrer, ma-leysh.</i>	What is that house called?	<i>esmoo ay el bayt dee?</i>
In haste	<i>kowám, belággel.</i>	How	<i>kayf.</i>
Hat	<i>bornayta.</i>	How do you do?	<i>kayfak, zayjak, kayf-el-kayf, teiyibéen.</i>
Hatchet	<i>balta, kadoóm.</i>	How much (is the price?)	<i>be kám dee?</i>
I have	<i>andee.</i>	Hungry	<i>gayán.</i>
Have you?	<i>andak?</i>	Husband	<i>góz.</i>
Hawk	<i>saker.</i>	Hyena	<i>dhabá.</i>
Hay	<i>drees.</i>	<b>I</b>	<i>ána.</i>
He, it	<i>hoóá (she, héea).</i>	Ice	<i>telg.</i>
Head	<i>rás, demágh.</i>	Idle	<i>tumbal, kaslán.</i>
Heal, v.	<i>itéeb.</i>	If	<i>izakán.</i>
Heap	<i>kóm.</i>	Ignorant, novice	<i>gha-shéem.</i>
Hear, v.	<i>esmah.</i>	Ill, a.	<i>aián.</i>
Heart	<i>kulb.</i>	It is impossible	<i>ma yoomkinsh, la yoomkin ébeden.</i>
Heat, v.	<i>sakhen, hammee.</i>	In, within	<i>goóá; at, fee.</i>
Heat, s.	<i>har, hammoo.</i>	Incense	<i>bokhár.</i>
Heaven	<i>semma.</i>	Indigo	<i>néeleh.</i>
—, paradise	<i>genneh.</i>	Infidel	<i>káfer, pl. koofár, kaferéen.</i>
Heavy	<i>tekéel.</i>	Ink	<i>hebber.</i>
Hebrew	<i>Hebránee, Yahóodee.</i>	Inside	<i>goóá, fee kulb.</i>
Heel	<i>káb.</i>	Instead	<i>bedál.</i>
Height	<i>elloo, ertifáh.</i>	Interpret, v.	<i>tergem (translate).</i>
Hell	<i>gehennem.</i>	Interpreter	<i>tergimán.</i>
Herbs	<i>hashéesh, khódár.</i>	Intoxicated	<i>sakrán.</i>
Here	<i>hénna.</i>		
Here it (he) is	<i>áhoo, áhoo henna.</i>		
Hide, v.	<i>khubbee.</i>		
Hidden	<i>mistakhubbee.</i>		
High	<i>aálee.</i>		
Hill	<i>kóm, gébel.</i>		
Hinder, v. (stop)	<i>hósh.</i>		

Iron	<i>hadéed.</i>	Lead, s.	<i>rossúss.</i>
Irrigate, v.	<i>iskee.</i>	Learn, v.	<i>itaálem, álem.</i>
Is there? there is	<i>fee.</i>	Leather	<i>gild matboók,</i> "tanned skin."
There is not	<i>ma feésh.</i>	Leather, com-	<i>gild horr.</i>
Island	<i>gezéereh.</i>	mon	
<b>Jackal</b>	<i>táleb.</i>	—, morocco	<i>sakhtián.</i>
Jar	<i>kiddreh.</i>	—, Russia	<i>thelateénee.</i>
Jessamine	<i>yesméen.</i>	Leave, s.	<i>ezn, egázeh.</i>
Jew	<i>Yahóodee.</i>	Without leave	<i>min ghayr egázeh.</i>
Journey	<i>saffer.</i>	Leave, v.	<i>khallee, foot.</i>
Joy	<i>ferrah.</i>	Leaven	<i>khumméer.</i>
Joyful	<i>ferhán, mabsóot.</i>	Leech	<i>áluk.</i>
Judge	<i>kádee.</i>	Leek	<i>korát.</i>
<b>Keep, take care</b>	<i>istahrus.</i>	Left, a.	<i>shemál, yesár.</i>
of		Go to the left	<i>shemalak.</i>
Keep, hold, v.	<i>emsek.</i>	Leg	<i>rigl.</i>
Kettle	<i>bukrag.</i>	Lemon	<i>laymoón.</i>
Key	<i>muftáh.</i>	Lend, v.	<i>sellef, éslif.</i>
Kick, v.	<i>erfus.</i>	Length	<i>tool.</i>
Kidney	<i>kílweh, pl. kalawee.</i>	Lengthen, v. n.	<i>itwel.</i>
Kill, v.	<i>nowwet.</i>	—, v. a.	<i>towwel.</i>
Killed (dead)	<i>mát.</i> [reem.	Lentils	<i>ads, addus.</i>
Kind, a.	<i>sáhab maróof, ke-</i>	Leopard	<i>nimr.</i>
King	<i>mélek, soltán.</i>	Less	<i>asgher (smaller),</i> <i>akúll.</i>
Kiss	<i>bóssa.</i>	Let go or alone, v.	<i>seyeb, khallee.</i>
Kitchen	<i>mudbakh.</i>	Letter	<i>harf, pl. horóof.</i>
Knee	<i>rookbeh.</i>	—, epistle	<i>maktóob, gawab.</i>
Knave	<i>ebn harám.</i>	Level	<i>mesowwee.</i>
Knife	<i>sekéen; pl. sekakéen.</i>	Level, v.	<i>sowwee, sallah.</i>
Who knocks?	<i>min dak?</i>	Liar	<i>keddáb.</i>
Knot	<i>okdeh.</i>	Lie	<i>kidb.</i>
Know, v.	<i>áref.</i>	Liberated	<i>matóok.</i>
I do not know	<i>ma aráfshee, ána</i> <i>moosh áraf.</i>	Life	<i>omr, hýa.</i>
<b>Ladder</b>	<i>sillem.</i>	Lift, v.	<i>sheel, erfah, ayn.</i>
Lady	<i>sitt (mistress).</i>	Light, a.	<i>khaféef.</i>
O lady, madam	<i>ya sitteh.</i>	—, s.	<i>noor.</i>
Lake, pond, pool	<i>beerkeh.</i>	— colour	<i>maftóoh.</i>
Lame	<i>árug.</i>	Light the candle	<i>wúlla esh shemmáh.</i>
Lamp	<i>kandéel.</i>	Lightning	<i>berk.</i>
Land	<i>ard, bur (opp. to</i> <i>sea).</i>	As you like	<i>ala kayfak, ala me-</i> <i>zágak, ala mür-</i> <i>radak.</i>
Lantern	<i>fanóos.</i>	Like, a.	<i>zay, míttel, kayf.</i>
Large	<i>kebээр, aréed.</i>	In like manner	<i>gazálik el omr.</i>
Lark	<i>koombarah.</i>	I like (it pleases	<i>yagébnee.</i>
The last	<i>el ákher, el akhránee.</i>	me)	
It is late	<i>el wakt ráh.</i>	I should like	<i>fee khátree, biddee.</i>
Laugh, v.	<i>íthak.</i>	Lime	<i>geer.</i>
Laughter	<i>déhek.</i>	Lime (fruit)	<i>laymoón hélwa.</i>
Law, justice	<i>shúrráh.</i>	Linseed	<i>bizr kettán.</i>
Lay, v.	<i>erkoot.</i>	Lion	<i>assad, sába.</i>
Lay, v. a.	<i>rukhet.</i>	Lip	<i>shiffeh.</i>
Lazy	<i>tumbal.</i>	Listen, v.	<i>senned.</i>
		Listen, hear	<i>esmah.</i>

Listen to, take advice	<i>towwah.</i>
Little, small	<i>sogheer.</i>
Little, not much	<i>shwoyeh.</i>
Live, <i>v.</i>	<i>āesh, esh.</i>
Liver	<i>kūbdeh.</i>
Load	<i>hemleh.</i>
Load, <i>v.</i>	<i>hammel.</i>
Loaf of bread	<i>rakeéf esh.</i>
Lock	<i>kaylón.</i>
— wooden	<i>dobbeh.</i>
Padlock	<i>kuf.</i>
Lock, <i>v.</i>	<i>ékfel.</i>
Lofty	<i>álee.</i>
Long	<i>towéel.</i>
Look, <i>v.</i>	<i>shoof.</i>
Loose, <i>a.</i>	<i>wásah.</i>
Loosen, <i>v.</i>	<i>seyeb, hell (see Undo).</i>
At liberty	<i>meseeyeb.</i>
Lose, <i>v.</i>	<i>deyah.</i>
Love	<i>hób.</i>
Love, <i>v.</i>	<i>heb.</i>
Low	<i>wátee.</i>
Lupins	<i>turmis (Copt.).</i>
<b>Machine</b>	<i>ábeh.</i>
Mad	<i>magnoón.</i>
Male	<i>dakker.</i>
Female	<i>entay-eh, netý, oonseh.</i>
Make, <i>v.</i>	<i>ámel.</i>
Made	<i>namóol.</i>
Mallet	<i>dokmák.</i>
Man	<i>rágel; pl. regál.</i>
Mankind	<i>insán, beni Adam (sons of Adam).</i>
Manufactory	<i>wersheh.</i>
Many	<i>ketéer.</i>
Marble	<i>ro-khám.</i>
Market	<i>sook, hazáar.</i>
Marry, <i>v.</i>	<i>gow-es, zow-eg.</i>
Mast	<i>sáree.</i>
Master	<i>sid, seed.</i>
Mat, <i>s.</i>	<i>hasséereh, pl. hossor.</i>
Matter, what's the?	<i>khabbar-áy, gerra-áy.</i>
— with you?	<i>málak.</i>
— it does not	<i>maleysh.</i>
Mattress	<i>martaba.</i>
Measure (of weight)	<i>meezán.</i>
— (of length)	<i>keeás.</i>
— (of capacity)	<i>kail.</i>
Meat	<i>lahm.</i>
Meet, <i>v.</i>	<i>kabel.</i>
Medicine	<i>doweh.</i>

Merchant	<i>táger, hawágha, me-sébbub.</i>
Metals, mine	<i>mádan, pl. máaden.</i>
Middle	<i>woost.</i>
Middle-sized	<i>woostánee.</i>
Milk	<i>lebben, haléeb.</i>
Mill (corn)	<i>tahóon.</i>
— (oil)	<i>masarah.</i>
Minaret	<i>madneh.</i>
Mine, of me	<i>betáee; f. betáhtee.</i>
Minute, <i>s.</i>	<i>dakéekéh; pl. dakeyík.</i>
Mix, <i>v.</i>	<i>ekhlet.</i>
Mixed	<i>makhlóot.</i>
Moist	<i>táree.</i>
Monastery	<i>dayr.</i>
Money	<i>feloós.</i>
My money is gone	<i>feloósee raht.</i>
Monkey	<i>nesnás.</i>
Monk	<i>ráhíb; pl. robbán.</i>
Month	<i>shahr; pl. shohóor, éshhoor.</i>

*Names of the Arabic Months.*

1. Moharrem.	6. Gumad-et-Tánee.
2. Saffar.	7. Regeb.
3. Rabeeyeh-el-Owal.	8. Shaabán.
4. Rabeeyeh-et-Tánee.	9. Ramadán.
5. Gumad-el-Owal.	10. Showál.
	11. Zu-el-Kaadeh.
	12. Zu-el-Heggeh.

Moon	<i>kumr (masc.).</i>
Morning	<i>soobh, sabáh.</i>
Dawn	<i>fegger.</i>
Sunrise	<i>télát eshshems.</i>
Forenoon	<i>dáhah.</i>
Midday	<i>dóhr.</i>
Afternoon	<i>ásser.</i>
Sunset	<i>múghreb.</i>
1½ hour after sunset	<i>ésha.</i>
Evening	<i>messa, ásheeyeh.</i>
Good morning	<i>naháarak saeed, sabál khayr, sabákoom bel-khayr.</i>
Morrow	<i>boókra.</i>
the day after	<i>bad boókra.</i>
Mosque	<i>gámah, músged (from séged, "to bow down").</i>
At most, at the utmost	<i>naháitoo.</i>
Moth (of clothes)	<i>kitteh.</i>
Mother	<i>om.</i>



Mother-of-pearl	<i>sudduf.</i>
My (his) mother	<i>ommee (ommoo).</i>
Move, <i>v. n.</i>	<i>haz.</i>
—, <i>v. a.</i>	<i>kowwum.</i>
Mountain	<i>gebel, pl. gebál.</i>
Mount, ascend, <i>v.</i>	<i>etla, fók.</i>
—, ride, <i>v.</i>	<i>érkub.</i>
Mouth	<i>fom, hannak.</i>
Much, more	<i>keteér, aktar.</i>
Mud	<i>wáhal.</i>
Mug	<i>kooz.</i>
Musk	<i>misk.</i>
Musquito	<i>namóos.</i>
— net	<i>namooseeyeh.</i>
You must	<i>lázem, lazemlek.</i>
Mustard	<i>khardel.</i>
Mutton	<i>lahm dánee.</i>
My	<i>betáee; betáhtee, fem., as, farás betáhtee, my mare.</i>
My son	<i>ebnee.</i>
Nail	<i>mesmár.</i>
Nail, <i>v.</i>	<i>summer.</i>
Naked	<i>arián.</i>
Name	<i>esm.</i>
What is your name?	<i>esmak ay?</i>
Napkin	<i>mahrana, vulgarly foóta.</i>
Narrow	<i>deiik.</i>
Near, nearer	<i>gareib, agrab.</i>
Neat, elegant	<i>zeréef.</i>
It is necessary	<i>lázem, élzem.</i>
Neck	<i>rúkkabeh.</i>
Necklace	<i>ekd, kharás (beads).</i>
Needle	<i>ebree, pl. óbar.</i>
Negro	<i>abd ("slave"), rágel aswed.</i>
Neighbours	<i>geerán, sing. gar.</i>
Neither (one nor the other)	<i>wulla wáhed wulla ettánee.</i>
Net	<i>shébbekeh.</i>
Never	<i>ebbeden.</i>
Never mind, <i>v.</i>	<i>maleysh, ma annóosh.</i>
New	<i>gedéed.</i>
News, have you any?	<i>andak khabber ay?</i>
Next	<i>ettánee, alagemboo (at its side).</i>
Night	<i>layl, pl. layál.</i>
Good night	<i>layltak saeedeh.</i>
Nitre	<i>subbukh.</i>
No, nor	<i>la, wulla.</i>
Noble, prince	<i>eméer, améer, pl. ómara.</i>

Noise, don't make a	<i>matzaaksh.</i>
North	<i>shemál, báhree.</i>
Nose	<i>monokhéer, unf.</i>
Not	<i>moosh.</i>
Not so	<i>moosh kiddee.</i>
Nothing, none	<i>ma feesh hágeh.</i>
For nothing	<i>beleysh.</i>
Now	<i>delwákt (see Day).</i>
A great number	<i>ketéer kówee.</i>
Number, <i>v.</i> (count)	<i>áhseb, edd.</i>

The Numbers. *El Eddud.*

1, <i>wáhed.</i>	12, <i>etnásher.</i>
2, <i>etnéen.</i>	13, <i>telatásher.</i>
3, <i>teláta.</i>	14, <i>arbátásher.</i>
4, <i>arbá.</i>	15, <i>khamstásher.</i>
5, <i>khámsa.</i>	16, <i>sittásher.</i>
6, <i>sitteh, sitt.</i>	17, <i>sébatásher.</i>
7, <i>sébá.</i>	18, <i>temantásher.</i>
8, <i>temánieh.</i>	19, <i>tissatásher.</i>
9, <i>tissá.</i>	20, <i>ásheréen.</i>
10, <i>ásherah.</i>	21, <i>wáhed oo áshe- réeen, &amp;c.</i>
11, <i>hedásher.</i>	
30, <i>telatéen.</i>	100, <i>méeyeh.</i>
40, <i>arbáéen.</i>	101, <i>méeyeh oo wá- hed.</i>
50, <i>khamséen.</i>	120, <i>méeyeh oo áshe- réeen.</i>
60, <i>sittéen.</i>	
70, <i>sebáéen.</i>	1000, <i>elf.</i>
80, <i>temanéen.</i>	1100, <i>elf oo méeyeh.</i>
90, <i>tissáéen.</i>	

Nurse	<i>dáda (Turk.), mor- dáh.</i>
Nut	<i>bendook, góz.</i>
Oar	<i>mukdáf, pl. maka- déef.</i>
Oath	<i>helfán, yaméen.</i>
The ocean	<i>el báhr el málh.</i>
The Mediterra- nean	<i>el bahr el abiad (i.e. the white sea).</i>
Offended (hurt), do not be	<i>ma takhodshee ála khátrak.</i>
Often, many times	<i>ketéer nóba, kam nóba! (i.e. how many times!)</i>
Oil of olives	<i>zayt-zaytoon.</i>
—, sweet	<i>zayt-hélwa.</i>
—, lamp	<i>séerig.</i>
—, train	<i>zayt-hár.</i>
—, lettuce	<i>zayt-kháss.</i>
Old, ancient	<i>kadéem, min zemán.</i>
Old in age	<i>agóos.</i>
On, upon	<i>fók, alá,</i>

One	<i>wáhed</i> (see Numbers).	He is patient	<i>rohoo towéel.</i>
The very one	<i>bizátoo.</i>	Pay money, <i>v.</i>	<i>edfá, feloos.</i>
Once	<i>nóba wáhed, marra</i>	Peace, pardon	<i>amán.</i>
Onion	<i>bussal.</i> [ <i>wáhed.</i>	Peace be with	<i>salaam aleyk, pl.</i>
Open, <i>v.</i>	<i>eftáh.</i>	you	<i>aleykoom.</i>
Open, <i>p. p.</i>	<i>maftóoh.</i>	Pear, prickly,	<i>teen shók.</i>
Opening	<i>fát-hah</i> , applied also to the 1st chapter of the Korán.	or Cactus	
Or	<i>wulla, ya, ow; e.g.</i> either this or none, <i>ya dée ya beleysh.</i>	Peas	<i>bisilleh.</i>
Orange	<i>bórtókan.</i>	Peasant	<i>felláh.</i>
Order, com- mand, <i>v.</i>	<i>omóor.</i>	Peel	<i>kishr.</i>
Order, <i>s.</i>	<i>amer.</i>	Pen	<i>kálam.</i>
Ostrich	<i>naám.</i>	Lead pencil	<i>kálam, rosáss.</i>
The other	<i>ettánee, el ákher.</i>	People	<i>nas, regál, anfar,</i> <i>álam.</i>
Another	<i>wáhed ákher, wáhed</i> <i>ghayr, wáhed tá-</i> <i>nee, gháyroo.</i>	Our people	<i>gemmá-étna.</i>
Oven	<i>foorn.</i>	Perfect	<i>temám.</i>
Over	<i>fók.</i>	——, entire	<i>sahéh, kámel.</i>
Overplus	<i>zeeádeh.</i>	Perhaps	<i>yemkin, bilkee.</i>
Over and above	<i>zeiyid.</i>	Persia	<i>Agem.</i>
Overturn, <i>v.</i>	<i>egleb.</i>	Persian	<i>Agemeé, Farsee.</i>
Overtured	<i>maglóob.</i>	A piastre (coin)	<i>geersh, pl. groosh.</i>
Overtake, <i>v.</i>	<i>elhak.</i>	Pickles	<i>toorshee.</i>
Our	<i>betána.</i>	Picture	<i>sóora, pl. tassowéer.</i>
Out	<i>bárra.</i>	Pig	<i>khanzéer.</i>
Outside	<i>min bárra.</i>	Pigeon	<i>hamámeh, pl. hamám.</i>
Owl	<i>mussása.</i>	Pilgrim	<i>hag, haggee.</i>
——, eagle	<i>boom.</i>	Pill	<i>hab.</i>
Owner	<i>sáhab.</i>	Pin	<i>dabóos.</i>
Oxen	<i>teerán</i> (see Bull).	Pipe	<i>shibook, ood.</i>
<b>Padlock</b>	<i>kufi.</i>	Pipe, mouth-	<i>fom, mubsem, ter-</i>
Pail	<i>sutl, dílweh.</i>	piece	<i>kéebéh.</i>
Pain	<i>wagga.</i>	Pistol	<i>tabangih.</i>
Paint, <i>s.</i>	<i>boóyah.</i>	A pit	<i>beer, fihereh.</i>
Paint, dye, <i>v.</i>	<i>esboogh, lowwen.</i>	What a pity!	<i>ya khosára.</i>
A pair	<i>góz, etnéen.</i>	Place, <i>s.</i>	<i>mátrah.</i>
Pale	<i>maktoof, elloon.</i>	Plank, pane (of glass)	<i>loh.</i>
Palm, date tree	<i>nakhl.</i>	Plate	<i>sáhn, tubbuk, hángar</i>
Pane (of glass)	<i>loh kezás.</i>	Play, <i>s.</i>	<i>layb.</i>
Paper	<i>warak; (leaf of)</i> <i>warrakeh, ferkh.</i>	Play, <i>v.</i>	<i>illáb.</i>
A para (coin)	<i>fodda</i> ( <i>i.e.</i> silver).	Please God	<i>Inshállah!</i>
Parsley	<i>bakdóonis.</i>	Plough	<i>mihrát.</i>
Part, piece	<i>hetteh.</i>	Ploughing	<i>hart.</i>
Partridge	<i>hágel.</i>	Pluck, pull out, <i>v.</i>	<i>entish.</i>
Pass, <i>v.n.</i>	<i>foot; v.a. fowwet.</i>	Pocket	<i>gayb.</i>
Passport	<i>teskereh, bassabort.</i>	Poison	<i>sim.</i>
——, I have no	<i>ma andeesh teskereh.</i>	Point, end	<i>dubdabieh, turf.</i>
Patient	<i>sáber.</i>	Pole, stick	<i>midree, nebóot.</i>
Be patient	<i>towel bálak, úsboor.</i>	Pomegranate	<i>roomán.</i>
		A poor man	<i>meskéen, fakeér.</i>
		Pottery	<i>fokhár.</i>
		A pound	<i>rotl.</i>
		Pour out, <i>v.</i>	<i>soob, koob.</i>
		Powder	<i>turaab; (gun-) ba-</i>
		Power	<i>kudr. [rót.</i>
		Pray	<i>sellee.</i>

I pray you	<i>fee ardak</i> (lit., "On your honour").	Quickly	<i>kawám, belággel</i> (i.e. on wheels), <i>yálla.</i>
Prescribe, <i>v.</i>	<i>wussuf.</i>	Quiet	<i>sáket.</i>
Press, <i>v.</i>	<i>dooss.</i>	<b>Raft</b>	<i>ramoós.</i>
—, squeeze, <i>v.</i>	<i>aáser (āser).</i>	Rag	<i>sharmóota, khállaka.</i>
Pretty	<i>quéi-is.</i>	Rage	<i>zemk, zalaam.</i>
Price	<i>temmen.</i>	Rain	<i>mattar, nuttur.</i>
—, what is the price of	<i>be kám dee.</i>	It rains	<i>be-untur.</i>
Agree about	<i>ufsel.</i>	Raise, <i>v.</i>	<i>erfah, sheel.</i>
Prison	<i>habs, hásel.</i>	Raised	<i>merfóoah.</i>
Produce of the land	<i>mahsool el ard.</i>	Ramrod	<i>harbee, kabbás.</i>
Profit	<i>mukseb.</i>	Rare, strange	<i>gharéeb.</i>
Pronouns, Personal:		Rascal	<i>ibn harám.</i>
I	<i>ána.</i>	Rat	<i>far.</i>
Thou	<i>enta ; fem. entee.</i>	Raw	<i>nei.</i>
He	<i>hooa.</i>	Razor	<i>moós.</i>
She	<i>heea.</i>	Reach, <i>v.</i>	<i>tool, élhak.</i>
We	<i>nahna.</i>	Read, <i>v.</i>	<i>ekrah.</i>
Ye or You	<i>entoom.</i>	Ready	<i>háder.</i>
They	<i>hom, or hoomma.</i>	Real	<i>sahéh, sádúk.</i>
Pronouns, Possessive:		Really, truly	<i>min hák.</i>
Mine	<i>betaee.</i>	Receive money	<i>ekbud feloós.</i>
Thine	<i>beták.</i>	Reckon, <i>v.</i>	<i>ahseb.</i>
His	<i>betáoo.</i>	Recollect, <i>v.</i>	<i>iftokr.</i>
Hers	<i>betáha.</i>	Reed	<i>boos.</i>
Ours	<i>betána.</i>	Relate, tell, <i>v.</i>	<i>ahkee.</i>
Yours	<i>betákoom.</i>	Remember, <i>v.</i>	<i>khallee fee bálak.</i>
Theirs	<i>betáhoom.</i>	I remember, <i>v.</i>	<i>fee bálee.</i>
Property, possessions	<i>milk, pl. amlaak.</i>	Remove it from hence	<i>únguloo min hénna, sheel min henna.</i>
Prophet	<i>nebbee, rosool.</i>	Reply, <i>v.</i>	<i>rood.</i>
Provisions	<i>zowád, ákul oo sherb.</i>	Reply, <i>s.</i>	<i>gawáb.</i>
Pull, <i>v.</i>	<i>shid.</i>	Return, <i>v.</i>	<i>erga.</i>
— out, <i>v.</i> , pull off (clothes)	<i>eglá.</i>	—, give back, <i>v.</i>	<i>regga.</i>
Punishment	<i>azáb.</i>	Ribs	<i>dullóoa.</i>
On purpose	<i>bilániéh, makhsoose ; (in a bad sense) bilámed.</i>	Rich	<i>shebán, ghúnnee.</i>
Push, <i>v.</i>	<i>liz, zog.</i>	Riches	<i>ghunna.</i>
Put, <i>v.</i>	<i>hot.</i>	Rid, <i>v.</i>	<i>khallus.</i>
Put away, hide, <i>v.</i>	<i>diss, khabbee.</i>	Ride, <i>v.</i>	<i>érkub.</i>
Put away, <i>part.</i>	<i>madsoós.</i>	Riding, <i>s.</i>	<i>rokoób.</i>
Pyramid	<i>háram.</i>	A rifle	<i>bendookeeyeh, shesh-kháneh.</i>
<b>Quail, s.</b>	<i>summán.</i>	Right, <i>a.</i>	<i>dughree.</i>
What quantity?	<i>kud-dáy (i.e. how much).</i>	— (hand)	<i>yeméen.</i>
Quarrel, <i>v.</i>	<i>hánuk, ámel kalám.</i>	—, go to your	<i>yeméenak.</i>
A quarter	<i>roob.</i>	Rim	<i>harf.</i>
Quench (fire), <i>v.</i>	<i>itfee.</i>	Ring (annulus)	<i>hallakah.</i>
		Finger ring	<i>dibleh, khatim.</i>
		Rinse, <i>v.</i>	<i>músmus.</i>
		Rinse it out	<i>músmusoo.</i>
		Rise, <i>v.</i>	<i>koom.</i>
		River	<i>náhar ; bahr (i.e. ocean ; applied to the Nile).</i>



Road	<i>derb, síkkah, tareék.</i>	Scorpion	<i>ágraba.</i>
Roast meat	<i>kebáb.</i>	Scribe	<i>káteb.</i>
Robber	<i>harámee.</i>	Sea	<i>bahr, bahr el malh.</i>
It rolls (as a boat)	<i>itmérğa.</i>	See, <i>v.</i>	<i>shoof; I see, ána sheif, beshóof; I saw, ána shóoft; he saw, hooa sháf.</i>
Roof	<i>sukf.</i>	A seal	<i>khátim.</i>
A room	<i>óda.</i>	— impression	<i>khítmeħ.</i>
Root	<i>gidder.</i>	Search, <i>v.</i>	<i>fettesh.</i>
Rope	<i>habbel.</i>	Search	<i>tefteesh.</i>
Rose	<i>werd.</i>	A second of time	<i>zánee.</i>
Rose-water,	<i>moyeh-werd.</i>	The second, the other	<i>ettánee.</i>
Roses, attar of	<i>hetter el werd.</i>	Seed	<i>bizr, hab, tekowee, ghülleħ.</i>
Round, <i>a.</i>	<i>medower, mekúbbub.</i>	Seek for	<i>dowr aláy.</i>
Around	<i>howaláyn.</i>	Send, <i>v.</i>	<i>érsel.</i>
Rouse, <i>v.</i>	<i>kowwem.</i>	Separate one from the other	<i>furred.</i>
Royal	<i>soltánee.</i>	Servant	<i>khuddám, subbee (lad).</i>
Rudder	<i>duffeh.</i>	Serve, <i>v.</i>	<i>ikhdem.</i>
Ruins, remains; see Temple	<i>benái kadeém, kharábeh.</i>	Sew, <i>v.</i>	<i>kheiyet.</i>
Run, <i>v.</i>	<i>iggeree.</i>	Shade, <i>s.</i>	<i>dill.</i>
Run, as a liquid	<i>khór.</i>	Shadow	<i>kheéal.</i>
Rushes	<i>summár.</i>	Shave, <i>v.</i>	<i>ahluk.</i>
Rust	<i>suddeħ.</i>	Sheep, <i>pl.</i>	<i>ghunnum.</i>
<b>Sack</b>	<i>sekeébeh.</i>	Ram	<i>kharóof.</i>
Saddle (of horse)	<i>serg.</i>	Ewe	<i>nágeh.</i>
— (donkey)	<i>bérda.</i>	Sheet, <i>s.</i>	<i>mílaiyeh.</i>
— (dromedary)	<i>ghabéet, machloofah.</i>	Shell	<i>woddá.</i>
— (camel)	<i>witter, howeeyeh, sháker, basóor.</i>	Shield	<i>darraka.</i>
— bags	<i>khorg.</i>	Shine, <i>v.</i>	<i>íbroog.</i>
Sail, <i>s.</i>	<i>killá, komásh (i.e. cloth).</i>	Ship	<i>mérkeħ.*</i>
Sailor	<i>marákebee.</i>	Shirt, <i>s.</i>	<i>kamées, pl. komsán.</i>
Sailor (of a boat)	<i>nóotee, teifa.</i>	Shoe	<i>merkóob, pl. marakéeb.</i>
For sale	<i>lel-báyá.</i>	— (of a horse)	<i>nál.</i>
Salt, <i>a.</i>	<i>máleh.</i>	Shop	<i>dokán, pl. dekakeen (see Trader).</i>
Salt, <i>s.</i>	<i>melh.</i>	Short	<i>kosseír.</i>
The same	<i>burdoo, bizátoo, pl. búrdohoom.</i>	Small shot	<i>rush.</i>
Sand	<i>ramleh.</i>	Shoulder	<i>kitf.</i>
Sandal	<i>nál.</i>	Show me	<i>wereénee.</i>
Sandstone	<i>hágar hettán.</i>	Shut, <i>v.</i>	<i>ikfel.</i>
Sash, girdle	<i>hezám.</i>	Shut (the door)	<i>rood, étrush, ikfel, (el báb).</i>
Sash, <i>s.</i>	<i>minshár.</i>	Shut, bolt (the door)	<i>sook (el báb).</i>
Saw, <i>s.</i>	<i>minshár.</i>	Shut, <i>p. p.</i>	<i>merdóod, matróosh, maskóok, makfool.</i>
Say, <i>v.</i>	<i>kool.</i>		
—, what do you?	<i>betkóol ay.</i>		
School	<i>kuttáb.</i>		
Scissors	<i>mékúss.</i>		
Scold, <i>v.</i>	<i>hánuk, it-hánuk.</i>		

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

Sick, ill	<i>meshowish, aián.</i>	Speak, can you	<i>taaraf titkellem In-</i>
Sick, to be	<i>istufugh.</i>	(English)?	<i>gléezee?</i>
Side	<i>gemb.</i>	—, I can	<i>ána itkellem Fran-</i>
Sieve	<i>ghorbál.</i>	(French)	<i>zówee.</i>
Silk	<i>haréer.</i>	— to one	<i>wussee.</i>
Sight, s.	<i>shoof, nudr.</i>	about, bespeak	
Silent, a.	<i>sákut.</i>	Spear	<i>harbeh.</i>
Be silent, v.	<i>oskut.</i>	Spider	<i>ghazzala.</i>
Silver	<i>fodda.</i>	—'s web	<i>ankabóot.</i>
Single	<i>mooffrud, ferd.</i>	Spill, v.	<i>koob.</i>
Sing, v.	<i>ghunnee.</i>	A spirit	<i>āfréet, pl. afaréet,</i>
Sir!	<i>ya sidi!</i>		<i>ginnee, pl. gin.</i>
Sister	<i>okht.</i>	A good spirit (see	
My sister	<i>okhtee.</i>	Angel).	
His sister	<i>okhtoo.</i>	Split, chipped,	<i>mafloók, mushróom.</i>
Sit, v.	<i>okkut.</i>	<i>p. p.</i>	
Size	<i>kobr.</i>	Spoilt, it is quite	<i>tellef, rah khosára.</i>
Skin, s.	<i>gild.</i>	Spoon	<i>málaka.</i>
Water-skin	<i>geérbeh.</i>	Square	<i>morúbbah.</i>
Sky, heaven	<i>sémmá.</i>	Stable, s.	<i>stabl.</i>
Skylight (of a	<i>tamboósha.</i>	Stand up	<i>kóom ala haylak.</i>
boat)		Star	<i>nigm; pl. nigoóm.</i>
Slave	<i>abd, khádem.</i>	Stay, wait, v.	<i>usboor.</i>
Female	<i>gárreea.</i>	Steal, v.	<i>esrook.</i>
Sleep, s.	<i>nóm, v. nám.</i>	By stealth	<i>bil-duss.</i>
Sleeping	<i>neim.</i>	Steamer	<i>babóor.</i>
Slowly	<i>be-shwoy-esh.</i>	Steel	<i>soolb.</i>
Small, see Little	<i>soghéer.</i>	A steel (for flint)	<i>zeenád.</i>
Smaller	<i>ashgar.</i>	Stick	<i>nebóot, assaiyeh.</i>
Smallest	<i>el ashgar.</i>	Stick of palm	<i>geréet.</i>
Smell, v.	<i>shem.</i>	Stick, v.	<i>ílzuk.</i>
Smell, s.	<i>shem, reeyeh.</i>	Sticking	<i>lázek.</i>
Smoke, s.	<i>dokhán.</i>	It has stuck	<i>lezzek.</i>
Smoke, v.	<i>ishrob dokhán.</i>	Stuck, p. p.	<i>malzóok.</i>
Smooth, v.	<i>efred; adj. nám.</i>	Still, adj.	<i>sákut.</i>
Snake	<i>tábán, hannesh.</i>	— yet	<i>lissa.</i>
Horned	<i>hei bil-koróon.</i>	Sting	<i>shók.</i>
Asp	<i>nasher.</i>	He is stingy	<i>eédoó másek.</i>
Snare	<i>fukh.</i>	Stirrup	<i>rekáb.</i>
So	<i>kiddee.</i>	—, hold the	<i>imsik er rekáb.</i>
Soldier	<i>áskaree, pl. asáker,</i>	Stone	<i>hágar.</i>
	<i>asker.</i>	Stop	<i>nukkuf, usboor.</i>
Some of it	<i>shwoyeh minnoo.</i>	Stop up, v.	<i>sid.</i>
Something	<i>hágeh, shay.</i>	Stopped, closed	<i>masdóod.</i>
Some few things	<i>bád shay.</i>	Straight	<i>dughree.</i>
Sometimes	<i>wáhed-wáhed-nóba,</i>	String	<i>doobára.</i>
	<i>bád-okát.</i>	Strong	<i>shedeét, gówee.</i>
Son	<i>ebn, weled.</i>	Straw	<i>tibn.</i>
Song	<i>ghóna.</i>	Street	<i>darb, sikkeh.</i>
I am sorry, v.	<i>isaabaláy.</i>	Strike	<i>idrob; he struck,</i>
Sound, voice	<i>hess.</i>		<i>derreb.</i>
Sour, acid	<i>háduk, hámoood.</i>	— a light	<i>égda.</i>
South	<i>genóob, gublee.</i>	Stumble, v.	<i>áhter.</i>
— wind	<i>now.</i>	Suck, v.	<i>mooss.</i>
Sow, v.	<i>ezra.</i>	Sugar	<i>sukkar.</i>
Speak	<i>itkellem.</i>	Sun	<i>shems (fem.).</i>

The sun has set	<i>esh shems ghábet.</i>	Thou	<i>enta, fem. entee.</i>
Sulphur	<i>kabréet.</i>	Thirst	<i>attush.</i>
Summer	<i>seyf.</i>	Thirsty	<i>átshán.</i>
Support, <i>v.</i>	<i>esned.</i>	Thorn	<i>shók.</i>
He supported	<i>senned.</i>	Throw, <i>v.</i>	<i>érmee.</i>
Supported, <i>p. p.</i>	<i>masnoód.</i>	Thumb	<i>subá el kebeer.</i>
Swell, <i>v.</i>	<i>yóorem.</i>	Thunder	<i>raad.</i>
Swollen	<i>warim.</i>	Tickle, <i>v.</i>	<i>zugzug.</i>
Swear, testify, <i>v.</i>	<i>ishhad, áhliif.</i>	Tie, <i>v.</i>	<i>erboot.</i>
— at, abuse, <i>v.</i>	<i>ishtem.</i>	Tight, drawn	<i>mashdóot.</i>
Swallow, <i>v.</i>	<i>eblá.</i>	Time	<i>wakt.</i>
Sweet	<i>helwa.</i>	Tin	<i>safeeyeh, kazdeér.</i>
Swim, <i>v.</i>	<i>aóm.</i>	Tin-plate	<i>looh es-safeeyeh.</i>
Sword	<i>sayf.</i>	Tinder	<i>soofán.</i>
Syria	<i>esh Shám.</i>	Tired	<i>batlán, taabán.</i>
<b>Table-cloth</b>	<i>foóta es soffra.</i>	To	<i>illa.</i>
Table	<i>soffra.</i>	Toast (bread)	<i>eysh mekummer.</i>
—, Turkish	<i>koórsee.</i>	Tobacco	<i>dokhán (i.e. smoke).</i>
Tack (in sailing)	<i>idrob bóltá.</i>	Together	<i>sowa sowa, weá-bad.</i>
Tail	<i>dayl.</i>	To-morrow	<i>bookra.</i>
Tailor	<i>kheiyát, tézsee.</i>	—, the day after	<i>bad bookra.</i>
Take, <i>v.</i>	<i>khod.</i>	Tongs	<i>másheh.</i>
Take away, <i>v.</i>	<i>sheel.</i>	Tongue	<i>lisán.</i>
Take in, cheat	<i>ghush.</i>	—, hold your	<i>eskut.</i>
Talk, <i>v.</i>	<i>ítkellem, ithaddet.</i>	Tools	<i>eddeh.</i>
Tall	<i>toweél.</i>	Tooth	<i>sinnéh, pl. sinnán, sinoón.</i>
Tamarisk	<i>turfa.</i>	Top	<i>ghuttá (cover).</i>
Tax	<i>feérdeh, méeree.</i>	Torch	<i>mashal.</i>
Tea	<i>shy.</i>	Torn	<i>meshermet.</i>
Teach, <i>v.</i>	<i>álem.</i>	Touch, feel, <i>v.</i>	<i>hassus.</i>
Tear, <i>v.</i>	<i>éshrut, shermut.</i>	Do not touch that	<i>la tehót yedak áláy,</i>
Telescope	<i>nadára.</i>	(put not your	<i>ma tehót-shee eédak</i>
Tell, <i>v.</i>	<i>gool, áhkee.</i>	hand on it)	<i>ála dée.</i>
Temple	<i>béerbeh.</i>	Tow	<i>meshák.</i>
Tent	<i>kháymeh.</i>	Tow (a boat)	<i>goor el lebán.</i>
Tent peg	<i>wattat.</i>	Towel, napkin	<i>foóta, máhrama.</i>
Than	<i>min, an.</i>	Tower	<i>boorg.</i>
Thank you	<i>katter khayrak.</i>	—, fort	<i>káláh.</i>
Thank God	<i>el hamdoo lilláh.</i>	Town	<i>beled, pl. belád.</i>
Then	<i>somma, badén.</i>	Large town	<i>béndér, medeeneh.</i>
There	<i>henák.</i>	Trade	<i>sebbub.</i>
They, their	<i>hoom, betahoom.</i>	Trader	<i>táger, mesebbub.</i>
Thick	<i>tekhéen.</i>	Railway train	<i>katr, babóor.</i>
Thief	<i>harámee.</i>	Traveller	<i>mesaffer, pl. —in.</i>
Thigh	<i>fukhd, werk.</i>	—, European	<i>sowáh, pl. —in.</i>
Thin	<i>roofeeyeh.</i>	Tree	<i>seggereh.</i>
Thing	<i>hágeh, shay.</i>	Trouble	<i>taab.</i>
Things	<i>asheeát.</i>	Trousers	<i>sharwál, lebáss</i>
I think, suppose	<i>ana azóon, tekhmee-nee.</i>	— of women	<i>shintiyán.</i>
Third	<i>thálet, tult.</i>	True	<i>sáheh, dughree, sá-duk.</i>
This	<i>dee, háza.</i>	Try, prove, <i>v.</i>	<i>gurreb.</i>
That	<i>dikka, da.</i>		
Those	<i>dól.</i>		



Tub	<i>mustéla.</i>	Want, I do not	<i>ana moosh owz.</i>
Turban	<i>shall, emmeh.</i>	—, what do	<i>owz-ay ; by the Beda-</i>
Turk	<i>Toork, Ozmánlee.</i>	you?	<i>ween, eysh teréed.</i>
Turn, <i>v.</i>	<i>dower.</i>	I want nothing	<i>moosh owz hágeh.</i>
Turquoise	<i>faroosee.</i>	War	<i>harb.</i>
Twice	<i>marrataýn, nobataýn.</i>	Warm	<i>sokhn.</i>
Twist, <i>v.</i>	<i>íbroom.</i>	Lukewarm	<i>dáfee.</i>
		Warn, <i>v.</i>	<i>wussee.</i>
<b>Ugly</b>	<i>wáhesh, bilhám.</i>	I warned you	<i>ana wusaýt-ak.</i>
Umbrella	<i>shemseeeyeh.</i>	I was	<i>koont, ana koont.</i>
—, open the	<i>efta esh shemseeeyeh.</i>	He, it, was	<i>kan.</i>
Uncle	<i>am.</i>	She was	<i>kannet.</i>
— (mother's	<i>khál.</i>	We were	<i>koonna.</i>
brother)		You were	<i>koóntum, koóntoo.</i>
Under	<i>táht.</i>	They were	<i>kánoo.</i>
Understand, do	<i>fehemt?</i>	Wash, <i>v.</i>	<i>ighsel.</i>
you?		A watch	<i>saah.</i>
Undo, untie, <i>v.</i>	<i>fook, hell.</i>	Water, <i>s.</i>	<i>ma, móyeh.</i>
Until	<i>illa, le.</i>	Water, <i>v.</i>	<i>iskee.</i>
Up, upon, over	<i>fók.</i>	—, sprinkle	<i>roósh, rush.</i>
Upper	<i>fokánee.</i>	—, fresh	<i>móyeh helwa.</i>
Use, it is of	<i>infá.</i>	—, spring of	<i>ain, ayn (eye), ed.</i>
— no	<i>ma infásh.</i>	—, torrent of	<i>sayl.</i>
Used, worn,	<i>mestáhmel.</i>	(in the desert)	
secondhand		—, basin of (in	<i>khárazá, mesék.</i>
Usury	<i>ribeh.</i>	a rock)	
		—, small basin	<i>mesáyk.</i>
		of	
<b>Valley</b>	<i>wádee (wády).</i>	— basin or	<i>teméeleh.</i>
Value, price	<i>témmun.</i>	natural reser-	
Vapour	<i>bokhár.</i>	voir, when	
Vegetables	<i>khodár.</i>	filled up with	
Very	<i>kówee ; very large,</i>	sand or gravel	
	<i>kebээр kówee.</i>	—, well of	<i>beer.</i>
Violet	<i>benefsig.</i>	—, reservoir	<i>hód.</i>
Virgin	<i>bikr.</i>	(built)	
Vocabulary	<i>sillemee, ketáb sil-</i>	—, pool of rain	<i>magára.</i>
	<i>lemee.</i>	water	
Voyage	<i>saffer.</i>	—, river or	<i>nahar.</i>
Vulture	<i>nisser, nissr.</i>	stream	
— ( <i>percnop-</i>	<i>rákham.</i>	—, channel or	<i>niggreh.</i>
<i>terus</i> )		conduit	
<b>Wages</b>	<i>gemkeeyeh.</i>	Water-melon	<i>batéekh.</i>
Waist	<i>woost (i.e. middle).</i>	Way	<i>sikkeh, darb.</i>
Wait, stop, <i>v.</i>	<i>usboor.</i>	We	<i>ahna, nahna.</i>
— for me	<i>istennánee.</i>	Weak	<i>batlán, daeéf.</i>
— for him	<i>istennoo.</i>	Week, one	<i>goóma wáhed.</i>
Wake, <i>v. a. and n.</i>	<i>éshur (esher).</i>	Weigh, <i>v.</i>	<i>yoózen.</i>
Walk, <i>v.</i>	<i>imshee.</i>	Weight	<i>tokl, mizaan.</i>
Walking	<i>máshee.</i>	Well, <i>s.</i>	<i>beer.</i>
Wall	<i>kayt.</i>	Well, good	<i>teiyib.</i>
— (round a	<i>soor.</i>	I am well, thank	<i>ána teiyib, kattar</i>
town)		you	<i>khayrak.</i>
Walls	<i>haytán.</i>	Wet	<i>mabloól.</i>
Want, I, <i>v.</i>	<i>ána owz, aréed.</i>	Wet, <i>v.</i>	<i>bil.</i>
		What	<i>ay, eysh.</i>

What do you say?	<i>betkoól-ay, tekoól-ay?</i>	I wish, <i>v.</i>	<i>biddee, fee khátree, aréed.</i>
— is this?	<i>ay dee?</i>	I had wished	<i>erajít, kán fee khátree.</i>
What's the matter?	<i>khabbar-ay, géra-ay?</i>	With	<i>má, wéea.</i>
What's the price of this?	<i>bekám dee?</i>	Within	<i>goóa.</i>
What is this worth?	<i>eswa-ay dee?</i>	Witness	<i>sháhed.</i>
What are you doing?	<i>betámel-áy; by the Bedaween, eysh tessowwee?</i>	Wolf	<i>deeb.</i>
What o'clock is it?	<i>es saah kám?</i>	Woman	<i>marra, nissa, hormah, pl. niswán, haréem. ya haggeh, ya hagh.</i>
Wheat	<i>kumh.</i>	O woman (calling to a poor woman, respectfully)	
A wheel	<i>aggeleh.</i>	I wonder at	<i>ana astágeb.</i>
When	<i>lemma, émta (inter-</i>	I wonder if, <i>i.e.</i>	<i>ya tárra, ya hál tarra.</i>
At the time that	<i>wakt ma. [rog.].</i>	wish to know	
Where?	<i>fayn (by the Arabs, owwáyn)?</i>	Wonderful	<i>agéeb.</i>
Where are you going?	<i>enta rei fayn?</i>	Wood	<i>khéshub.</i>
Where did you come from?	<i>enta gayt min ayn?</i>	Firewood	<i>hattob.</i>
Which?	<i>anhóo?</i>	Wool	<i>soof.</i>
That which	<i>il-azée, illee.</i>	Word	<i>kilmeh, pl. kalám.</i>
Whip of hippopotamus' hide	<i>korbág.</i>	Work, <i>s.</i>	<i>shoghl.</i>
White	<i>abiad, fem. bayda.</i>	Work, <i>v.</i>	<i>ishtoghl.</i>
Whitening	<i>tabeshéer.</i>	World	<i>doóneeyeh.</i>
Why?	<i>lay? leysh?</i>	Worm	<i>doodel, pl. dood.</i>
Who	<i>meen.</i>	Worth, it is	<i>éswa.</i>
Who is that?	<i>da meen?</i>	Wound, <i>s.</i>	<i>géráh.</i>
Who said so?	<i>meen kal kiddee?</i>	Wounded	<i>magrooh.</i>
Whose	<i>betá meen.</i>	Write, <i>v.</i>	<i>iktub; writer, kátáb.</i>
The whole	<i>el kool, koolloo.</i>	Wrote	<i>ketteb.</i>
Wicked	<i>harám.</i>	Writing	<i>ketábeh.</i>
Widow	<i>azbeh, ermeleh.</i>	Written	<i>maktoób.</i>
Widower	<i>ázeb.</i>	<b>Yard, court</b>	<i>hósh.</i>
Wife	<i>marra, zog, hormah.</i>	Year	<i>senna.</i>
I will, <i>v.</i>	<i>ána areed.</i>	Yesterday	<i>embára (by the Arabs, ums).</i>
Wind, <i>s.</i>	<i>reeah, hówa.</i>	The day before yesterday	<i>owel embára (by the Arabs, owel ums).</i>
North wind	<i>teiáb.</i>	Yes	<i>aiwa, nám.</i>
Window	<i>shubák.</i>	Not yet	<i>líssa.</i>
Wine	<i>nebéet, sharáb.</i>	You	<i>enta; fem. entee; pl. éntoom.</i>
Wing	<i>genáh.</i>	Young	<i>soghéier; zwéier.</i>
Winter	<i>shitta.</i>	Young man	<i>sheb, gedda.</i>
Wipe, <i>v.</i>	<i>emsah</i>	Your	<i>beták; betáhtak, f.</i>
Wire	<i>silk.</i>	Youth	<i>shebáb.</i>

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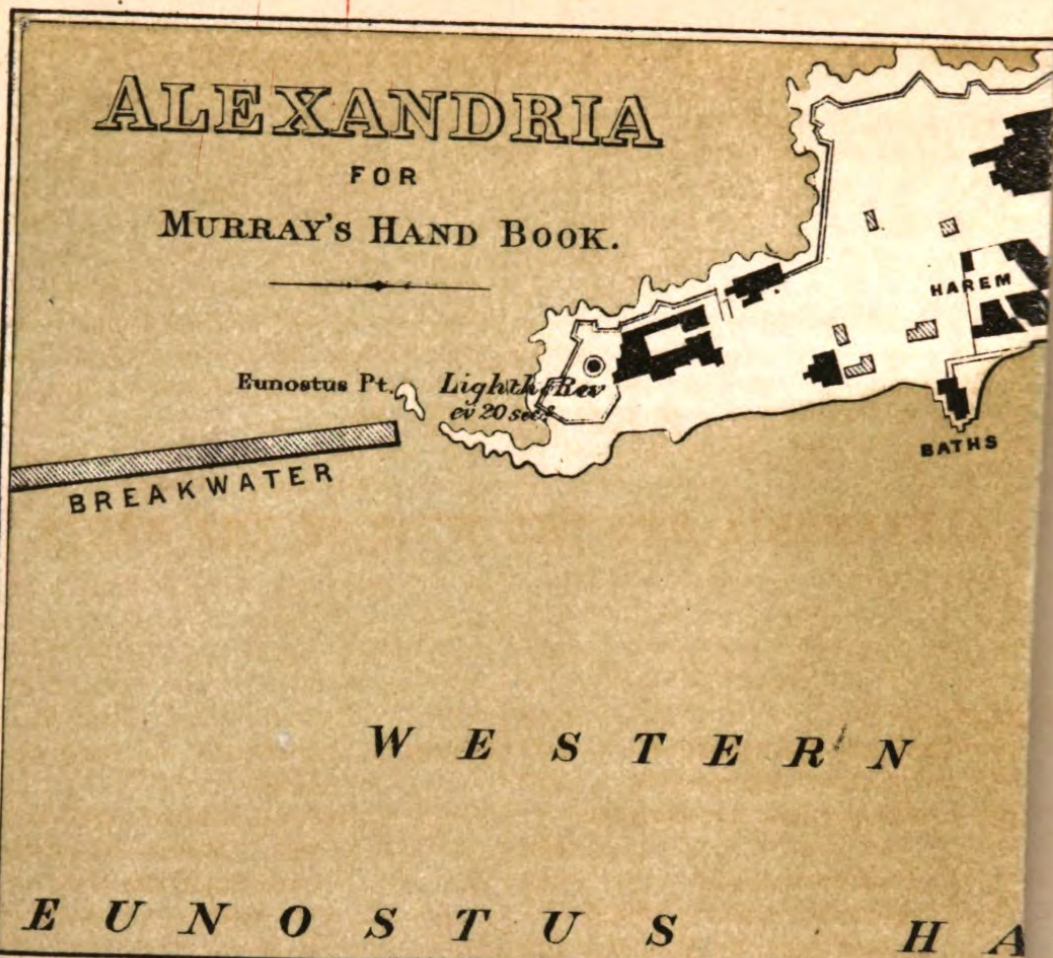
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# ALEXANDRIA

FOR  
MURRAY'S HAND BOOK.



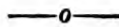
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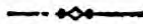
SECTION II.

ALEXANDRIA AND THE WEST OF THE DELTA.



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ALEXANDRIA.



PRELIMINARY INFORMATION.

1. *Landing at Alexandria.*—2. *Hotels.*—3. *Lodgings. Houses.*—4. *Club. Cafés. Restaurants.*—5. *Post Office.*—6. *Telegraph.*—7. *Carriages, Donkeys.*—8. *Servants.*—9. *Bankers.*—10. *Consulates.*—11. *Medical Men.*—12. *Shops. Tradespeople.*—13. *Agents for forwarding goods.*—14. *Railways.*—15. *Steamers.*—16. *Churches.*—17. *Boats for Nile voyage.*—18. *Plan for seeing Alexandria.*

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

*Approach from the Sea.*—From whichever side it is approached the coast of Egypt is so exceedingly low, that the highest parts only begin to be seen at the distance of about 18 miles, and the line of the coast itself is not discernible till within 13 or 14.

[*Egypt.*—Pt. I.]

The first objects perceived are the Ramleh Palace on rising ground to the E., the lighthouse at the extremity of the Ras-et-Teen (“Cape of Figs”), and the palace beyond, Pompey’s Pillar, the several forts, the range of low hills to the W. crowned with windmills, the masts of the shipping in the harbour, and the break-water.

The bay of Alexandria was originally about  $6\frac{1}{2}$  English miles long, lying within a line of reefs and islands running S.W. and N.E., at an extreme distance of  $1\frac{1}{2}$  mile from the shore. Alexander's Heptastadium divided it into two unequal parts, of which the eastern portion formed the ancient harbour, called now the "New Port," and only used by native craft, on account of its being shallow and rocky. The western portion forms the modern port, called the "Eunostus Harbour," or "Old Port," and is 5 English miles long. At Eunostus Point, the extreme end of Ras-et-Teen, on E. or left side on entering, is the lighthouse built by Mohammed Ali, with a 20-second revolving light, 180 ft. above sea-level, and visible 20 miles off, placed in it by the late Khedive Ismail Pasha.

The entrance to the harbour is closed by a reef, the passage through which (*Boghaz*) is very intricate, and impracticable at night or in rough weather; consequently vessels have often to wait outside in the roads, where there is good holding ground and plenty of water. As this reef could easily be removed, it is not creditable to the Egyptian Government that such an obstruction should exist at the entrance to one of the finest harbours in the Mediterranean. Inside the reef the water is 10 fathoms deep.

*The Harbour.* — The **Breakwater** forms a conspicuous feature immediately on entering the harbour. It starts 22 yards from Eunostus Point, bears S.W. for about 1220 yards, then nearly S.S.W. for 1980 yards, having a total length of 3200 yards.

The southern end carries a lighthouse 30 ft. above sea-level, and is about 1000 yards from the shore, with 10 fathoms water between. Both the breakwater and the inner works of the new port were constructed by an English firm, Messrs. Greenfield and Co. The breakwater itself was commenced in the summer of 1871, and was practically finished in 1873. It is composed of nearly 27,000 blocks of concrete, or artificial stone, weighing 20 tons each, laid "*Pierre perdue*,"

offering to the sea a rugged slope which effectually breaks up the waves and affords calm water inside. The inner slope is covered with 55,000 tons of rubble stone, and 85,000 tons of quarry blocks, from 2 to 6 tons each. It is 20 ft. wide at the top, and 10 ft. above sea-level.

As the vessel approaches the shore we can notice on the right the strip of land between the sea and Lake Mareotis; the palace built by Saïd Pasha, never inhabited, and now in ruin; the quarries of Mex, from which the stone was brought for constructing the breakwater and quays; and, at the western extremity of the bay, the forts of Adjmi and Marabut; in the little cove near which Napoleon landed his troops in the night of 1st July, 1798, marching upon Alexandria along the strip of land before us in the early morning. Farther to the westward stretch for miles the quarries from which the stone was taken to build ancient Alexandria.

As we round the end of the breakwater, we enter the outer Harbour of 1300 acres, of which 800 acres have from 5 to 10 fathoms of water. We see the honeycombed hill, which formed the ancient Necropolis, crowned by the numerous windmills built by Napoleon for grinding corn for the garrison; and the new great harbour mole, stretching about 1000 yards from the southern shore, with the shipping lying at anchor inside. The great Mole is more than 100 ft. wide at top, is faced with large quarry blocks on the sea-side, and with quay walls on the inner side: it was constructed in 40 ft. of water, below which there was mud to a further depth of 30 ft., into which the rubble stone, of which the body of the mole is formed, sank very considerably during construction. A spur nearly 300 yds. long and 70 yds. wide at top, projects from the mole on the inner side. Railways in connection with the network of the country and roads are laid along the mole and the spur. The water area inside the mole is 500 acres; 250 acres of which are deep water. The ancient island of Pharos forms the northern boundary,



while the modern town, on the site of the Heptastadium, with the warehouses on the southern shore, form nearly a semicircle round the inner harbour. The conspicuous Fort Caffarelli, or Napoleon, commands the port; according to native tradition, its extensive earthworks rose in a night to defend the newly-acquired possession of Napoleon. Beyond the mole, as far as the Arsenal of Mohammed Ali, are more new quays, making with those of the mole a length of more than 2 miles. The rise and fall of the sea in this part of the Mediterranean being but trifling, the inner harbour has all the advantages of a tidal dock without the labour, danger, or loss of time attending the use of gates. A considerable area of valuable land (about 70 acres, including mole and quays) has been added by the new works. The reclamation between the quays and the old foreshore was made partly from the dredging for deepening the harbour, but mainly with material brought by railway and by sea from the quarries at Mex.

*Landing.*—As soon as the steamer anchors, shoals of boats come off to take the newly-arrived strangers with their baggage ashore. If the traveller has already, before leaving England, secured the services of a dragoman, and been able to fix the date of his arrival, he will be saved all bother, and can leave the trouble and nuisance of landing in the dragoman's hands: if not, he had better consign himself to the care of the commissionaire of the hotel to which he intends going. The usual price for a boat to or from a steamer, with a moderate amount of luggage, is 2s. for one person, and 1s. for each additional person. If there is a great deal of luggage, an extra boat may be necessary. Though passports are not required by English people, they are sometimes asked for, and it is better to be provided with one, viséd by the Turkish Consulate in London or at the port of embarkation. All luggage will be examined at the Custom House, which is now in charge of English officials. A heavy duty is charged on cigars, and there is

great difficulty in passing guns and gunpowder.

On landing, the stranger, if he escapes the rapacity of the boatmen, who, like all other classes at Alexandria, are never satisfied, however well paid, is immediately pressed on all sides by the most importunate of human beings, in the shape of donkey-boys and carriage-drivers, who, with vehement vociferation and gesticulation, strive to take possession of the unfortunate traveller, and almost force him to mount. If not under guidance, he had better seek refuge in the omnibus of the hotel to which he is going. Very heavy luggage can be best carried in a cart or truck. The charges are: carriage 2s., with 1s. extra for three or four people; donkey, 6d.; truck, 2s.

The way from the harbour lies through the narrow and irregular streets of the Turkish quarter, in which the houses appear as if thrown together by chance, without plan or order; and few have even that Oriental character which is so interesting at Cairo. Here and there, however, the lattice-work of the windows and a few Saracenic arches give the streets a picturesque appearance; and in the longer, but more interesting, road through the bazaars, which can only be followed on foot, the stranger will be struck with many a novel and Eastern scene. The European quarter stands at the extremity of the town, farthest from the port; which is in consequence of the European vessels having formerly been confined to the eastern harbour, and the consuls and merchants having built their houses in that direction.

2. HOTELS.—It is usual to charge a fixed sum a day for board (exclusive of wine and beer) and lodging, whether every meal is taken in the house or not; but other arrangements can be made.

*Hôtel de l'Europe*, in the Great Square or Place Méhémet Ali, the best situated and cleanest; rooms good; baths; board and lodging, 16s. a day.

*Hôtel Abbat*, in the Place de l'Eglise or Square Ibrahim, well situated;

cuisine good; board and lodging, 12s. a day.

*British Hotel*, in the Place de l'Eglise, second class; charges reasonable.

*Hôtel des Messageries*, in the block of houses called "Okella Sursok," at the E. end of the town near the New Harbour, second class, but good of its kind; charges reasonable.

3. LODGINGS. HOUSES.—Apply for information to the Alexandria Stationers and Booksellers Co., in the Great Square; or, still better, if possible to some resident.

4. CLUB, CAFÉS, RESTAURANTS.—The *Club Mohammed Ali* is a very good one, but strangers are not easily admitted.

The principal European *cafés* are in the Great Square; there are some second-rate ones at which there is music in the evening, in other parts of the town.

The *Restaurant de la Bourse* in the Rue de l'Eglise Anglaise is the best. German beer is to be had at most of the *cafés* and restaurants.

5. POST-OFFICE. (See also p. 6.)—In the Place de l'Eglise; open from 7 A.M. to 7.30 P.M., except for one hour after noon. Letter-boxes at the hotels and in some of the streets. Egypt has joined the Postal Union; stamps and post-cards can be procured at the office. The mails leave for Europe as follows:—By P. and O. steamer, *viâ* Brindisi, on arrival of the mail from India, generally Saturday; by Messageries steamer, *viâ* Naples and Marseilles, on Tuesday; by Austrian Lloyd steamer, *viâ* Trieste, on Tuesday; by Rubattino steamer, *viâ* Naples and Genoa, on Friday.

6. TELEGRAPH. (See also p. 6.)—The *English Telegraph Company*, Rue de l'Obélisque, near the Consulate, despatch messages to all parts of the world.

The *Egyptian Government Telegraph* is in operation throughout the whole of Egypt, and messages can be sent to and from most of the principal towns.

The rate is 5 piastres' tariff for 10 words. This Company also undertakes the despatch of messages to most of the principal cities of Europe, *viâ* Constantinople.

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

*Donkeys* may be found everywhere; 6d. for a short course, 1s. an hour, and 5s. a day should satisfy their importunate drivers.

8. SERVANTS.—Nile travellers who arrive in Egypt without having made any previous arrangement as to a dragoman, or who have had no particular one recommended to them by former travellers, had better defer engaging one until they get to Cairo. If they see one whom they think suitable, they can arrange with him to remain with them as a *valet de place* at 5s. a day, until their plans are settled. Names and characters can be obtained at the Alexandria Stationers' Company. (See further as to wages, &c., pp. 159 and 387.)

9. BANKERS.—*Bank of Egypt*, Rue Méhémet Tewfik. *Imperial Ottoman Bank*, Rue de l'Okelle Neuve. *H. Oppenheim, Nephew and Co.*, Rue de la Mosquée d'Atarine. *Anglo-Egyptian Bank*, Place Méhémet Ali. *Tod, Müller and Co.*, Place Méhémet Ali. *Franco-Egyptian Bank*, Rue de l'Obélisque. *Bank of Alexandria*, Rue

Chérif Pasha. *Crédit Lyonnais*, Rue Chérif Pasha.

10. CONSULATES.—**English**: *E. B. Malet, Esq.*, C.B., H. B. M.'s Agent and Consul-General for Egypt, resides in summer at Alexandria, and in winter at Cairo. *C. A. Cookson, Esq.*, Consul and Judge of the Consular Court; *H. H. Calvert, Esq.*, Vice-Consul. Office, Rue de l'Obélisque; hours, 10 till 3. **American**: Vice-Consul, *M. Salvago*. The American Consul-General resides sometimes at Cairo and sometimes at Alexandria.

11. MEDICAL MEN.—**Physicians**: *Dr. Mackie*, Rue de la Mosquée d'Atarine, near Abbat's Hotel. *Dr. Varenhorst Bey*. **Dentist**: *Mr. Waller*.

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

**Booksellers**.—*The Alexandria Stationers and Booksellers' Co.*, Place Méhémet Ali or Great Square, is the best for English books, stationery, newspapers, &c. *Santamaria*, Place Méhémet Ali, best shop for the latest French and Italian books; has also the Tauchnitz editions. *Magrini and Co.*, Place Méhémet Ali.

**Photographs**.—Views of Egypt and the Nile may be obtained at the booksellers. *L. Fiorillo*, Place Méhémet Ali; *cartes de visite* good.

**Chemists**.—*British Dispensary*, Ras-et-Teen Street; *German-English Dispensary (Ludwig's)* opposite; *Egyptian Dispensary*, in same street.

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

**Provision Merchants**.—*Wilson*, in a small street behind the English church. *Monferrato*.

13. AGENTS FOR FORWARDING GOODS.—*R. J. Moss & Co.*, agents for the Globe Express, and for Moss's line of Liverpool steamers. *A. V. Philip*, of the Alexandria Stat. Co., agent for the

Ocean Express. *H. S. King & Co. Messrs. McCracken. Peninsular and Oriental Company. Hewatt.*

14. RAILWAYS. (See also p. 5.)—The terminus of the network of Egyptian railways is near the Moharrem Bey Gate at the head of the Rue Chérif Pasha. The old station on the outskirts of the town beyond the Mahmooddeeyeh Canal is now used as a goods station. All the principal towns in Egypt can now be reached from Alexandria by railway. The station of the direct Ramleh Railway is near the head of the New Port, not far from Cleopatra's Needle (see p. 140). With the exception of the direct line to Ramleh, all the railways in Egypt belong to the Government.

15. STEAMERS.—The following is a list of the principal steamship companies, with the ports to which they run. Further particulars as to dates of departure, fares, &c., had better be procured at the respective offices.

*Peninsular and Oriental Company*: Brindisi, Ancona, and Venice weekly, on the arrival of the mails from India, which is generally Sunday or Monday; agent, Joseph Chapman, at the office, Rue Chérif Pasha.

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

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

*Rubattino and Co.*: Messina, Naples, Leghorn, and Genoa, every Friday; agents, Barker and Co., Rue Chérif Pasha.

*Fraissinet and Co.*: Malta and Marseilles fortnightly; and Port Said fortnightly.

*Khedivieh Company*: two services to Constantinople, one touching only at Smyrna, the Dardanelles, and Gallipoli; and the other calling at Port Said and all the Syrian ports, both



weekly. There is also a bi-weekly service of the same company by the Mahmoodeeyeh Canal and the Nile to Cairo; and a weekly service from Cairo up the Nile to Assooán during the winter. This service up the Nile is under the superintendence of Messrs. T. Cook and Son, the Tourist agents; for particulars, see p. 386.

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

There are two lines of steamers to Liverpool—*R. J. Moss and Co.*; agents, Moss and Co., opposite Telegraph Office: and *Burns and M'Ivor*; agent, Capt. Wakeham, Rue de l'Obélisque.

16. CHURCHES.—*Church of England*: St. Mark's Church in the Great Square, Rev. E. J. Davis, Consular Chaplain. Services on Sundays at 11 A.M. and 3 P.M., and on festivals at 11 A.M. *Established Church of Scotland*: St. Andrew's Church, Rev. Dr. Yule. Services on Sundays at 8.30 A.M. (in Arabic, conducted by the American Mission), and 11 A.M., and on board the Bethel ship, seamen's chapel, at 7 P.M. *German and French Protestant Church*: service on Sundays at 11 A.M. in French and German alternately. *Roman Catholic Church* in the Place de l'Eglise. There are also Orthodox Greek, Greek Catholic, Coptic, Armenian and Maronite churches, and several Jewish synagogues.

17. BOATS FOR THE NILE VOYAGE.—A few are generally to be found on the Mahmoodeeyeh Canal, and as they belong mostly to Europeans, they are clean and well fitted up; but as a rule the traveller had better not decide until he has seen the far larger assortment at Cairo. (See further for prices, &c., pp. 160 and 387.)

18. PLAN FOR SEEING ALEXANDRIA.—There is nothing of sufficient interest in Alexandria to detain the

ordinary traveller more than a day; indeed, he may see the few things that are likely to interest him in an afternoon's drive. Thus, starting from the Great Square, he will drive to Cleopatra's Needle, passing by the English Church, the Bourse, the Telegraph Offices, and the English Consulate. He will then make for the road to the Rosetta Gate, passing the Zizinia Theatre on the left of that road, and the fortress of Kom el-Dick on the right. On issuing from the Rosetta Gate, before taking the road to the right down to the Mahmoodeeyeh Canal, the cemeteries may be visited, and it may be remembered that on the ground lying between them and the shore, extending as far as the "Roman Tower," stood the most splendid part of the old quarter—the Bruchium—comprising the Palace of the Ptolemies, the Museum, the Soma, the Gymnasium, &c. Driving along the canal, the gardens of the Villa Pastré and Moharrem Bey may be visited, and the palace called No. 3. Turning back, and keeping by the side of the canal, a broad road is reached leading to Alexandria, and, after following it a short way, Pompey's Pillar comes in sight. From this spot a direct return may be made to Alexandria, the drive having occupied about 2½ or 3 hours; or if there is time the route may be continued to the bridge over the canal, and thence to Gabari, the Catacombs, and Mex. This will occupy 1 or 2 hours more, according to the point reached.

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

## DESCRIPTION OF ALEXANDRIA.

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## a. HISTORY AND TOPOGRAPHY, ANCIENT AND MODERN.

Alexandria was founded B.C. 323 on the site of a small town called Racôtis, or Rhacôtis, by the great conqueror after whom it received its name.

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

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

later times as Berenice, Nechesia, and Leucos Portus.

The commercial intercourse with the N. of Arabia, Syria, and the parts of Asia to the N. and N.E. of Egypt, was established by means of caravans, which entered Egypt by the Isthmus of Suez; and it was with one of these, on its way from Syria, that the Ishmaelites travelled who brought Joseph into Egypt. They had come "from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt;" and this was the same line of route taken by the Egyptian armies on their march into Asia.

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

The Egyptians had been satisfied with their river as their harbour; but when the advantages of a more ex-

tended commercial intercourse with Europe, and the possibility of diverting the course of the lucrative trade with India and Arabia from Syria to Egypt, were contemplated, the necessity of a port on the Mediterranean coast became evident ; and the advantages offered by the position of Rhacôtis with its Isle of Pharos pointed it out as a proper place for establishing the projected emporium of the East.

Tradition had fixed on this spot as the abode of the fabulous Proteus, called by Virgil and others a sea-god and prophet, by Herodotus and Diodorus a king of Egypt ; whose pretended appearance under various forms is gravely attributed by Lucian to his postures in the dance, and by Diodorus to his knowledge of astrology, or to the supposed custom of the king's assuming various dresses to impose on the credulity of the people. Though, after all these statements, there seems to be only one doubt, which is the greatest improbability, the story or the explanation.

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

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

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

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

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

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

In Plutarch's life of Alexander is a fabulous story of the foundation of Alexandria, related by the people of the place, who pretended its commencement to have been owing to "a vision, wherein a greyheaded old man of venerable aspect appeared to stand





before the king in his sleep, and to pronounce these words :—

Νῆσος ἔπειτά τις ἔστι πολυκλύστη ἐνὶ πόντῳ,  
Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσι.

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

“ Upon this Alexander repaired to Pharos, which was then an island, lying a little above the Canopic mouth of the Nile, though now joined to the continent by a causeway. As soon as he saw the commodious situation of the spot opposite the island, being a neck of land of a suitable breadth, with a great lake on one side, and on the other the sea, which there forms a capacious haven, he said, ‘ Homer, besides his other excellent qualities, was a very good architect,’ and ordered the plan of the city to be drawn corresponding to the locality. For want of chalk, the soil being black, they made use of flour, with which they drew a line about the semicircular bay that forms the port. This was again marked out with straight lines, and the form of the city resembled that of a Macedonian cloak. While Alexander was pleasing himself with this project, an infinite number of birds of several kinds, rising suddenly, like a black cloud out of the river and the lake, devoured all the flour that had been used in marking out the lines: at which omen he was much troubled, till the augurs encouraged him to proceed, by observing that it was a sign the city he was about to build would enjoy such abundance of all things that it would contribute to the nourishment of many nations. He therefore commanded the workmen to go on, while he went to visit the temple of Jupiter Ammon.”

Strabo gives the following description of Alexandria when he visited it in the year 24 B.C., 24 years after the passage of Cæsar, and when Cælius Gallus was prefect of Egypt. “ Alexandria possesses,” he says, “ advantages of more than one kind. Two seas wash it on both sides, one on the north, denominated the Egyptian, the other on the south, which is the Lake Marea, called

also Mareotis. The latter is fed by several canals from the Nile, as well from above as from the sides; and by it many more things are brought to Alexandria than by the sea, so that the port on the lake side is richer than that on the coast. By this, also, more is exported from Alexandria than imported into it, which any one who has been at Alexandria and Dicæarchia must have perceived, in looking at the merchant ships trading to and fro, and comparing the cargoes that enter and leave those two harbours. Besides the wealth that pours in on either side, both by the seaport and the lake, the salubrity of the air should also be noticed, which is caused by the peninsular situation of the place and by the opportune rising of the Nile. Other cities situated on lakes have a heavy and suffocating atmosphere during the summer heats, and, in consequence of the evaporation caused by the sun, the banks of those lakes becoming marshy, a noxious exhalation is generated, which produces pestilential fevers; but at Alexandria the inundation of the Nile fills the lake in the summer season, and, by preventing its becoming marshy, effectually checks any unwholesome vapours. At that time, also, the Etesian winds, blowing from the northward, and passing over so much sea, secure to the Alexandrians a most delightful summer.

“ The site of the city has the form of a (Macedonian) mantle, whose two longest sides are bathed by water to the extent of nearly 30 stadia, and its breadth is 7 or 8 stadia, with the sea on one side and the lake on the other. The whole is intersected with spacious streets, through which horses and chariots pass freely; but two are of greater breadth than the rest, being upwards of a *plethrum* wide, and these intersect each other at right angles. Its temples, grand public buildings, and palaces occupy a fourth or a third of the whole extent: for every successive king, aspiring to the honour of embellishing these consecrated monuments, added something of his own to what already existed. All these

\* Hom. Od. Δ, 354.

parts are not only connected with each other, but with the port and the buildings that stand outside of it.

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

"Another portion of the palace is called *Soma* ('the body'), which contains within its circuit the tombs of the kings, and of Alexander. For Ptolemy, the son of Lagus, took the body of Alexander from Perdiccas, while on its removal from Babylon; and having carried it to Egypt, buried it at Alexandria, where it still remains. But it is no longer in the same coffin; for the present one is of glass, and the original, which was of gold, was stolen by Ptolemy surnamed Coccus (Κοκκης) and Parisactus (Παρεισακτος), though his immediate fall prevented his benefiting by the robbery.

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

and imitate the example of Timon. Beyond are the Cæsarium and emporium (market), the recesses, and the docks, extending to the Heptastadium. All these are in the great harbour.

"On the other side of the Heptastadium is the port of Eunostus; and above this is an artificial or excavated one, called Kibôtus (the basin), which has also docks. A navigable canal runs into it from the lake Mareotis, and a small portion of the town extends beyond (to the W. of) this canal. Further on are the Necropolis and the suburbs, where there are many gardens and tombs, with apartments set apart for embalming the dead. Within (to the E. of) the canal are the Serapeum, and other ancient fanes, deserted since the erection of the temples at Nicopolis, where also the amphitheatre and stadium are situated, and where the quinquennial games are celebrated; the old establishments being now in little repute. The city, indeed, to speak briefly, is filled with ornamental buildings and temples, the most beautiful of which is the Gymnasium, with porticoes in the interior, measuring upwards of a stade. There, too, are the courts of law, and the groves; and in this direction stands the Panium, an artificial height of a conical form, like a stone tumulus, with a spiral ascent. From its summit the whole city may be seen, stretching on all sides below.

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

The circumference of ancient Alexandria is said by Pliny to have been 15 m.; and we have seen that Strabo gives it a diameter of 30 stadia, or as Diodorus says, a length of 40 stadia.



The epithet "beautiful" is twice applied to it by Athenæus; and we may judge of its magnificence from the fact that the Romans themselves considered it inferior only to their own capital.

"The lucrative trade of Arabia and India," says Gibbon, "flowed through the port of Alexandria to the capital and provinces of the empire. Idleness was unknown. Some were employed in blowing of glass, others in weaving of linen; others, again, in manufacturing the papyrus. Either sex, and every age, was engaged in the pursuits of industry, nor did even the blind or the lame want occupation suited to their condition. But the people of Alexandria, a various mixture of nations, united the vanity and inconstancy of the Greeks with the superstition and obstinacy of the Egyptians. The most trifling occasion, a transient scarcity of flesh or lentils, the neglect of an accustomed salutation, a mistake of precedency in the public baths, or even a religious dispute, were at any time sufficient to kindle a sedition among that vast multitude, whose resentments were furious and implacable."

Such was Alexandria under the Ptolemies and the Cæsars, a world-renowned city of 500,000 souls, adorned with the arts of Greece and the wealth of Egypt; its schools of learning far outshone anything that Heliopolis had ever boasted of, and Thebes and Memphis in their palmyest days had never presented so much luxury and magnificence. But at the commencement of the third century its splendour and renown began to wane, and all that we know of its history from that period is nothing but a sad picture of decay. Constant revolts—arising sometimes from political, sometimes from religious causes—necessitated severe measures of repression, which gradually brought about its ruin. But notwithstanding the disasters to which it had been exposed, especially in the reigns of Aurelian and Theodosius, and the destruction of many of its most magnificent public buildings, it must still have been a wonderful city when Amer took it, in A.D. 641, after a siege of 14

months; for that general, in his letter to the Caliph Omar, informing him of the conquest he had made, says that he had found there 4000 palaces, a like number of baths, 400 places of amusement, and 12,000 gardens, and that one quarter alone was occupied by 40,000 Jews.

The commerce of Alexandria, which was the great source of its wealth, had been for some time on the decline, but after this great conquest it decreased so rapidly, and the city consequently shrank so much in size and importance, that towards the end of the ninth century, Ahmed-ibn-Tooloon pulled down the old walls, and built new ones of an extent more adapted to the city's diminished limits. What little prosperity it still enjoyed was put an end to by the discovery of the Cape route to India; and the conquest of Egypt by the Turks gave the final blow. In 1777 the traveller Savary estimated the Turkish population of Alexandria at only 6000 souls, living in miserable dwellings, built on the Heptastadium, the width of which had been gradually increased by the *débris* of the ancient city. The Arab part of the modern city still occupies the same site. In the early part of the present century Alexandria and its neighbourhood was the scene of the conflict between France and England for supremacy in the East. Soon after Mohammed Ali began to rule Egypt he turned his attention to the restoration of its ancient capital, more especially with a view to the formation of a navy. New buildings sprang up in every direction; the Frank quarter was developed, and such an impulse given to the place in every way by him and his successors, that at the present day the population is reckoned at more than 200,000 souls. Its becoming the centre of steam communication between Europe and India, and the principal station on the Overland route, has been one great cause of the rapid progress it has made of late years; and though some of the traffic may be diverted from its ports to Port Said and the Suez Canal, the improvement now being made in the harbour,

and the facilities for transshipment and quick and easy passage by rail to Suez, will always prevent its being completely put on one side in the commercial dealings of the East and West; while for the trade of Egypt itself, so rapidly increasing in importance and extent, it must ever remain the most natural and commodious emporium.

A study of the topography of modern Alexandria would be as dull and uninteresting as that of the ancient city is instructive and entertaining. The principal public buildings stand on the peninsula of Ras et-Teen, the old island of Pharos: the town is built on the isthmus which connects that peninsula with the mainland, and which formerly was only the artificial dyke called the Heptastadium: constant accumulation of soil and ruins have made its present width. Gradually, however, houses are being built on the mainland, where the old city stood. The Arab quarter, extending from the harbour to the Great Square, is an agglomeration of dirty, narrow, and tortuous streets, without a single object of interest, and the bazaars in it are mean and ill-provided. In the Frank quarter are some well-built houses and good shops.

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

“It has been truly said that the ancient city has bequeathed nothing but its ruins and its name to the modern Alexandria. Though earth and sea remain unchanged, imagination can scarcely find a place for the ancient walls, fifteen miles in circumference; the vast streets, through the vista of whose marble porticoes the galleys on Lake Mareotis exchanged signals with those upon the sea; the magnificent temple of Serapis, on its platform of one hundred steps; the four thousand palaces, and the homes of six hundred thousand inhabitants. All that is now visible within the shrunken and mouldering walls is a piebald town, one half European, with

its regular houses, tall, and white, and stiff; the other half Oriental, with its mud-coloured buildings and terraced roofs, varied with fat mosques and lean minarets. The suburbs are encrusted with the wretched hovels of the Arab poor; and immense mounds and tracts of rubbish occupy the wide space between the city and its walls: all beyond is a dreary waste. Yet this is the site Alexander selected from his wide dominions, and which Napoleon pronounced to be unrivalled in importance. Here luxury and literature, the epicurean and the Christian, philosophy and commerce, once dwelt together. Here stood the great library of antiquity: ‘the assembled souls of all that men held wise.’ Here the Hebrew Scriptures expanded into Greek under the hands of the Septuagint. Here Cleopatra, ‘Vainqueur des vainqueurs du monde,’ revelled with her Roman conquerors. Here St. Mark preached the truth, upon which Origen attempted to refine; and here Athanasius held warlike controversy. Here Amer conquered, and here Abercrombie fell.”

#### b. PRINCIPAL ANCIENT BUILDINGS.

The **Pharos**, one of the seven wonders of the world, was the well-known tower or lighthouse, whose name continues to be applied to similar structures to the present day. It was a square building of white marble, several stories high; each successive story diminished in size towards the top, and had a gallery running round it supported on the outer circle of the story beneath: the staircases inside were of such a gentle incline that horses and chariots could easily ascend them; a peculiarity of which the round tower of the Castle of Amboise in France presents a similar instance. The cost is said to have been 800 talents, which, if in Attic money, is about 155,000*l.* sterling, or double that sum if computed by the talent of Alexandria. It was built by order of Ptolemy Philadelphus, whose magnanimity in allowing the name of the architect to be inscribed upon so great a work, instead of his own, is highly commended by Pliny. The in-



scription ran in these words : "Sostratus of Cnidos, the son of Dexiphanes, to the Saviour Gods, for those who travel by sea." But, besides the improbability of the king allowing an architect to enjoy the sole merit of so great a work, we have the authority of Lucian for believing that the name of Ptolemy was affixed to the Pharos, instead of that of Sostratus, the original inscription having been—"King Ptolemy to the Saviour Gods, for the use of those who travel by sea." Sostratus, however, to secure the glory to himself in future ages, carved the former inscription on the stone, and that of Ptolemy on stucco, which he placed over it; so that in process of time, when the stucco fell, the only record was that of the deceitful architect. According to the Arab historian Abd el-Atif, this wonderful structure was still existing in the 13th century, but no remains of it are now to be seen.

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

that the openings were arched; and the mention of these passages satisfactorily accounts for the difference of name applied to the causeway by ancient writers; some, as Strabo, calling it a mole, and others a bridge, connecting the Pharos with the town.

The name of this causeway was derived from its length of 7 stadia, about  $\frac{3}{4}$  of a mile, or 4270 English feet, which was at that time the distance from the shore to the island. The form of the Heptastadium is no longer perceptible, in consequence of the modern buildings having encroached upon it; but its length of 7 stadia, or, as Cæsar reckons, 900 paces, may be readily made out, in measuring from the site of the old Saracenic wall behind the Frank quarter. And, though its breadth has been greatly increased by the accumulation of earth on which the modern town stands, a line drawn from the site of that wall, to what was properly the island of Pharos, would probably mark its exact position.

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

To its strictly secular character as a Greek philosophical institution, en-



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

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

Nor does it appear that the Ptolemies were always so liberally disposed, or so scrupulous in their way of obtaining additions to their library; and though they spared no expense in sending competent persons into distant countries to purchase books, much tyranny and injustice were resorted to, when they could bring their possessors within their reach, or when other states were generous enough to send them an original work. All books brought into the country were seized, and sent to the Library; and, as soon as they had been transcribed, the

*copies* were returned to the owners, the originals being deposited in the library. Ptolemy Euergetes even went so far as to borrow the works of Æschylus, Sophocles, and Euripides from the Athenians, and only returned the copies he had caused to be transcribed in as beautiful a manner as possible, presenting them, in lieu of the original, 15 talents, or about 2906*l.* sterling.

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

The Museum stood, as already stated, in the quarter of the Bruchion. According to Strabo, it was a very large building, attached to the palace, surrounded by an exterior peristyle, or corridor, for walking; and it is probable that the philosophers frequently taught beneath this covered space, as in the stoa of Athens, or in the grove of Academus. It is difficult now to point out with any precision its exact site, but it may have stood on a spot where some ruins have been discovered, between the Place Méhémet Ali and Cleopatra's Needle.

The **Serapeum**, or **Serapeion**, was founded by Ptolemy Soter, as reported by Plutarch and others, for the reception of the statue of Serapis, a foreign deity whose worship was introduced from Sinope. It stood in that part of the city which had formerly been occupied by Rhacôtis, the predecessor of Alexandria,

and was embellished with such magnificence that Ammianus Marcellinus pronounces it unequalled by any building in the world, except the Capitol at Rome. It appears not only to have contained the temple of the deity, but to have consisted, like the Museum, of several distinct parts, such as a library and peristylar halls, adorned with beautiful works of art.

The Serapeum subsisted long after the introduction of Christianity into Egypt, as the last hold of the Pagans of Alexandria. Nor did it lose its importance, as Strabo would lead us to suppose, from the number of rival temples, or the increasing consequence of Nicopolis; and it continued to be their chief resort until finally demolished by order of Theodosius, A.D. 389, when the votaries of the cross entirely subverted the ancient religion of Egypt. M. Ampère says, "*Le Sérapeum était le Palladium de la religion Egyptienne et de la philosophie Grecque. A l'époque de sa destruction il représentait l'alliance que toutes deux avaient fini par former contre l'ennemi, la religion Chrétienne.*" The building and its destruction are thus described by Gibbon. The temple of Serapis, "which rivalled the pride and magnificence of the Capitol, was erected on the spacious summit of an artificial mount, raised one hundred steps above the level of the adjacent parts of the city; and the interior cavity was strongly supported by arches, and distributed into vaults and subterraneous apartments. The consecrated buildings were surrounded by a quadrangular portico: the stately halls, the exquisite statues, displayed the triumph of the arts; and the treasures of ancient learning were preserved in the famous Alexandrian library, which had arisen with new splendour from its ashes."

But in progress of time the animosity of the Christians was directed against this edifice; the "pious indignation of Theophilus" could no longer tolerate the honours paid to Serapis; "and the insults which he offered to an ancient chapel of Bacchus convinced the Pagans that he meditated a more

important and dangerous enterprise. In the tumultuous capital of Egypt, the slightest provocation was sufficient to inflame a civil war. The votaries of Serapis, whose strength and numbers were much inferior to those of their antagonists, rose in arms at the instigation of the philosopher Olympius, who exhorted them to die in defence of the altars of the gods. These Pagan fanatics fortified themselves in the temple, or rather fortress of Serapis, repelled the besiegers by daring sallies and a resolute defence, and, by the inhuman cruelties which they exercised on their Christian prisoners, obtained the last consolation of despair. The efforts of the prudent magistrate were usefully exerted for the establishment of a truce, till the answer of Theodosius should determine the fate of Serapis. The two parties assembled without arms in the principal square; and the imperial rescript was publicly read. But when a sentence of destruction against the idols of Alexandria was pronounced, the Christians set up a shout of joy and exultation, whilst the unfortunate Pagans, whose fury had given way to consternation, retired with hasty and silent steps, and eluded, by their flight or obscurity, the resentment of their enemies. Theophilus proceeded to demolish the temple of Serapis, without any other difficulties than those which he found in the weight and solidity of the materials; but these obstacles proved so insuperable, that he was obliged to leave the foundations, and to content himself with reducing the edifice itself to a heap of rubbish; a part of which was soon afterwards cleared away, to make room for a church, erected in honour of the Christian martyrs. . . . The colossal statue of Serapis was involved in the ruin of his temple and religion. A great number of plates of different metals, artificially joined together, composed the majestic figure of the deity, who touched on either side the walls of the sanctuary. The huge idol was overthrown and broken to pieces; and the parts of Serapis were ignominiously dragged through the streets of Alexandria."



The Library of the Serapeum was scarcely less famous than that of the Museum. Of the 700,000 volumes of which the Alexandrian library as a whole consisted, 300,000 were in the Serapeum. This number included the 200,000 volumes belonging to the kings of Pergamus, and presented to Cleopatra by Marc Antony. It was to prevent the increase of the Pergamus library that Ptolemy Epiphanes forbade the exportation of the Egyptian papyrus on which the volumes contained in it were written, whereupon "the copiers employed by Eumenes, king of Pergamus, wrote their books upon sheepskins, which were called Charta Pergamena, or parchment, from the name of the city in which they were written. Thus our own two words, *parchment* from *Pergamus*, and *paper* from *papyrus*, remain as monuments of the rivalry in bookmaking between the two kings.

The collection in the Serapeum was also exposed to severe losses, at a subsequent period, during the troubles that occurred in the Roman empire. Many of the books are supposed to have been destroyed on those occasions, particularly at the time when the Serapeum was attacked by the Christians; and Orosius says he was at that time a witness of its empty shelves. We may, however, conclude that these losses were afterwards in some degree repaired, and the number of its volumes still further increased; though later contributions were probably not of the same importance as those of an earlier period: and Gibbon goes so far as to suppose that, if the library was really destroyed by Amer, its contents were confined to the productions of an age when religious controversy constituted the principal occupation of the Alexandrians. "And," adds the historian, "if the ponderous mass of Arian and Monophysite controversy were indeed consumed in the public baths, a philosopher may allow, with a smile, that it was ultimately devoted to the benefit of mankind." But, notwithstanding the injuries sustained by the Serapeum, during those tumults which ruined so many of the

[*Egypt.*—Pr. I.]

monuments of Alexandria, which converted every public building into a citadel, and subjected the whole city to the horrors of internal war, many, doubtless, of the ancient volumes still remained within its precincts; and the Caliph Omar will for ever bear the odium of having devoted to destruction that library, whose numerous volumes are said to have sufficed for six months for the use of the 4000 baths of this immense city.

It is related of John the Grammarian, the last disciple of Ammonius, surnamed Philoponus from his laborious studies of grammar and philosophy, that having been admitted to the friendship of Amer, the lieutenant of the Khalif Omar, he took advantage of his intimacy with the Arab general to intercede for the preservation of the library of the captured city, which "alone, among the spoils of Alexandria, had not been appropriated by the visit and the seal of the conqueror. Amrou (Amer) was inclined to gratify the wish of the grammarian, but his rigid integrity refused to alienate the minutest object without the consent of the khalif; and the answer of Omar, inspired by the ignorance of a fanatic, 'If these writings of the Greeks agree with the Book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed,'" doomed them to destruction. Such was the sentence said to have been pronounced by the impetuous Omar. The Moslems, however, to this day, deny its truth; and Gibbon observes, that "the solitary report of a stranger (Abulpharagius), who wrote at the end of 600 years, on the confines of Media, is overbalanced by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eutyclus, has amply described the conquest of Alexandria." But the admission of some Arab writers, cited by the learned De Sacy in his notes on Abd el-Atif, seems to confirm the truth of Omar's vandalism; the authorities of Makreezee and Abd el-Atif are of considerable weight,



notwithstanding the silence even of contemporary Christian annalists; and whilst we regret the destruction of this library, we may wish that the capture of Alexandria had happened half or a whole century later; when, instead of destroyers, the Arabs assumed the character of preservers of ancient literature.

The site of the *Cæsareum*, or temple of Cæsar, is marked by the two obelisks (called Cleopatra's Needles), which Pliny tells us "stood on the port at the temple of Cæsar." Near this spot, according to Strabo, was the palace of the kings on the point called Lochias, on the left of the great harbour, which is the same as the headland behind the modern Pharillon. The tombs of the kings, also, stood in this district, and formed part of the palace under the name of "*Sôma*." In this enclosure the Ptolemies were buried, as well as the founder of the city, whose body, having been brought to Egypt, and kept at Memphis while the tomb was preparing, was taken thence to Alexandria, and deposited in the royal cemetery.

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

The sarcophagus, said to have been

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

The Island of *Antirhodus*, the *Posidium*, the *Timonium*, the *Emporium*, the ports of *Eunostus* and *Kibôtus*, and the *Necropolis* have been described in Strabo's account given at p. 123.

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

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

course: and if there is a difficulty in ascribing these or other ruins to any particular edifice, it may readily be accounted for in a city which, as Diodorus observes, contained a succession of temples and splendid mansions.

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

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

#### c. PRESENT REMAINS OF ANCIENT ALEXANDRIA.

Of the magnificent city described by Strabo it may be said that hardly a vestige remains. Two striking relics indeed existed till quite lately, viz. the obelisks commonly called **Cleopatra's Needles**, of which one had fallen, and the other remained erect; but the former has been already removed to England, and the other is going to America. They stood originally at Heliopolis, but were brought to Alexandria in the 8th year of Augustus, and set up in front of the temple of Cæsar, or the Cæsarium, by Barbarus the prefect, and Pontius his architect. One account indeed assigns the erection of this temple to Cleopatra, to commemorate the birth of her son by Julius Cæsar; and if this story were true, it would explain the origin of the traditional name. Both obelisks are of red granite of Syene, the one (that in England) 66 ft. high, the other, 71 ft.; the diameter of each at the base is 7 ft. 7 in. They were originally mounted on bronze feet in the form of crabs. Among the hieroglyphs carved on them, are the names of Thothmes III., Rameses II., and Sethi II., his successor. The fallen obelisk was given by Mohammed Ali to the English, who were desirous of removing it as a record of their successes in Egypt, and of the glorious termination of the campaign of 1801. The Pasha even offered to transport it free of expense to the shore, and put it on board any vessel or raft; but the project was abandoned, its mutilated state, and the obliteration of many of the hieroglyphics by exposure to the sea-air, seeming to render it unworthy the expense of removal. Accordingly it lay on the ground, generally completely covered with *débris*, till 1877, when two private individuals, Mr. Erasmus Wilson and Mr. John Dixon, undertook to bring it over, the latter undertaking to provide the mechanical means, and the former offering to give 10,000*l.* towards the expense. It was encased in an iron cylinder where it lay, and then rolled into the sea.



After being fitted with a rudder, deck-house, cabin, &c., in the harbour of Alexandria, it started on its voyage in the winter of 1877, in tow of a steamer. Owing to rough weather, the "Cleopatra" was abandoned by its tug in the Bay of Biscay. It was found, however, after some days, and taken into Ferrol, whence it was safely towed to London in January 1878, and in October of the same year the obelisk was put up on the Thames Embankment. The Americans have since succeeded in obtaining the companion obelisk. The removal of these monuments is much to be regretted.

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

The most striking monumental relic of Alexandria is the column called **Pompey's Pillar**. It stands near the Mohammedan burial-place on an eminence which was probably the highest ground of the ancient city. It consists of a capital, shaft, base, and pedestal, which last reposes on substructions of smaller blocks, once belonging to older monuments, and probably brought to Alexandria for the purpose. On one is the name of the first Psammetichus. Its substructions were evidently once under the level of the ground, and formed part of a paved area, the stones of which have been removed (probably to serve as materials for more recent buildings), leaving only those beneath the column itself, to the great risk of the monument. The total height of the column is 98 ft. 9 in., the shaft is 73 ft., the circumference 29 ft. 8 in., and the diameter at the top of the capital 16 ft. 6 in. The shaft of beautiful red granite, highly polished, is elegant and of good style, but the capital and pedestal are of inferior workmanship and unfinished, and it is probable that, while the column itself was of an early period, the capital was added at the

time when the pillar as it stands was erected as a monument in honour of the emperor Diocletian. The Greek inscription which it bears shows that it was intended to serve this purpose, and at the same time explains how it came to be called Pompey's Pillar; for if the last word but two be read aright, the column appears to have been erected under the care of Pompeius, prefect in 302. The inscription runs thus:—

ΤΟΝ ΤΙΜΙΩΤΑΤΟΝ ΑΥΤΟΚΡΑΤΟΡΑ  
ΤΟΝ ΠΟΛΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑΣ  
ΔΙΟΚΛΗΤΙΑΝΟΝ ΤΟΝ ΑΝΙΚΗΤΟΝ  
ΠΟ[ΜΠΗ]ΙΟC ΕΠΙΡΧΟC ΑΙΓΥΠΤΟΥ

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

On the summit is a circular depression of considerable size, intended to admit the base of a statue, as is usual on monumental columns; and at each of the four sides is a cramp, by which it was secured: and, indeed, in



an old picture or plan of Alexandria, where some of the ancient monuments are represented, is the figure of a man standing on the column. An Arab tradition pretends that it was one of four columns that once supported a dome or other building; but little faith is to be placed in the tales of the modern inhabitants. Makreezee and Abd el-Atif state that it stood in a *stoa* surrounded by 400 columns, where the library was that Omar ordered to be burnt; which (if true) would prove that it belonged to the Serapeum.

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

Not the least remarkable of the remains of ancient Alexandria are the *Cisterns* constructed beneath the houses for storing the supply of water with which the city was furnished by the Canopic canal. These cisterns were often of considerable size, having their roofs supported by rows of columns, vaulted in brick or stone. Reservoirs of the same kind are also found in the convents that stand on the site of the old town; and several wells connected with them may be seen outside the walls, in going towards the Mahmoodeeyeh Canal. They show the direction taken by the channels that conveyed the water to the cisterns in the town. One set of them runs parallel to the eastern exit of the Mahmoodeeyeh, another is below the hill of Pompey's Pillar, and another a little less than half-way from this to the former line. It was by means of these cisterns that Ganymedes, during the war between Julius Cæsar and the Alexandrians, contrived to distress the Romans, having turned the sea-water into all those within the quarter they occupied; an evil which Cæsar found great difficulty in remedying, by the imperfect substitute of wells.

A little beyond Pompey's Pillar are some *Christian tomb-chambers*. One,

discovered in 1858, is in tolerable preservation, and is reached by an ancient flight of 24 steps. The paintings and inscriptions, which are much destroyed, are of the usual kind, and offer nothing of interest. As a quarry is now being worked close by, these old buildings will probably soon disappear. Coins of the time of Constantine have been found in them.

For a description of the *Catacombs*, the so-called "*Baths of Cleopatra*," *Cæsar's Camp*, and other ruins outside the town, see below, *Drives, Excursions*, pp. 139-141.

Little now remains of the splendid edifices of Alexandria; and the few columns, and traces of walls, which a few years ago rose above the mounds are no longer seen. The excavations carried on amidst the mounds of the old town, mostly for the purpose of laying the foundations of modern houses, occasionally bring to light a few relics, as parts of statues, large columns, and remains of masonry. Fragments of a marble colonnade were found in 1878, built into some Arab houses near the bazaar.

#### d. POPULATION, ANCIENT AND MODERN.

According to the account of Alexandria, given by Polybius, the inhabitants were, in his time, of three kinds: 1, The Egyptians, or people of the country, a keen and civilized race; 2, The mercenary troops, who were numerous and turbulent, and who, having arms in their hands, were more ready to govern than to obey; and, 3, The Alexandrians, not very decidedly tractable, for similar reasons, but still better than the last; for, having been mixed with and descended from Greeks who had settled there, they had not thrown off the customs of that people. This part of the population was, however, dwindling away, more especially at the time when Polybius visited Egypt during the reign of Ptolemy Physcon; who, in consequence of some seditious proceedings, had attacked the people on several occasions with his troops, and had destroyed great numbers of them.

The successors of Physcon administered the government as badly or even worse ; and it was not till it had passed under the dominion of the Romans that the condition of the city was improved.

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

The letter of Hadrian also gives a curious and far from favourable account of this people in his time ; which, though extending to all the Egyptians, refers particularly to the Alexandrians, as we perceive from the mention of Serapis, the great deity of their city : “ Hadrian Augustus to the Consul Servian, greeting :—I am convinced, my friend Servian, that all the inhabitants of Egypt, of whom you made honourable mention to me, are trifling, wavering, and changing at every change of public rumour. The worshippers of Serapis are Christians, and those who call themselves followers of Christ pay their devotions to Serapis ; every chief of a Jewish synagogue, every Samaritan, each Christian priest, the mathematicians, soothsayers, and physicians in the gymnasia, all acknowledge Serapis. The patriarch himself, whenever he

goes into Egypt, is obliged by some to worship Serapis, by others Christ. The people are, of all others, the most inclined to sedition, vain and insolent. Alexandria is opulent, wealthy, populous, without an idle inhabitant. They have one god (Serapis), whom the Christians, Jews, and Gentiles worship. I could wish that the city practised a purer morality, and showed itself worthy of its pre-eminence in size and dignity over the whole of Egypt. I have conceded to it every point ; I have restored its ancient privileges ; and have conferred on it so many more, that when I was there I received the thanks of the inhabitants, and immediately on my departure they complimented my son Verus. You have heard, too, what they said about Antoninus : I wish them no other curse than that they may be fed with their own chickens, which are hatched in a way I am ashamed to relate. I have forwarded to you three drinking-cups, which have the property of changing their colour.”

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

The population of Alexandria, which from half a million or more in the days of the Ptolemies and the Cæsars had diminished at the end of the last century to 6000, has been very rapidly recovering its numbers under Mohammed Ali and his successors. It now amounts to upwards of 200,000, of whom about one-fourth are Europeans, chiefly Greeks and Italians.

#### e. CLIMATE.

Several ancient writers, as Diodorus, Strabo, Ammianus Marcellinus, Quintus Curtius, and even Celsus, speak of the climate of Alexandria as healthy, with a temperature both cool and salubrious. This Strabo attributes to the admission of the Nile water into the Lake Mareotis, and apparently not without reason ; since it is notorious that the fevers prevalent



there are owing to exhalations from it. At the close of the last century this lake was nearly dry; but during the contest between the English and French at Alexandria, the sea was let into it by the former, in order to impede the communication of the besieged with Cairo, and cut off the supply of fresh water from the city; and it is now once more a lake.

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

#### f. LOCAL GOVERNMENT.

The city of Alexandria forms an independent government apart from the province in which it is situated. It has its own governor, who is assisted in all matters relating to the internal administration of the town by a municipal council composed of half natives and half Europeans.

The city is divided into quarters, each presided over by a Sheykh, by whom all small matters are settled. The more serious criminal cases are sent to the *zaptieh*, or chief police office, for decision by the prefect of police. There is very little crime among the natives. The Franks, as they are called, are the chief offenders against law and order. Suits between natives in which property is involved are decided by the Makkemeh, or Kadi's court. The mixed tribunals established in 1876, and composed of Europeans and natives, the former of whom are in the majority, take cognizance of all civil cases between foreigners and natives, and foreigners of different nationalities; but when the parties to

the suit are of the same foreign nationality, the case is decided in their own consular court. Among the natives every trade and profession has its Sheykh, whose duty it is to collect the taxes, and be answerable for the good conduct of the different members. Foreigners are exempt from taxation. (See also p. 35.)

#### g. COMMERCE AND INDUSTRY.

The importance of the commerce of Alexandria in ancient times has been already spoken of. At the present day its carrying trade is very considerable. The principal articles of export are—cotton (principally to England), cotton seed (ditto), beans (ditto), corn, sugar (ditto and France), gums (principally to England), coffee (ditto France), ivory, wool, linseed, and mother-of-pearl.

Among the principal articles of import are—manufactured goods (principally from England), wood (principally from Turkey, Austria, and Italy), coal (principally from England), oils (ditto England, Italy, Turkey, and France), wines and liqueurs (ditto France), raw silk, salt provisions and vegetables, fruits, and marbles and stones.

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

#### h. PORTS, GATES, WALLS.

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



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

The *Western Harbour, Eunostus*, has been described in the account of the landing at Alexandria, p. 113.

The four principal **Gates** of Alexandria were the Canopic on the east, the Necropolis Gate on the west, and those of the Sun and Moon at the two ends of the street that ran from the sea to the lake. As you looked up the latter street, the ships in the Great Harbour were seen beyond the Gate of the Moon on one side, and those in the Mareotic port on the other; the two streets intersecting each other at right angles. The site of the Canopic Gate is probably to be found some 1200 yards to the east of the modern Rosetta Gate, near the Telegraph tower. No portion of the ancient circuit now remains, and even the old Arab wall has been entirely removed to make way for the increasing size of Alexandria.

The present **Walls**, enclosing a portion of the mounds of the old city, were built in 1811, by Mohammed Ali, but they were probably based on older foundations. They are well built and of great thickness, but have been destroyed in parts to make way for

improvements. The principal gate is the *Rosetta Gate*, strongly fortified with a double ditch and five bastions. Fort Caffarelli and Fort Kom el-Dick, inside the town, with numerous other fortifications outside, are the principal defences.

#### i. STREETS, PUBLIC PLACES, AND BUILDINGS.

Street nomenclature at Alexandria is of a very motley character, Arabic, French, English, Italian, and other names, having been given apparently according to the caprice of individuals; and, to make the confusion worse, the names are continually being changed. Lately, indeed, the Government has given names to the principal places and streets, and in some instances these names have been written up, but it is very common to find people still calling them by the old name, or by some name which to them is more familiar; *e. g.*, the large square which used to be called the *Place des Consuls*, is now properly named the *Place Mèhémet Ali*, but English people generally call it the *Great Square*. This square is the European centre of Alexandria. In it are situated the principal hotels, shops, bankers' and merchants' offices. At the N.E. corner is the English church, and on the same side is the French Consulate, a large handsome-looking building. The houses are all built in large blocks called *Okelles*. Recent improvements have made the interior of the square a very pleasant promenade, shaded by trees and well provided with seats. At each end is a large fountain; and in the centre an *Equestrian Statue of Mohammed Ali*, the founder of the present reigning family. The other principal open space is the *Square Ibrahim*, or, as it is usually called, the *Place de l'Eglise*, or *St. Catherine*, from the Roman Catholic church which occupies the S.E. side of it. On the same side are Abbat's Hotel, and the Post-office.

Among the principal streets of Alex-

andria are the *Rue Chérif Pasha*, a handsome and well-built street leading from the Place Méhémet Ali into the road to the Rosetta Gate. In it are the houses of many of the principal merchants; and in the afternoon it presents a gay and animated appearance, there being a constant stream of carriages to and from the drive by the canal. Parallel with this street are the *Rue Méhémet Tewfik* and the *Rue de la Mosquée d'Atarine*, both leading to the *Boulevard Ismail*. The *Rue de la Mosquée d'Atarine* continues from the other side of the Square Ibrahim to the *Rue Anastasi*. From the S. side of the Place Méhémet Ali the *Rue Ibrahim* extends to the bridge over the canal; and the *Rue Anastasi* leads to the open space in which is Fort Napoleon. Both these streets pass through some of the lowest parts of the town. The *Rue Ras-et-Teen* is a long, winding street, leading from the W. end of the Place Méhémet Ali to the Palace of Ras-et-Teen: from it branch off the streets leading to the harbour. From the N. side of the Place Méhémet Ali a number of short streets lead down to the sea. Most of the English business houses are in this part; and one of the streets was called Gracechurch Street, but has now received officially the name of the *Rue de l'Eglise Anglaise*, from the English church whose west end faces it. Crossing these streets is the *Rue de l'Obélisque*, following the bend of the Great Harbour up to the Ramleh railway station, and so called from passing the spot where Cleopatra's Needles formerly stood. The English Consulate and Telegraph offices are in this street. The road leading to the Rosetta Gate is called the *Boulevard Ismail*. At the town end of it are some handsome houses, and the Zizinia theatre. It has been thought better to give the names of the streets here and in the map in French, as, wherever they are written up, it is usually in that language, and if known at all they are more likely to be so under their French title than under any other.

Public buildings there are none in

Alexandria: the only one which could even by courtesy be called so is the *Bourse*, a rather insignificant block of buildings, at the corner of the *Rue de la Bourse* and the *Rue de l'Obélisque*.

#### j. CANALS.

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

The modern **Mahmoodeeyeh Canal** was begun by Mohammed Ali in 1819, and opened on Jan. 20, 1820. It received its name in honour of the Sultan Mahmood II. The cost is said to have been 300,000*l.*; and 250,000 men were employed about one year in digging it, of whom 20,000 perished by accident, hunger, and plague. It commences at the village of Atfeh, on the Rosetta branch of the Nile, and has a total length of 50 miles, with an average width of about 100 feet. A part of its course is identical with that of the ancient Canopic branch of the Nile, and the old canal of Fooah, which was used in the time of the Venetians for carrying goods to Alexandria, and existed, though nearly dry, in Savary's time, A.D. 1777. The right bank of the Mahmoodeeyeh Canal

is bordered for some distance with the houses and gardens of the wealthy inhabitants of Alexandria, and is the fashionable afternoon promenade.

#### k. MOSQUES, CHURCHES, CONVENTS.

There are no *Mosques* at Alexandria which in themselves contain anything worth seeing, but two are interesting as marking ancient sites. One of them is called "of 1001 columns," according in number with the fables of the 1001 nights. It is on the west side, near the Gate of Necropolis, now the Gabari Gate, and has lately been converted into a Quarantine. Pococke observed in it four rows of columns from S. to W., and one row on the other side; and here, he says, it is supposed that the church of St. Mark once stood; where the patriarch formerly lived; and where the Evangelist is reported to have been put to death. This church was destroyed by the Moslems in the reign of Melek el-Kamel, the son of Melek Adel, in 1219, whilst the Crusaders were besieging Damietta, for fear that they might surprise Alexandria and make a fortress of its solid walls; and no offers on the part of the Christians could induce them to spare this venerated building. The other great mosque is called "of St. Athanasius," doubtless, as Pococke observes, from having succeeded to a church of that name. It is from this that the sarcophagus, called the "tomb of Alexander," was taken, which is now in the British Museum.

The *Churches* and *Convents* are almost entirely devoid of interest.

The *English Church* presents no feature worthy of remark (see p. 118).

The *Coptic Convent* is dedicated to St. Mark, whose body the Copts pretend to possess, though it is well known that it was carried off clandestinely by the Venetians, as stated by Leo Africanus, as well as by Darù, and other historians. The old mosaics of St. Mark's at Venice also record this fact, and the inscription over the scene there represented does not hesitate to admit that the body was "stolen" by the two

Venetian captains "Rusticus and Tribunus" (called in the Venetian histories Rustico of Torcello and Buono of Malamacco), assisted by the monk Staurgius and the priest Theodorus, who had charge of the sanctuary of St. Mark in Alexandria. This happened during the dogeship of Giustiniano Partecipazo, about 828 A.D.; and the mosaic was put up in the new church at Venice in the 11th century. (See Sir G. Wilkinson's account of this mosaic, 'Jour. Archæol. Assoc.,' vol. vii. p. 258.)

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

The *Latin Church* is another modern building with no pretensions to architectural beauty; and the same may be said of all the other ecclesiastical edifices belonging to the different religious persuasions.

#### l. HOSPITALS, CHARITIES, SOCIETIES.

The *Hospital of the Deaconesses of Kaiserswerth*, outside the Moharram Bey Gate, is well worth a visit. It is tended by European doctors, and the nursing is done by the deaconesses. There are three classes of patients; the first-class paying 5s. a day, the second 3s., and the third treated gratis. There are no restrictions as to religion, and the patient may be visited by a clergyman of his own persuasion. This hospital, one of the many established in different parts of the world by the Kaiserswerth Deaconesses, relies entirely on voluntary contributions, and is well worthy of support.

The *European Hospital* in the Boulevard Ismail is managed by a committee composed of members of the European community. Patients are admitted by a ticket from the



consulate of the nation to which they belong. The charges are from 8 to 2 francs per day. Sisters of Charity of the order of St. Vincent de Paul are the nurses, and religious ministrations are conducted by the Franciscans of the Holy Land.

There are also the *Government Civil and Military Hospital*, and the *Greek Hospital* attached to the Orthodox Greek Church.

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

#### m. SCHOOLS.

The Government schools consist of a Primary, and a Secondary school, and a special Naval school. The system of instruction in the Government schools generally will be found described elsewhere. Les Frères de l'École Chrétienne have a large establishment well worth a visit, near the Roman Catholic church; there are nearly 600 pupils, of whom more than 300 receive gratuitous instruction: natives and Europeans of all creeds are alike taken. The Greek Church has large schools both for boys and girls; and there is a Protestant school in connexion with the Scotch Church, which has more than 100 boys and girls, of whom many receive instruction gratuitously. The American United Presbyterian Church has a school attached to the Mission: there are about 100 boys and girls, Christians, Jews, and Muslims. The Deutsche Schule of the Crischona Mission is well attended. There is also a Freemasons' School.

#### n. THEATRES, AMUSEMENTS, ETC.

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

Excellent *Shooting* may be had in the neighbourhood of Alexandria; but it is necessary to make the acquaintance of some resident sportsman in order to know where to go and what to do.

#### o. DRIVES, EXCURSIONS.

**South.**—The regular afternoon promenade is out by the *Rosetta Gate*, and along the *Mahmoodeeyeh Canal*. The drive presents no object of interest except the villas and gardens by the side of the canal, which, however, are well worth seeing for the beauty and luxuriance of the shrubs and flowers, and there are pretty views to be obtained from the high ground at the farthest end of the canal. The gardens belonging to the *Villa Moharrem Bey* and the *Villa Pastré* are open to the public, and a band plays there on Sundays and Fridays.

**West.**—On the other side of the town a visit may be paid to *Gabari*. The road lies along the Rue Ibrahim and across the Mahmoodeeyeh Canal. A gateway on the left leads up a desolate-looking avenue to the race-course. The terrace in front of the palace built by Said Pasha, serves as the grand stand. When the gardens were kept up, Gabari was much resorted to, but it is quite deserted now. There is a good view over Lake Mareotis.

Returning to the main road, the drive may be continued to Mex, and a visit paid on the way to the so-called Baths of Cleopatra and the Cata-

combs. The *Baths of Cleopatra* are merely excavations, perhaps tombs, at the water's edge, below the level of the sea, which from their appearance and situation have been called baths. The *Catacombs*, which are a little farther on, attest the greatness of Alexandria more than any of its other remains. The entrance to them is close to a spot once covered with the habitations and gardens of the town, or suburb of the city, which, from the neighbouring tombs, was called the Necropolis. The extent of these Catacombs is remarkable; but the principal inducement to visit them is the elegance and symmetry of the architecture in one of the chambers, having a Doric entablature and mouldings, in good Greek taste, which is not to be met with in any other part of Egypt. Tapers, and, if the traveller intends to penetrate far into them, a rope, are necessary; and, if he wishes to take measurements of the mouldings, a ladder.

Passing the unfinished *Palace of Said Pasha*, we reach the **Quarries of Mex** on the sea-shore, about five miles from Alexandria. Here are the head-quarters of the English Company who are engaged in the new harbour works, and the stone has been extensively used in the construction of the breakwater and quays.

On the drive home, after passing the canal bridge, a change may be made in the route by keeping to the left, and taking the street that leads past Fort Caffarelli.

**North.**—A not uninteresting excursion may be made to the Arsenal and the Palace of Ras-et-Teen, and the site of the ancient Pharos. The way lies from the Place Méhémet Ali along the Rue Ras-et-Teen, and through a deserted quarter near the East Harbour; it then traverses a sort of quay along a low fortification that lines the western side of that harbour. At the end of this quay is the *Pharos*, already described. Returning, and leaving on the right an advanced fort, called *Fort Ada*, the axe of the old Isle of Pharos is traversed to

the opposite peninsula. The **Palace of Ras-et-Teen** occupies the western extremity of the peninsula of that name. It was built by Mohammed Ali. An order is required for visiting it. There is nothing very remarkable except the view from the balcony, which is extensive and interesting. There is a handsome staircase of Carrara marble, and a large audience hall. The hareem, which cannot be visited, is a separate building facing the sea. The ancient *Point Eunostus*, now *Ras-et-Teen Point*, on which stands the modern light-house, is a mile farther on. To the right, after leaving the palace on the return home, is the **Arsenal**, chiefly interesting as a record of Mohammed Ali's ambition, and of the great efforts he made to establish his power in Egypt, and defy the authority of the Porte. In it are still to be seen the remains of the fleet that suffered defeat at Navarino. The driver may be told to return either by the Rue Ras-et-Teen, which is here bordered by some rather good houses in the Arab style, or by the quays and streets from the landing-place.

**East.**—A very pleasant afternoon excursion may be made to **Ramleh** either by rail or road.

**By Rail.**—There are two railway lines (a) from the *Ramleh Railway Station*, near the Obelisk (trains every hour, returning from Ramleh at the half-hour); (b) from the *Rosetta Railway Station*, outside the Moharrem Bey Gate (nine trains daily).

(a) There are seven stations on this line:—1. *Chat Bey*, near which are the Christian and Jewish cemeteries, which probably occupy the ancient site of the Hippodrome. 2. *Mustapha Pasha*, near which, on the left, may be seen the little domed building in which Sir Ralph Abercromby died 1801, "in the arms of victory;" the large building on the height to the left occupies the site, now almost obliterated, of the camp of Nicopolis (see below). It is a palace built in 1869, but rarely inhabited, by the Khedive,

and is remarkable for the gardens and costly decorations. 3. *Bulkeley*, close to which is the English suburb of Alexandria, a row of houses on the height above the sea, chiefly inhabited by English officials. 4. *Fleming*, near which is the *Hôtel Beau Séjour*, which bears a good character for comfort. 5. *Bacos*. 6. *Seffer*. And 7. *Schutz*, the terminus, near which is the new *Hôtel Miramar*, kept by the former landlady of the Beau Séjour, convenient for families and invalids.

(b) See Route 1.

*By Road.*—The road for driving lies out of the Rosetta Gate; and if it happens to be in good repair, this way of making the excursion is to be preferred. Immediately on the left after issuing from the Rosetta Gate are the different *Christian Cemeteries*, occupying probably the site of the old Hippodrome. The road runs for half a mile over the mounds of the ancient city, when it crosses the old wall, on which the French lines were raised, and descends into a plain, first cultivated by order of Ibrahim Pasha. A little to the right, after crossing a reservoir by a causeway, the road turns off to the Mahmoodeeyeh Canal.

About  $\frac{3}{4}$  of a mile from the old wall granite blocks and remains of columns mark the site of some important building. A little beyond this, and nearer the sea, are some old Catacombs (by this time completely broken up), in which were some devices painted on the stuccoed walls and ceilings. Here too was a marble sarcophagus with the head of Medusa, and other ornamental sculpture. In some of the Catacombs inscriptions have been found of Christian times, probably about the 4th century: and it is evident that they were used as places of sepulture for Christians as well as Pagans.

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

years after, the English and French armies engaged. The Camp now almost obliterated by the immense palace of the Khedive, resembled the *Myos Hormos*, and the fortified stations or *hydreumas* in the desert; but was stronger, larger, and better built. It was nearly square, measuring 291 paces, by 266 within, the walls being from 5 to  $5\frac{1}{2}$  paces thick. It had four entrances, one in the centre of each face, 15 paces wide, defended by round or semicircular towers, 18 paces in diameter, or 12 within. On each face were 6 towers, distant from each other 33 paces; those of the doorway excepted, which are only 15 paces apart. Those at the 4 corners were larger than the others, having a diameter of 22 paces. Its N.W. face stood very near the sea in the present gardens of the palace, where a mosaic pavement was recently visible; and a short way from the S.W. gate are the remains of the aqueduct that supplied it with water; probably part of the one seen to the north of the Mahmoodeeyeh, about 8 miles from Alexandria. It has been entirely excavated; and the extensive system for supplying it with water, the wells, reservoirs, and baths, have been laid open. The water was raised from the principal well by a water-wheel with pots (as at the present day). It is now brackish. The wells are 33 feet deep. The Prætorium, or commandant's house, had a large mosaic, now almost destroyed, with various ornamental devices, and a half figure of Bacchus, holding in one hand a bunch of grapes, in the other a crook, the attribute of Osiris. Near the sea, outside the N.W. corner of the station, is another bath, and a long channel cased with stone, which seems to have supplied the bath with fresh water. The walls of the station were of stone, with the courses of flat bricks, or tiles, at intervals, usual in Roman buildings; and the whole was constructed on a scale worthy of the grandeur of the early part of the Empire. In one place was an inscription put up to M. Aurelius by the Tribunes of the 2nd Legion, called 'Trajana fortis,' in the



same 8th year of which so many of his coins remain. There was also a block of marble which had probably served as the pedestal to a statue, with an inscription recording that it had been set up to Septimius Severus, in the 11th year of his reign, by the decurions and privates whose names are given in two columns below the dedication. Another stone bore a few hieroglyphics containing the name of an individual called Rameses, probably brought from some other place. Many, however, of these interesting remains have now completely disappeared.

The first battle on this spot was followed by the deaths of Antony and Cleopatra. The second one is famous in the annals of English history. In order to put an end to French supremacy in Egypt, an expedition was sent out by the British Government in 1801, part of the troops composing which, under Sir David Baird, proceeded down the Red Sea with the intention of landing at Kosseir and marching across the desert into Egypt, while the remainder, under Sir Ralph

Abercromby, disembarked at Abookeer Bay, the scene of Nelson's famous victory three years before. Advancing on Alexandria, the English attacked the French under General Menou, on the 13th of March. Sir A. Alison says: "The ground occupied by the two armies was singularly calculated to awaken the most interesting recollections. England and France were here to contend for the empire of the East in the cradle of ancient civilization, on the spot where Pompey was slain to propitiate the victorious arms of Cæsar, and under the walls of the city which is destined to perpetuate, to the latest generations, the prophetic wisdom of Alexander." On the 21st the decisive engagement took place, which ended in the defeat of the French, though the victory was dearly purchased by the death of Abercromby.

Returning to the carriage, the drive may be continued to the scattered village of Ramleh. The excursion may be prolonged on donkeys to Abookeer. (See Rte. 1.)

## ROUTE 1.

ALEXANDRIA TO ROSETTA, BY RAIL,  
ABOUT 40 MILES.

One train daily to Rosetta, in 3 hrs., three to Abookeer, and nine to Siyoof. Station the same as for Cairo, outside the Moharrem Bey Gate.

The line follows almost exactly that of the old road to Rosetta, which as far as Ramleh has been already described. At *Sidi Gaber* Stat., the Cairo line turns off to the right.

*Ramleh* Stat.,  $\frac{1}{2}$  m. from the town.

*El Mohammedeeyeh* Stat.

*Es Siyoof* Stat., a considerable village.

*El Mandarah* Stat., on the neck of land which separates the lake of Abookeer from the Mediterranean.

*Abookeer* Stat., a small village

famous for the victory of the English fleet under Nelson, recorded in our annals as the "Battle of the Nile." The principal details of this famous battle are too well known to need more than a brief recapitulation here. On the 1st of August, 1798, Nelson discovered the French fleet, under Admiral Bruéys, at anchor in the form of a curve round the head of Abookeer Bay. The number of men-of-war on both sides was equal, but the French had some smaller vessels besides, and a decided superiority in men and guns. Although it was already late in the day, Nelson determined to attack at once. The battle lasted until daybreak the next morning, and ended in the total defeat of the French, with the loss of 14 vessels out of 17. The decisive moment of the action was the blowing up of the French Admiral's ship *L' Orient*. This event is best known

perhaps in connection with the touching incident of the captain of the *Orient*, Casabianca, and his son, so beautifully commemorated by Mrs. Hemans, in the touching lines commencing—

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

A little to the E. of Abookeer are some ruins which perhaps mark the site of **Canopus**, which, according to Strabo, was 120 stadia (between 13 and 14 English miles), from Alexandria, by land. It stood on the west of the Canopic mouth, between which and that town was the village of *Heraclium*, famed for its temple of *Hercules*. The Greeks and Romans imagined it to have been called after Canopus, the pilot of Menelaus, who was buried there; but its Egyptian name *Kahi-noub*, or the “golden soil,” and its high antiquity, suffice to show the folly of this assertion; which is one of many instances of their mode of changing a foreign name, in order to connect it with, and explain it by, their own history. Canopus had a temple of Serapis, who was the deity worshipped there with the greatest respect. He was supposed to answer by dreams to the prayers of his votaries, and persons of all ranks consulted him respecting the cure of diseases, and the usual questions submitted to oracles. Many other temples also stood at Canopus, as well as numerous spacious inns for the reception of strangers, who went to enjoy its wholesome air, and, above all, the dissipation that recommended it to the people of Alexandria; famous, or rather infamous, as it was, in the time of the Greeks and Romans, for the most wanton amusements. Thither they repaired in crowds by the canal for that object. Day and night the water was covered with boats carrying men and women, who danced and sang with the most unrestrained licence. Arrived at Canopus, they repaired to booths erected on the banks, for the express purpose of indulging in scenes of dissipation. The immorality of the place was notorious,

and it is this which led Seneca to say, “No one in thinking of a retreat would select Canopus, although Canopus might not prevent a man being virtuous.” The degraded state of public morals in that town appears to have been confined to the period after the foundation of Alexandria; and the Canopus we read of was a Greek town.

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

The famous trilingual stone, discovered at *Sân* (the ancient *Tanis*), and thence called by French savans “*La Pierre de Sân*,” is known to English Egyptologists as the “*Decree of Canopus*,” from its containing, in Greek, hieroglyphic, and demotic characters, the text of a decree promulgated by Ptolemy Euergetes in the year B.C. 237, at Canopus. At that time Canopus was the religious capital of the country. The stone is in the Museum of Egyptian Antiquities (No. 1014) at *Boolak* (Cairo). There is a plaster cast in the British Museum, and also in the Aberdeen University Museum.

On the right of the Canopic canal was the *Elaitic nome*, so called from the brother of the first Ptolemy; and at the mouth of the Canopic branch of the river was the commencement of the base of the Delta.

There are some forts on the shore of the Bay of Abookeer, and a lighthouse on the promontory. The line continues along the narrow neck of land between the sea and Lake Abookeer and Lake Edko beyond to

*El Maadeeyeh* Stat., the “*Ford*,” or “*Ferry*,” by which *Lake Edko* communicates with the sea, and which is supposed to be the old Canopic branch. Near it *Pococke* places *Heraclium*, whence the name *Heracliotic* applied to that mouth of the river, which was also called *Naucratic*, or *Ceramic*. The Canopic was the most westerly, as the *Pelusiatic* was the most easterly, of the mouths of the Nile.

Some ruins still mark the site of the city of Hercules, to whose temple the slaves of Paris fled, when he was forced by contrary winds to take refuge in the Canopic branch of the Nile. The temple still existed in the time of Herodotus, and even of Strabo.

*Edko* Stat., a village on a sandhill near the lake.

Crossing a dreary waste of sand, the line reaches

**Rosetta** Stat. (in Coptic, *T-Rashit*; in Arabic, *Rasheed*). There is no inn at Rosetta, but hospitality can be obtained at the convent of the Franciscan monks. The town is situated on the W. bank of the Nile, near its mouth. This branch of the river was formerly the Bolbitine, and a hill called *Aboo Mandoor*, about  $1\frac{1}{2}$  mile to the S. of the modern town, is supposed to mark the site of the ancient town of *Bolbitinum*. Rosetta was founded by one of the khalifs about A.D. 870. For a long time it was one of the most important commercial towns of the country, and at the beginning of the present century it still had a population of about 25,000. This has now diminished to 14,000, and a great proportion of the houses are deserted and in ruins. Its former flourishing condition is shown by their style of building, which is very superior to that of other Egyptian towns. The columns at the doors, the neatness of the wooden windows, and the general appearance of their walls, are particularly striking. It has several mosques, khans, and bazaars, and is surrounded by a wall with loopholes, which might serve to protect it against a band of Arabs, but would offer little resistance to artillery. The northern gate has two small towers at its side, of a form by no means common in Egypt; and between this and the plain are the most extensive gardens. The situation of Rosetta, the beauty and extent of its gardens, and the supposed salubrity of its air, made it formerly a favourite summer resort of Cairenes and Alexandrians; and though not frequented now in the same way, it still retains the same

natural advantages, and may be regarded as one of the prettiest and most agreeable towns in Egypt. There is nothing else, however, to attract the visitor so much out of his ordinary line of march in Egypt.

Rosetta is but little known in history. In 1807 it was the scene of the unsuccessful attempt of the English to restore the authority of the Memlooks, which ended in the disastrous retreat of the English army. It is equally barren of antiquities. Here and there a few hieroglyphs may be seen in single stones built into mosques and private houses; and fragments of granite and basalt are lying about. But it has acquired a special archaeological celebrity from the celebrated trilingual stone—known as the "**Rosetta Stone**"—found by the French in 1799, while digging the foundations of a fort, a short distance lower down the river. This tablet contains a decree made by the priests of Egypt in honour of Ptolemy Epiphanes in the year B.C. 196. It is written in the Greek, hieroglyphic, and demotic or enchorial characters; and it was from a comparison of the Greek letters and the hieroglyphs on this stone that Dr. Young and Champollion were enabled first to decipher the old Egyptian sacred writing. Unfortunately the stone was but a fragment, and the search for the upper part of it has hitherto been unsuccessful. The same decree is found at Philæ, without the Greek text, on a granite rock in the Great Temple.

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

*Damietta* (p. 315) can be reached from Rosetta in 2 or 3 days on donkeys; but it is a long, wearisome ride of about 80 miles along the sandy shore, and offers nothing of interest. At Damietta the network of railways



is again joined; or Port Said (36 miles, p. 308) can be reached in a boat across the Lake Menzaleh.

## ROUTE 2.

## ROSETTA TO CAIRO

By the Rosetta branch of the Nile to Atfeh, at the mouth of the Mahmoodeeyeh Canal (5-7 hrs.; boat about 1*l.*); thence by road to Damanhour (2½-3 hrs.; donkey about 3*s.*); from Damanhour to Cairo by rail., 4-5½ hrs. If Rosetta is left very early in the morning, and the wind is favourable, Damanhour may be reached in time for the afternoon train to Cairo. A railway is projected between Rosetta and Damanhour. Or the whole of the journey can be made by the Nile (3-4 days, according to the wind).

There is nothing of interest between Rosetta and Atfeh.

(*W.*) *Aboo Mandoor*, 1½ m. (see above), is first passed. Then, after some unimportant villages, the town of

(*E.*) *Berembal*, 8 m. Next may be noted

(*E.*) *Metuobis*, 4 m., where are the mounds of the ancient town of *Metubis*.

(*W.*) *Daroot*, 5½ m., and

(*E.*) *Shindyoon*, immediately opposite; both with ruins of old towns.

(*W.*) *Atfeh*, 4 m. (p. 147). Here is the mouth of the Mahmoodeeyeh Canal, called *Fom el-Mahmoodeeyeh* (p. 147).

For the remainder of the journey by the Nile, see Route 5.

Hiring a donkey at Atfeh, we proceed for some way along the bank of the canal, and then across fields to

*Damanhour*, on the main Alexandria and Cairo Railway (p. 152).

For the remainder of the journey by rail., see Rte. 6.

[*Egypt.*—Pt. I.]

## ROUTE 3.

ALEXANDRIA TO PORT SAID AND SUEZ,  
BY WATER.

By steamer, Messageries, Austrian Lloyd, Russian, or Egyptian, in 15 hours to Port Said.

From Port Said the Suez Canal can be traversed either as far as Ismailia and thence to Cairo by rail., or to Suez and thence to Cairo by rail. (*See Rte. 7.*)

## ROUTE 4.

## ALEXANDRIA TO SUEZ, BY RAIL.

One through train daily from the Moharrem Bey Station, at 8 A.M., in 11 hours. For the first part of the route, see Rte. 6, as far as *Benha*, reached at 11.30.

Leaving *Benha* at 12 noon, and passing through a fertile and richly cultivated country, which however offers nothing worthy of interest, *Zagazig* (p. 285), a distance of 24 miles, is reached at 1.30. Here the train stops ½ hr., and there is a good refreshment room. For the remainder of the route, see Rte. 7.

*Suez* is reached at 7 P.M.

## ROUTE 5.

ALEXANDRIA TO CAIRO, BY THE MAHMOODEEYEH CANAL AND THE NILE,  
ABOUT 180 MILES.

Few now go by water from Alexandria to Cairo; but it is well to mention the principal objects in that part of the country, as a traveller may wish to visit them on some other occasion. The time occupied will be from 3 to 5 days, according to the wind. For boats, see pp. 118 and 160. The main railway line to Cairo can be joined at Kafr ez-Zyat (p. 152), and the Upper Egypt line at any of the stations on the l. bank of the river after passing Nigéeleh.

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

*Es Sid* or the *Maison Carrée*, 5 m., is where the English, while besieging the French in Alexandria, cut a passage in order to admit the sea-water into the Lake Mareotis; from its having been closed again, the name *Sid*, signifying "a dam," or "stoppage," has been applied to it.

The *Mahmoodeeyeh* follows part of the ancient Canopic branch of the Nile, and the old canal of Fooah; and here and there, near its banks, are the remains of ancient towns.

*Nishoo*, 10 m. A short distance inland are some ruins, supposed to be those of *Schedia*; they extend about three-quarters of a mile to the S.

end of the large mounds of *Nishoo*, and contain confused remains of stone and brick, among which are two fragments of stone (apparently parts of the same block), bearing the names of Rameses II., and some capitals and fragments of late time. The most remarkable object is a series of massive walls in an isolated mound, 300 paces to the south-eastward of these fragments, which were evidently cisterns, like those in Italy and at Carthage. They are of Roman time, built of stone, with horizontal courses of the usual flat bricks or tiles at intervals, and buttresses projecting here and there, to give them greater strength; the whole originally covered with a casing of stucco. The walls, which are now 15 ft. high, were about 16 in number, of which 12 may be still distinctly seen, and the spaces between them were about 215 feet long and 27 broad, being considerably larger than the second cisterns of Carthage, and only inferior in number and in length (but not in breadth) to the great ones there, which are 110 paces long by 10, and consist of 16 spaces or cisterns. The extremity of each gallery or cistern is rounded off, and we may suppose that they had also the usual arched roofs. A canal or branch of the river appears to have run through the level space, about 750 ft. broad, between them and the town. The distance of *Nishoo* from Alexandria agrees exactly with that given by Strabo from *Schedia* to that city, which he calculates at 4 schoenes, or nearly 14 English miles. *Schedia* was so called by the Greeks from the barrier, or bridge of boats, that closed the river at this spot, where duties were levied on all merchandise that passed; and the name of *Nishoo*, applied to the neighbouring mounds and the modern village, may be derived from the Egyptian *nishoi*, signifying "the boats." The mounds of *Nishoo* are in four almost parallel lines, the two outer ones about 250, the centre two about 756 ft. apart. They contain no traces of building; they appear to be entirely of earth, though of very great height, and were

probably the result of excavations made in deepening the river, or the neighbouring canal, which, from the low space separating the two centre mounds, appears to have passed between them. Schedia was a bishop's see in the time of Athanasius, as were Menelais and Andropolis.

*Karioon*, 3 m., the site probably of *Chereu*, in Coptic *Chereus*; the towns of *Anthylla* and *Archandra* stood also in the plain between the canal and Lake Edko. The canal here increases in breadth.

*Birket Ghuttás*, or *El Birkeh* ("the Lake"),  $3\frac{1}{2}$  m., with some ruins to the N.

*Karrawee*,  $4\frac{1}{2}$  m. Here the road, which has thus far followed the bank of the canal, turns off to Damanhoor. There are mounds of an old town of some extent near here, and others are seen in the plain to the S.

*Zowyet el-Ghazál*,  $4\frac{1}{2}$  m. Here the canal turns northwards to Atfeh; quitting the bed of an old canal, which joined the Nile farther to the S., just below Rahmaneeyeh.

**Atfeh**, 10 m., also called *Fom el-Mahmoodeeyeh*, or mouth of the canal, the banks of which are here lined with solid brickwork. There are lock-gates and 4 machines, each of 100 horse-power, to give the water a flow towards Alexandria. Atfeh stands on the Rosetta branch of the Nile. It is a miserable village, abounding in dust and dogs; but the first view of the Nile is striking, and a relief after the canal. In the neighbourhood of Atfeh there is some excellent *Snipe-shooting*, which is much patronised by the sportsmen of Alexandria during the winter. The excursion for this purpose may be made either by hiring a boat at Alexandria and going along the canal, or by rail to Kafr ez-Zyat (see Rte. 6), and thence taking a boat down the river. The former method is the pleasantest.

(E.) *Fooah* is nearly opposite Atfeh, and, with its minarets, is a conspicuous and picturesque object from the river, if you pass it during the high Nile. It occupies the site of the ancient *Metelis*, in Coptic *Meleg*, or *Meledg*,

but contains no remains beyond a few granite blocks, now used as the thresholds of doors, with hieroglyphic inscriptions, containing the names of Apries and other kings of the 26th or Saite dynasty. Fooah has now only a manufactory of *tarbooshes* or red caps, and the usual *wérshéh* "manufactory" of large towns: but in the time of Leo Africanus it was very flourishing; and though its streets were narrow, it had the character of a large town, teeming with plenty, and noted for the appearance of its bazaars and shops. "The women," he adds, "enjoy so much freedom here, that their husbands permit them to go during the day wherever they please; and the surrounding country abounds in date-trees." Fooah continued to be long a flourishing town; and Belon describes it, in the 15th centy., 50 years after the conquest of Sultan Selim, as second only to Cairo. During the wars of the Crusaders, the Christians penetrated into Egypt, as far as Fooah, in the reign of Melek Adel; and having plundered and burnt the town, retired with much booty. Fooah has given its name to the madder, which was first planted there.

(E.) *Dessook*, 8 m. [Rly. to Damanhoor (p. 152), 12 m.; and to Tantah (p. 153),  $46\frac{1}{2}$  m. 1 train daily each way on both lines.] A fair and festival (*Moolid*), in honour of Sheykh Ibrahim ed-Dessookee, the founder of the Boorhameeyeh or Ibraheemeeyeh dervishes, is held here, following those of Tantah and preceding those of Damanhoor.

(W.) *Rahmaneeyeh*, 3 m. Here was the entrance of an old canal to Alexandria; which some suppose to be the ancient Canopic branch, placing Naucratis at this town. Rahmaneeyeh was a fortified post of the French when in Egypt, and was taken by the English in May, 1801, previous to their march upon Cairo.

(E.) **Sa el-Hagar** ("Sa of the Stone"), 18 m. About a mile from the river to the N. are the lofty mounds of the ancient **Sais**, in old Egyptian *Ssa*, whose remains give its name



to the modern village. These remains are now confined to a few broken blocks, some ruins of houses, and a large enclosure surrounded by massive crude-brick walls about 70 ft. thick, and of very solid construction. Between the courses of bricks are layers of reeds, intended to serve as binders; and hieroglyphics are said to have been met with on some of the bricks, which may perhaps contain the name of the place, or of the king by whom the walls were built. These walls enclose a space measuring 2325 by 1960 ft.; the N. side of which is occupied by the lake mentioned by Herodotus, where certain mysterious ceremonies were performed in honour of Osiris. As he says it was of circular form, and it is now long and irregular, we may conclude that it has since encroached on part of the *temenos* or sacred enclosures, where the temple of Minerva (Neith) and the tombs of the Saïte kings stood. The site of the temple appears to have been in the low open space to the W., and parts of the wall of its *temenos* may be traced on two sides, which was about 720 ft. in breadth, or a little more than that around the temple of Tanis. To the E. of it are mounds, with remains of crude-brick houses, the walls of which are partially standing, and here and there bear evident signs of having been burnt. This part has received the name of *el-Kâlah*, "the Citadel," from its being higher than the rest, and from the appearance of two massive buildings at the upper and lower end, which seem to have been intended for defence. It is not impossible that this was the royal palace. Below it to the S. is a low space, now cultivated, and nearly on the same level as the area where probably the temple stood.

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

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

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

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

At Saïs were the sepulchres of all the kings of Egypt, natives of the Saïte nome. They stood in the *temenos*, or sacred enclosure, of the temple of Minerva; and it was here that the unfortunate Apries and his rival Amasis were both buried. The tomb of Apries was near the temple, on the l. entering the *temenos*; that of Amasis stood farther from the temple than those of Apries and his predecessors, in the vestibule of this enclosure. It consisted of a large stone chamber, adorned with columns in imitation of palm-trees, and other ornaments, within which was an (isolated) stone receptacle, with double doors (at each end), containing the sarcophagus. It was from this tomb that Cambyses is said to have taken the body of Amasis; which, after he had scourged and insulted it, he ordered to be burnt; though the Egyptians assured Herodotus that the body of some other person had been substituted instead of the king's. This last appears to have been added to give a greater air of probability to a story against the Persians, which there is great reason to doubt, from the indulgent conduct of Cambyses to the Egyptians when he first conquered the country, and from the respect paid

to kings by the Persians; and Cambyses only had recourse to severity after they had rebelled against him. "They also show," continues the historian, "the sepulchre of him (Osiris) whom I do not think it right here to mention. It stands in the sacred enclosure, behind the temple of Minerva, reaching along the whole extent of its wall. In this *temenos* are several large stone obelisks; and near it a lake cased with stone, of a circular form, and about the size of that at Delos, called Trochoïdes. On this lake are represented at night the sufferings of him, concerning whom, though much is known to me, I shall preserve strict silence, except as far as it may be right for me to speak. The Egyptians call them mysteries. I shall observe the same caution with regard to the institutions of Ceres, called Thesmophoria, which were brought from Egypt by the daughters of Danaüs, and afterwards taught by them to the Pelasgic women." Saïs was the place where the "fête of burning lamps" was particularly "celebrated during a certain night, when every one lighted lamps in the open air around his house. They were small cups full of salt (and water?) and oil, with a floating wick which lasted all night. Strangers went to Saïs from different parts of Egypt to assist at this ceremony; but those who could not be present lighted lamps at their own homes, so that the festival was kept, not only at Saïs, but throughout the country."

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

"But," adds Herodotus, "what I admire most is an edifice of a single

block brought from the latter place: 2000 men, all boatmen, were employed three years in its transport to Saïs. It is 21 cubits long externally, 14 broad, 8 high: and its measurements within are 16 cubits 20 digits long, 12 broad, and 5 high. It stands at the entrance of the sacred enclosure; and the reason given by the Egyptians for its not having been admitted is, that Amasis, hearing the architect utter a sigh, as if fatigued by the length of time employed and the labour he had undergone, considered it so bad an omen, that he would not allow it to be taken any farther; though others affirm that it was in consequence of a man having been crushed while moving it with levers." At Saïs was also a colossus dedicated by Amasis, 75 ft. long, similar in size and proportion to one he placed before the temple of Ptah at Memphis, which was lying on its back; and the grand palace of the kings in the same city, which Apries left to attack Amasis, and to which he afterwards returned a prisoner, is another of the interesting monuments mentioned at Saïs.

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

While the ruins are being visited, the boat may be sent on to

(E.) *Kodabeh*,  $1\frac{1}{2}$  m., where the traveller can re-embark.

(W.) *Nikleh*,  $2\frac{1}{2}$  m. West of Nikleh 3 or 4 miles is *Tel el-Baroot* (see p. 152), on the Alexandria and Cairo line, and the station from which starts the line to Upper Egypt following the W. bank of the Nile.

(W.) *Dahreeyeh*, 5 m. Here are some débris of a town. Inland about 8 miles is *Ramsees*, on the Damanhour Canal. This town, or rather its predecessor, is unnoticed by profane writers, and it is too far from the spot where the Israelites lived to have any claim to the title of one of the two treasure-cities, Pithom and Rameses, mentioned in Exodus as the place

whence the Israelites took their departure.

The river here takes a considerable bend eastward to

(E.) *Kafr ez-Zyat*, 8 m., a station half-way between Alexandria and Cairo on the direct line (see p. 152).

(W.) *Nigéleleh*, 11 m. A short distance from this village are traces of an old canal, running to the N.N.W., by some supposed to be the Canopic branch of the Nile. Not far from this should be the site of *Gynæopolis* and *Andropolis*, perhaps two names for the same city.

(W.) *Tareeh*, 6 m. (Stat. Up. Egypt. Rly.) Near here are mounds and the branch of a canal, which follows the course of the ancient *Lycus canalis*, that ran towards the lake Mareotis. Some supposed *Momemphis* to have stood here; but as it was near the road to the Natron Lakes, it is more likely to have been at *El Booragát*, or *Kafr Daoot*, near the former of which are the mounds of an old town of considerable size. About two or three miles to the westward are the mounds of an ancient town, on the canal. The mounds are called *Tel el-Odámeh* ("of the bones"), from the bodies found buried amidst them.

(E.) *Nader*, 11 m. Wild boars are found here and in many other parts of the Delta, particularly in the low marshlands to the N., and about the lake Menzaleh. They are also found in the Fayoom.

(W.) *Kafr Daood*. (Stat. Up. Egypt. Rly.)

(W.) *Teráneeh*, 12 m. [Road hence to the Natron Lakes in 12 hrs. See Rte. 15], the successor of *Terenuthis*. About 1½ mile to the W., beyond the canal, are mounds of considerable extent, which probably mark its ancient site. The inhabitants of *Teráneeh* are principally employed in bringing the natron from the desert, which often is farmed by some rich merchant; and to this is attributable the prosperous condition of the village.

(W.) *Lekhmas*, 3 m., perhaps the site of the city of Menelaus, so

called, not from the Greek hero, but from the brother of the first Ptolemy.

(W.) *Aboo Nishabeh*, 7 m. A short distance farther on is the entrance of the canal, cut by Mohammed Ali in 1820, which, as before stated, carries the water to that of Alexandria.

(W.) *Beni Salámeh*, 1 m. [Another road hence to the Natron Lakes in 12 hrs. See Rte. 15.]

(W.) *Werdán*, 10 m. (Stat. Up. Egypt Rly.) A little above *Werdán*, when about due W. of *Ashmoon*, the Pyramids are perceived for the first time; and hereabouts the desert has invaded the soil on the W. bank, and even poured its drifted sand into the Nile. At *Ashmoon* are lofty mounds, but no sculptured remains. A little beyond

(W.) *Aboo-Gháleb*, 4½ m., the pyramids are seen from the river, and continue in sight the remainder of the voyage to Cairo. Leaving on the right *Om ed-Deenár*, we reach the *Island of Skelekán*, at the upper end of which is the village of

(W.) *Menásheh*, 12 m. (Stat. Up. Egypt Rly.), at the southern point or apex of the Delta. Here the Nile divides itself into the two branches of *Rosetta* and *Damietta*, and is crossed by the *Barrage* (see Environs of Cairo, Exc. IV.).

The actual commencement of the Delta is perhaps a little farther S., much about where it was in old times.

*Cercasora*, in the Letopolite nome, which was just above it on the west bank, stood, according to Strabo, nearly opposite, or west of, *Heliopolis*, close to the observatory of *Eudoxus*. In Herodotus's time the river had one channel as far as *Cercasora*; but below that town it divided itself into three branches—one, the *Pelusiatic*, going to the east; another, the *Canopic*, turning off to the west; and the third going straight forward, in the direction of its previous course through Egypt to the point of the Delta, which it divided in twain as it ran to the sea. It was not less considerable in the volume of its water, nor less celebrated, than the other two, and was called the *Seben-*



nytic branch : and from it two others, the Saïtic and Mendesian, were derived, emptying themselves into the sea by two distinct mouths. This old Sebennytic branch has been renewed in a fine wide canal, which starts from the point of the Delta midway between the two modern branches corresponding to the old Pelusiac and Canopic, and continues as far as Tantah.

(E.) *Shoobra*, 12 m., a pleasant village with a palace and gardens. (See Environs of Cairo, Exc. I.) A shady avenue of trees leads from it to Cairo, the numerous minarets of which town can now be seen.

(W.) *Embábeh*, 4 m. In the plain near this village was fought on July 21, 1798, the battle called by the French "of the Pyramids," but by the Egyptians "of Embábeh." It ended in the complete defeat of the forces of the latter, consisting of 24,000 infantry and 10,000 cavalry, known under the name of Memlooks. Seven thousand of these famous horse-men are said to have perished.

(E.) *Boolak*, which may be called the port of Cairo, lies nearly opposite (see Environs of Cairo, Exc. VI.).

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

Cairo can be reached by donkey or carriage in ten to fifteen minutes.

A little distance farther S., on the other side of the *Island of Gezeereh*, is

(W.) *Boolak ed-Dakroor*, the Cairo terminus of the Upper Egypt line (see p. 152).

## ROUTE 6.

### ALEXANDRIA TO CAIRO BY RAIL.

131 MILES.

Three trains daily from the Mo-harrem Bey Stat.: one express in 4½ hrs. at 8 A.M., and two ordinary in 6 hrs. at 9.45 A.M. and 2.10 P.M. (Consult local time-table.) The express trains keep good time, but the local stopping trains are often late. The first and second class carriages are good, the third dirty. If the traveller has much luggage, he had better send it to the station with a commissionnaire some time before the train starts.

The railway between Alexandria and Cairo was the first ever made in the East. It was constructed in 1855, and, with the continuation from Cairo to Suez now done away with, was the alternative proposed by Stephenson for the Maritime Canal across the Isthmus of Suez. (See p. 5.)

On leaving the station, the line first traverses some gardens, passing *Hadra Stat.*, 2 m., and

*Sidi Gaber Stat.*, 1 m., where the line to Rosetta branches off. On the l. can be seen the Viceroy's palace at Ramleh. On the r. the line skirts the Lake Mareotis, stretching far away out of sight. In winter, after the rising of the Nile, the water reaches in many places to the embankment, but in the late spring and summer there is a wide expanse of swampy marsh, as treacherous to the foot as it is disagreeable to the eye and unpleasant to the nose. Flocks of aquatic birds may often be seen feeding close to the railway, but should the traveller, encouraged by their apparent tameness as he looks at them from the carriage window, attempt on some other occasion to try his chances with the gun, he will find

them very wary and unapproachable. The line now quits for a time the canal and the cultivated land, and runs across the open lake, rejoining the canal just before reaching

*Kafr Douar* Stat., 14¼ m., a favourite rendezvous of Alexandrian sportsmen. Wild boar are often found in the neighbourhood. Bordered by cotton-fields on one side and marshes on the other, the line reaches

*Aboo Hommoos* Stat., 11¼ m. The Mahmoodeeyeh Canal here turns eastward till it joins the Rosetta branch of the Nile at Atfeh.

*Damanhoor* Stat., 10 m. [Railway to Dessook, 12 m. (p. 147). Road and river to Atfeh and Rosetta, Rte. 2.] First station at which express stops, 45 min. from Alexandria. A large town, capital of the richly cultivated province of *Beheyreh*. It occupies the site of the ancient Egyptian *Pi-thut*, and the Roman *Hermopolis Parva*. It has several cotton manufactories, and a few respectable-looking houses, but otherwise presents the usual appearance of an Arab village; shapeless huts and houses of crude mud-bricks, relieved sometimes in their bare monotony by the graceful outline of a few minarets, and the dome-like cupolas of a Mussulman cemetery; but only really picturesque when nestled in a grove of palms, like the hamlet on the right immediately after leaving the station. It was close to Damanhoor that Napoleon was nearly taken prisoner by the Memlooks in 1798. On being expostulated with for exposing himself to such a risk, he replied, "*Il n'est point écrit là haut que je doive jamais être prisonnier des Mamelouks—prisonnier des Anglais, à la bonne heure.*" A fair called the Moolid esh-Sheykh Aboo Rish is held here three times a year, following those of Tantah and Dessook, and presenting the same features (see p. 153). From Damanhoor the railway passes through a richly cultivated plain, unbroken by the slightest elevation, to

*Tel el-Baroot* Stat., 16 m. [Junction with the Upper Egypt Railway, which follows the left bank of the Nile as

far as, at present, *Asyoot*, a distance of 357 m. from Alexandria. It offers an alternative way of reaching Cairo by rail, but is not to be recommended. The train leaves Alexandria at 9 P.M., reaches *Tel el-Baroot* at 12.45 A.M., leaves again at 1.30 A.M., and reaches *Boolak ed-Dakroor*, the station for Cairo, at 6 A.M.; *Asyoot* is reached at 7.30 P.M. the same day. In returning, *Asyoot* is left at 7.30 A.M., *Boolak ed-Dakroor* at 8.30 P.M., and Alexandria is reached at 5 A.M. The stations after leaving *Tel el-Baroot* are *Kom Hamáda*, 9 m.; *Tareeh*, 10 m.; *Kafr Daood*, 13 m.; *Werdán*, 16 m.; *Menásheh*, 11 m.; *Boolak ed-Dakroor* (Cairo), 15 m. The route is the same as the latter part of Rte. 5. For the continuation to *Asyoot*, see Rte 19.]

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

*Kafr ez-Zyat* Stat., 10¾ m., 2 hrs. 5 min. by express from Alexandria. Trains stop here 15 min. There is a buffet and restaurant, and a very fair lunch may be had for 5 francs,

[Donkey (5 hrs.) or boat (3-6 hrs. according to wind) to Sa el-Hágar, the ruins of *Sais* (p. 147).] We have now entered the Delta, and the traveller cannot fail to be struck with the amazing fertility of the vast plain stretched out on either side of him, divided not by hedges, but by innumerable canals and raised dykes, and varied in its flat monotony only by the brown mound-like villages.

**Tantah Junct. Stat., 11 m.** [Branch lines to Talkah (opposite Mansoorah), and thence to Damietta, passing by Semenhood, Mahallet Rokh, Mahallet el-Kebeer, and Shirbeen, 72 miles; to Zifteh, viâ Mahallet Rokh, 33½ miles (see Rtes. 8 and 9); Dessook, 46½ miles (see Rte. 5); and to Shibeen el-Kom, 18½ miles. 1 train daily each way on all these lines.] Tantah is a large and important town, capital of the province of Gharbeeyeh. It boasts of a handsome well-built station, and a palace of the Khedive. Near the station are two *Inns*, one kept by a Greek, the other by an Italian. There are English, American, French, and German Consular Agents. The *Mosque of the Seyyid Ahmed el-Bedawee* has been restored, and is very handsome.

Tantah is celebrated for the *Fairs* or *Festivals* held three times a year—in January, April, and August—in honour of the Seyyid el-Bedawee, who was a Moslem saint of great renown. He was born at Fez in A.D. 1200 (A.H. 596), and, having passed through Tantah with all his family on his way to Mecca, established himself in that place on his return, and was buried there at his death. He seems to have succeeded to Shoo, the god of Sebennyus, the Egyptian Hercules, whose attributes have been given him by popular fancy or tradition. It is the Seyyid whose aid is invoked when any one is in need of strength to resist a sudden calamity; the effects of a storm, or any frightful accident, are thought to be averted by calling out "*Ya sey yid, ya Bedawee;*" and the song of "*Gab el-Yoosara,*" "he brought back the captives," records the might and prowess

of this powerful hero. In the second call to prayer chanted by the muezzin an hour before daybreak, he is invoked under the name of Aboo Farrág, Sheykh of the Arabs, and coupled with El Hasan and El Hoseyn, and "all the favourites of God."

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

Although a religious festival, pleasure is the chief object of the pilgrims, and a few *fáthahs* at the tomb of the saint are sufficient to satisfy every pious requirement, and to induce the hope of obtaining his blessing. Business, however, is not neglected. The cattle and horse fairs held during these festivals are the most important in Egypt. Formerly a brisk trade in slaves was carried on, and the slave market was one of the sights of the fair; but that is now done away with, and whatever traffic there is has to be done in secret. The great day of the fair is the last, a Friday, when a procession takes place, in which the Sheykh of the *Ahmedeeyeh* dervishes is escorted in great pomp on horseback, and the *Oolad Nooh* play an important part (see p. 207). Certain relics of the saint are displayed, sometimes in the procession. Various masquerades



are indulged in, and personages and nationalities caricatured.

The evening is the time at which to see the fête at its height; and a walk through the streets and booths will afford many a curious and suggestive sight. As at the festival of Bubastis, in old times, a greater quantity of wine was consumed than at any other period of the year, so at Tantah, greater excesses are committed by the modern Egyptians than on any other occasion. The traveller who finds himself in Egypt at the time of either of these fêtes will do well to pay Tantah a visit. He will have a good opportunity of seeing national manners and customs. Each of the three Tantah fairs is followed by a festival (*Moolid*) at Dessook, in honour of the Sheykh Ibrahim ed-Dessooke; and that, again, by one at Damanhoor, in honour of Sheykh Aboo Rish. Processions and proclamations are made at Cairo and other towns, announcing the approach of these great annual fairs, and visitors who are not able to see the Tantah fair would do well to go to one of the others.

Still the same rich country to

*Birket es-Sab* Stat.,  $11\frac{1}{4}$  m. 20 min. from this the line crosses the Damietta branch of the Nile by a similar bridge to that of Kafr ez-Zyat. Passing on the left a handsome palace built by Abbas Pasha, and the ruins of the old town of Athribis,

**Benha** Junct. Stat., 14 m., is reached in  $3\frac{1}{2}$  hrs. from Alexandria. [Branch line *viâ* Zagazig and Ismailia to Suez,  $127\frac{1}{2}$  miles (see Rtes. 4 and 7); and *viâ* Zagazig to Mansoorah,  $70\frac{3}{4}$  miles (see Rte. 9).] *Benha el-Assal*, "Benha of Honey," is an unimportant town on the right bank of the Damietta branch. It was at one time the centre of the cotton trade in that part of the Delta, but Zagazig has now taken its place, and no vestiges of its former occupation remain save some ruined and deserted cotton manufactories: nor does it any longer produce the honey from which it derived its name. It is recorded by the Arab historian that, at the time of Amer's invasion,

the presents sent to Mohammed by John Mekaukes, a rich and noble Copt, included among other things a jar of honey from Benha el-Assal. Its chief article of trade now is oranges, of which the groves all around its neighbourhood supply large quantities to the Cairo market; and the Yoosef Effendi oranges, large juicy mandarins from Benha, are considered the best in Egypt.

The ruins of the old town of **Athribis**, now *Athreeb*, lie to the N.E. of the modern village. They present somewhat the appearance of a huge deserted brickfield, with here and there heaps of red cinders. The town appears to have been of considerable extent, nearly a mile in length E. and W., and  $\frac{3}{4}$  m. N. and S. It was intersected by two main streets crossing each other nearly at right angles; and there was probably a square at the spot where they met. A little beyond this *quadrivium*, or crossway, to the W., is another open space, apparently the site of the principal temple, and traces may perhaps be discovered of the sacred enclosure on the outer side. Most of the objects found at Athribis have been of Roman or Greek date; but that it possessed buildings of older time is certain, not only from the antiquity of the place, but from a monument found there of a granite lion bearing the name of Rameses II., which has been brought to Europe. To the N. of the town is a double row of low mounds resembling the banks of a canal, or the remains of walls; but they extend only to a certain distance, about 2000 ft., and are closed at the eastern end, so that they suit neither of these two. Many of the houses of the town have been burnt, as is frequently the case in Egyptian towns; and parts of the mounds have been used for tombs, doubtless in after-times, when the limits of the inhabited part were contracted. They may, therefore, be referred to a late Roman or Christian epoch, like those at Bubastis and other towns; and thus the occurrence of tombs in the midst of houses, which is at first perplexing, may be accounted

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

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

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

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

*Kalioob* Junct. Stat., 11¾ m. [Branch line to Zagazig, Ismailia, and Suez (see Rte. 7); and to Zagazig and Mansoorah and Damietta (see Rte. 9)]. The towers of the *Barrage* (see Environs of Cairo, Exc. IV.), about 3 miles distant, may be seen to the W. The Libyan chain of hills now comes into view behind the Pyramids to the W.; while on the E. appear the Mokattam hills, and the rocky promontory on which stands the Citadel, conspicuous

by the tall slender minarets of the Mosque of Mohammed Ali.

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

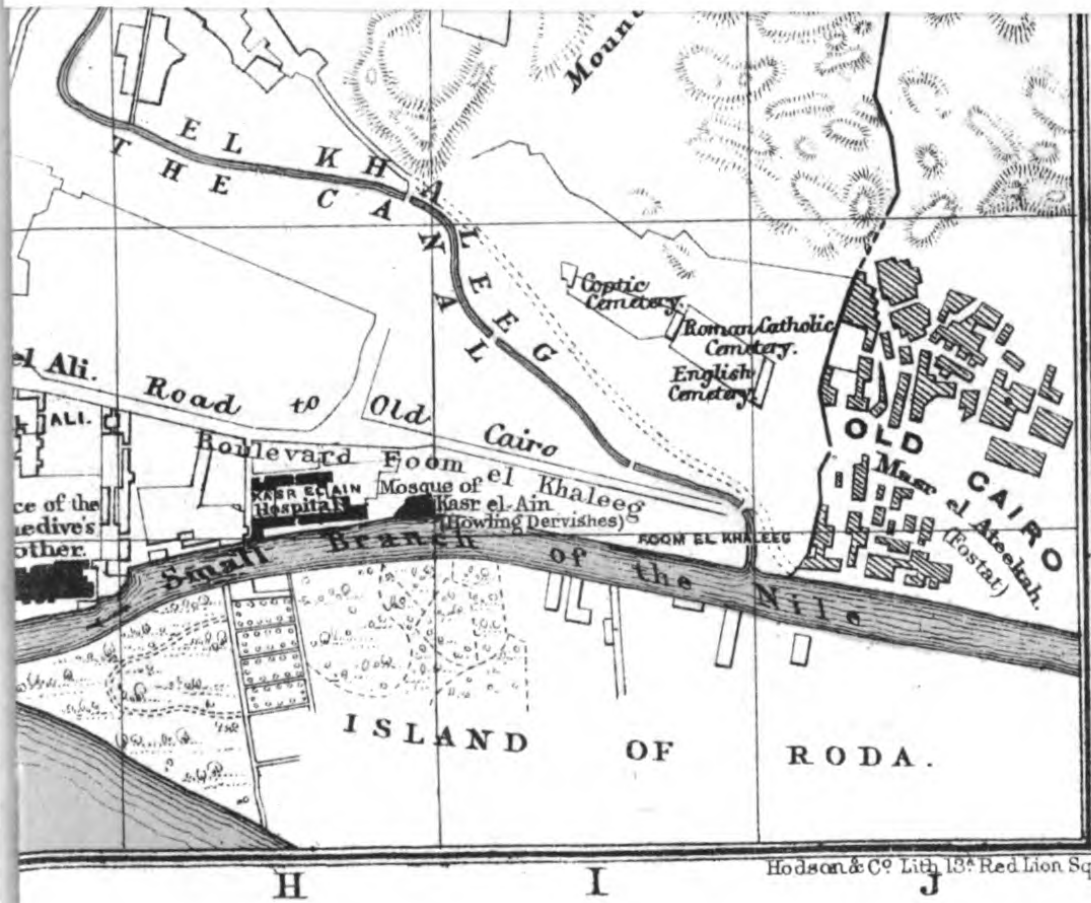
**Cairo Terminus, 10 m.**—Omnibuses, carriages, and donkeys await the traveller. If he already has a dragoman, he need take no trouble about anything; but if not so provided, he had better put himself into the hands of the commissionnaire of the hotel to which he intends going.

DESCRIPTION OF PLAN OF CAIRO.

BAZAARS.	
Booksellers . . . . .	E. 2
Gemaleeyeh . . . . .	D. 2
Hamzówee . . . . .	E. 3
Khán Khaléel . . . . .	D. E. 2
Sookereeyeh . . . . .	F. 3
Sook el-Attáreen (Perfumes) . . . . .	E. 2
" el-Fahhámeen . . . . .	E. 3
" el-Gohargeeyeh (Jewellery) . . . . .	D. E. 2
" en-Nahháseen . . . . .	D. 2
" es-Saeegh (Gold and Silver) . . . . .	D. 2
" es-Soodán . . . . .	E. 2
" es-Sullah . . . . .	G. 3
CHURCHES.	
Coptic Cathedral . . . . .	C. 4
English Church . . . . .	D. 5
German Lutheran Church . . . . .	D. 5
New Presbyterian Church . . . . .	C. 5
Roman Catholic Church . . . . .	D. 3
CONSULATES.	
British . . . . .	C. 4
French . . . . .	C. 5
German . . . . .	C. 4
GATES.	
Bab el-Azab . . . . .	H. 3
" el-Fotooh . . . . .	C. 2
" el-Gedeed . . . . .	H. 2
" el-Ghoreib . . . . .	E. 1
" el-Hassaneeyeh . . . . .	B. 1
" el-Karáfeh . . . . .	I. 3
" en-Nasr . . . . .	C. 1, 2
" esh-Shareeyeh . . . . .	C. 3
" el-Wezeer . . . . .	G. 2
" el-Wustánee . . . . .	H. 2
" ez-Zuweyleh . . . . .	F. 3
HOTELS.	
Shepherd's Hotel . . . . .	C. 5
New Hotel . . . . .	D. 5
Hôtel du Nil . . . . .	D. 3
" d'Orient . . . . .	C. 4
" Royal . . . . .	C. 4
MISCELLANEOUS.	
American Mission . . . . .	C. 5
Boorg ez-Ziffir . . . . .	D. 1
Bourse . . . . .	D. 4
Burckhardt's Grave . . . . .	C. 1
Cemetery (English) . . . . .	J. 7
" (Coptic) . . . . .	I. 7
" (Roman Catholic) . . . . .	I. 7
" (Mohammedan at Bab en Nasr) . . . . .	C. 1
Citadel . . . . .	H. I. 2, 3
Foom el-Khaleeg . . . . .	I. 7
Joseph's Well . . . . .	H. 2
Kasr en-Neel, Barracks . . . . .	E. 7
Library at el-Gammameez . . . . .	F. G. 4
Museum of Egyptian Antiquities . . . . .	C. 8
Opera House . . . . .	D. 4
Police Station (Zaptieh) . . . . .	D. 4
Post Office . . . . .	D. 4
Railway Station . . . . .	A. 4, 5
Sheykh el-Mooftee's House . . . . .	D. E. 3, 4
Sheykh es-Sadát's House . . . . .	G. 4
Telegraph Office . . . . .	D. 4
Theatre (French) . . . . .	D. 4
MOSQUES.	
El-Akbar (Dancing Dervishes) . . . . .	H. 4

El Ashraf . . . . .	E. 2
El-Azhar . . . . .	E. 2
Berkook . . . . .	D. 2
El-Ghóree . . . . .	E. 2
Hakim . . . . .	C. 2
Sultan Hassan . . . . .	H. 3
El-Hassaneyn . . . . .	E. 2
Kalaoon (Muristán) . . . . .	D. 2
Kasr el-Ain (Howling Dervishes) . . . . .	H. 7
Keyssoon . . . . .	F. G. 3
Merdánee . . . . .	F. 2, 3
Mohammed Ali . . . . .	H. 2, 3
Mohammed Bey . . . . .	E. 2
En-Nasr . . . . .	D. 2
Moaiyud . . . . .	E. F. 3
Sheykboon . . . . .	H. 4
Sitteh Safeeya . . . . .	F. 3
Ak-Súnkur or Ibrahim Agha . . . . .	G. 2
Tooloon . . . . .	H. 4
Ez-Zábir . . . . .	B. 2
Sitteh Zeyneb . . . . .	H. 5
PALACES.	
Abdeen . . . . .	E. F. 5
Ibrahim Pasha . . . . .	F. 7, 8
Kasr al-Ali . . . . .	G. 7
Kasr ed-Doobárah . . . . .	F. 7
Kasr en-Neel . . . . .	E. 7
Kiamil Pasha . . . . .	C. D. 5
Mansoor Pasha . . . . .	E. 3, 4
PUBLIC PLACES.	
Atab el-Kadra . . . . .	D. 4
Bab el-Khalk . . . . .	E. 4
Bab el-Look . . . . .	E. 6
Bourse, Place de la . . . . .	C. 4
Esbekeeyeh . . . . .	C. D. 4, 5
Faghalla . . . . .	B. 5
Fish Market . . . . .	C. 4
Sultan Hassan . . . . .	G. 3
Horse Market . . . . .	H. I. 3
De l'Hippodrome, Rond Point . . . . .	D. 5
Karameydan or Mohammed Ali, Place . . . . .	H. I. 3
De l'Opéra, Place . . . . .	D. 5
Rosetti Gardens . . . . .	C. D. 4
Rumeyleh . . . . .	H. 3
STREETS, ROADS.	
Abbasseeyeh, Road to . . . . .	B. 1, 2, 3, 4
Abdul Aziz, Boulevard . . . . .	D. E. 4, 5
El-Ahmar, Darb . . . . .	F. G. 2
Boolak, Road to . . . . .	C. D. 5, 6, 7
Clot Bey, Boulevard . . . . .	B. C. 4, 5
Foom el-Khaleeg, Boulevard . . . . .	H. I. 7
El-Gammameez, Darb . . . . .	F. G. 4
Gámah el-Bená, Sikket . . . . .	D. E. 3
Gemeleeyeh . . . . .	D. 2
Ghoreeyeh . . . . .	E. 2, 3
Hawala, Route de . . . . .	D. E. 5
Kasr el-Ali, Boulevard . . . . .	F. G. 7
Kasr en-Neel, Road to . . . . .	D. E. 6
Kantarát el-Dick . . . . .	B. C. 5
Margoosheh, Sikket . . . . .	C. 2, 3
Mohammed Ali, Boulevard . . . . .	D. E. F. G. 3, 4
Mooskee . . . . .	D. E. 2, 3, 4
Serafs, Rue des . . . . .	D. 2, 3
Sheykh Réhan, Boulevard . . . . .	F. 4, 5, 6
Shoobra, Road to . . . . .	A. 5
Soliman Pasha, Boulevard . . . . .	E. 5, 6
Sookereeyeh . . . . .	E. F. 3
Tribunal, Rue du . . . . .	D. 4
El-Yahoodeh, Darb . . . . .	D. 3





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DESCRIPTION OF PLAN OF CAIRO.

## SECTION III.

## CAIRO AND ITS ENVIRONS.

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## CAIRO.

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## GENERAL INFORMATION.

1. *Hotels.*—2. *Lodgings.* *Houses.*—3. *Club.* *Cafés.* *Restaurants.*—4. *Post Office.*—5. *Telegraphs.*—6. *Carriages.* *Donkeys.*—7. *Servants.*—8. *Bankers.*—9. *Consulates.*—10. *Medical men.*—11. *Shops.* *Tradespeople.*—12. *Agents for forwarding Goods.*—13. *Railways.*—14. *Churches.*—15. *Boats for Nile Voyage.*—16. *Plan for seeing Cairo and Neighbourhood.*

1. **HOTELS.**—It is the custom to charge a fixed sum a day for board (exclusive of wine and beer) and lodging, whether every meal is taken in the house or not. At all the hotels arrangements can be made for a lengthened stay at a reduced rate.

**Shepherd's Hotel**, in the Esbekeyeh; the oldest established hotel in Cairo, much frequented by English and American travellers. It is well situated, with gardens inside and out-

side the quadrangle which it forms. The rooms are large and lofty and very clean. Baths and reading room. Board and lodging 16s. a day; sitting rooms 10s. to 11. extra.

**New Hotel**, in the Esbekeyeh, opposite the Gardens. Large and well situated. Baths and reading room. Terms the same as at Shepherd's.

**Hôtel du Nil**, in a main street off the Mooskee. The situation is not good, but the hotel itself is in every



respect very comfortable, and the charges moderate; cuisine good. There is a garden inside the quadrangle, and the rooms are free from dust and noise. Baths and reading room. Board and lodging 12s. to 16s. a day.

*Hôtel d'Orient*, in the Esbekeeyeh. Much frequented by French travellers.

*Hôtel Royal*, in the Esbekeeyeh.

2. LODGINGS, HOUSES.—There are some good furnished and unfurnished flats to be let in Cairo, but they must be taken for the season, and the rents are very high. Furnished lodgings of an inferior kind may be found in the Mooskee, and the streets leading from it, and on the N.E. side of the Esbekeeyeh. Part of an old Arab house may often be hired at a moderate sum, but the approach as a rule will be disagreeable, and the rooms will require a good deal to make them habitable. People going to Egypt for the first time, if they intend remaining the winter at Cairo, had better make arrangements at one of the hotels, as the expense of lodgings and servants will certainly be no less and the trouble considerably greater.

3. CLUB, CAFÉS, RESTAURANTS.—The *Club Khedivial* is in the Esbekeeyeh.

There are several *Cafés*, chiefly in the Esbekeeyeh, of which the *de la Bourse* and the *Cercle* are perhaps the best. Most of them have a room for roulette, which had better be avoided by the traveller. There are also numerous *cafés chantants*. An excellent cup of coffee can be obtained at the Arab *cafés*.

Among the *Restaurants* may be mentioned *Santi's* in the Esbekeeyeh Garden. German beer is to be had at all the *cafés* and restaurants.

4. POST OFFICE. (See also p. 6.)—At the S.E. corner of the Esbekeeyeh. Letter boxes at some of the hotels and at other places. Letters for Europe should as a rule be posted a day before the departure of the mail from Alexandria (see p. 117).

People who intend spending the win-

ter in Egypt had better have letters addressed either to the *Poste Restante*, the hotel to which they intend going, or to their banker's. Arrangements can be made at the hotels, the bankers, and the consulates for the sending of letters to Upper Egypt, and letters from Upper Egypt can be forwarded through the same means. Letters for Upper Egypt can be registered.

5. TELEGRAPHS. (See also p. 6.)—*Eastern Telegraph Co.*, in the next block of buildings to the Post Office. Messages to all parts of the world, and some places in Egypt. *Egyptian Government Telegraph*, at the Post Office. Messages to all parts of Europe and throughout the whole of the Egyptian dominions.

6. CARRIAGES. DONKEYS.—*Carriages* now abound in Cairo; there is a regular tariff, as at Alexandria, but it is of little practical use, and a bargain had better be made beforehand. Inside the town 2s. an hour is a fair payment; short courses, 1s.; for the whole day, 16s. to 1l. More is expected after dark, and on Sundays, Fridays, and holydays. Both the driver and the *seiyis* will expect a *backsheesh*. The continually increasing number of broad roads and streets makes it possible to get about a great deal in carriages; but for the Oriental parts of the city a donkey will still be found to be the pleasantest means of conveyance.

*Donkeys* may be hired for from 2s. to 3s. a day; short courses, 6d.; excursions for the whole day outside the town, 5s.; but both carriage-drivers and donkey-boys are a race very difficult to satisfy, and a demand for more will always be preferred, as also a request for *backsheesh*.

7. SERVANTS (see also p. 7).—The pay of a *commissionnaire* or *valet de place* is 5s. a day.

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

	£
Good dragoman, speaking English, French, or Italian, with canteen .. .. .	12-15
The same, without canteen ..	7-10
Under servant, speaking a little of some European language ..	3- 4
Good man-cook .. .. .	6- 8
Ordinary man-cook .. .. .	3- 5

The traveller, however, who visits Egypt for the first time, will have little need to trouble himself about servants' wages, as he will find it much more convenient and satisfactory to pay a dragoman a fixed sum for providing him with boat, servants, food, &c. (See p. 387.)

Of course it is possible to do without a dragoman for the Nile voyage, and look after everything for oneself; but whoever tries it should be gifted with an abnormal amount of patience. (See p. 389.)

Persons intending to remain the winter at Cairo, may hire servants at a lower rate than that given in the above scale, *e.g.* cook, 3*l.*-4*l.*; other servants, 2*l.*-3*l.* Native servants, particularly such as are more especially needed for a residence in the town, such as porters (*bowab*), grooms (*seiyis*), &c., should be hired through the medium of the Sheykh of the guild to which they belong, as that functionary will settle what wages they ought to receive, and be responsible for their conduct and behaviour.

8. BANKERS. (See also p. 3.)—*Bank of Egypt*, in the Mooskee. *Oppenheim and Co.*, in the Esbekeeyeh near the Opera-house. *Crédit Lyonnais*, in the Post Office building. *Tod, Müller and Co.*, Rosetti Gardens. *Imperial Ottoman Bank*, Esbekeeyeh. Most of the banks of Alexandria have agencies at Cairo.

There are *money-changers* (*seráf*) in most of the streets, but the traveller had better be well acquainted with the value of the different coins before dealing with them.

9. CONSULATES. (See also p. 2.)—**English**: *E. B. Malet, Esq.*, C.B. re-

sides during the winter months at Cairo. *R. Borg, Esq.*, Legal Vice-Consul; office in the Esbekeeyeh, near Shepheard's Hotel: hours 10 to 4. **American**:—*Farman, Esq.*, Consul-General;—*Freeman, Esq.*, Consul;—*Comonos, Esq.*, Vice-Consul.

10. MEDICAL MEN. — **Physicians**: *Dr. Grant*, of Aberdeen, for many years resident at Cairo, and well acquainted with the ailments incidental to the country, and the peculiarities of the climate; he resides in the Esbekeeyeh. *Dr. Grant* has established a *Sanatorium* for invalids at his home in the Esbekeeyeh facing the Gardens. Board including medical attendance, 25*s.* a day; but if constant care is not required arrangements can be made for a reduced rate, the doctor's visits being paid for separately. There is an English nurse. *Dr. Maclean* resides in the summer at Cairo, and in the winter at Luxor. *Dr. Reil*, German, speaking English and French, long resident in Egypt. *Dr. Bull*, of Copenhagen. **Oculists**: *Dr. Brugsch* (son of the well-known Egyptologist). *Dr. Tachau*, near Shepheard's Hotel. **Dentists**: *Mr. Broadway*, Mooskee. *Mr. Waller*, Mooskee.

11. SHOPS, TRADESPEOPLE.—There are very few things that cannot now be purchased at Cairo, good in quality and fairly moderate in price.

**Booksellers**.—*Monferrato*, in the Esbekeeyeh, near Shepheard's Hotel. A list of dragomen is kept, and contracts arranged. *Kauffman*, in the Mooskee, for German and French books. *Ebner*, Boulevard Clot Bey.

**Photographers**. — *Schoefft*, Abbas-seeyeh Road near the station. *Béchart*, Esbekeeyeh Gardens. *Sebah*, Boulevard Clot Bey. *Helios*, Rue du Tribunal. Some of the best views of Egypt are those of Frith (small), to be obtained at Monferrato's and Sebah's (large).

**Chemists**.—*Cansuch*, British Pharmacy; English drugs. *Nardi*, Mooskee. *Ducros*, French, Esbekeeyeh. *Sommer*, German, Mooskee and Esbe-

keeyeh. *Perrot*, French, Esbekeeyeh.

**General Outfitters.**—*Monferrato*, near Shepheard's Hotel. *Paschal*, Rue du Tribunal, near the Post Office. *Crafton*, near the Hôtel du Nil. *Magasin Universel*, behind the Bourse. *Maison Barbot* (for ladies). *Cécile* (modiste), Rue du Tribunal. *Gatt* (tailor). *Spaturi* (shoemaker), Mooskee.

**Provision and Wine Merchants.**—*Ablett*, Mooskee. *Grima*, Mooskee. *H. Ralph and Co.*, Station Road.

**Gunsmith.**—*Baiocchi*, Mooskee.

**Arab Woodwork.**—*Parvis*, in a court, near the entrance to the Mooskee; also makes carved and inlaid panels in imitation of old patterns.

For native shops see BAZAARS.

12. AGENTS FOR FORWARDING GOODS. *Messrs. Moss*, whose agent, *M. Dutilh*, Consul for the Netherlands, has his office in the same building in the Esbekeeyeh as the Ottoman Bank. *H. Ralph and Co.* The exportation of all objects of antiquity, either old Egyptian or Arabic, is strictly forbidden by the Egyptian Government.

13. RAILWAYS. (See also p. 5.)—The terminus of the *Alexandria and Cairo Line*, and its branches to the different parts of the Delta, and of the *Isthmus of Suez Line*, is on the N. side of the city, beyond the *Ismaileeyeh Canal*. There are 3 trains daily to Alexandria, in connection with the daily train on each branch; and 2 daily to Suez, viâ *Zagazig* and *Ismailia*. The station for the *Upper Egypt Line* is at *Boolak ed-Dakroor*, on the left bank of the river below *Boolak*: 1 train daily, early in the morning. This line joins the *Alexandria and Cairo line* at *Tel el-Baroot*. The station for the *Helwán Line* is near the Citadel.

14. CHURCHES. (See also p. 187.)—*Church of England*: Resident Chaplain, *Rev. G. W. Collins*; the church is behind the *New Hotel*; it was erected by public subscription

on a piece of ground given by the late Khedive, and was opened in 1876. It is dependent on voluntary contributions. *German Lutheran Church*: the foundation-stone of the new building, near the *Boolak Road*, was laid by the Prince Imperial of Germany in 1869. *New Presbyterian Church*, attached to the American Mission in the Esbekeeyeh. *Roman Catholic Church*, in the Frank quarter, to the left of the Mooskee. *Coptic Cathedral*, in the Copt quarter, near the Esbekeeyeh. *Greek Church*; &c.

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

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

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

When the owner of the boat is a native, a reduction can always be obtained in the price asked, and in every case much may be done by judicious



bargaining. There is a smaller kind of boat also adapted for Nile travelling, called a *cangia*, but they are only to be recommended on the score of economy, having very scant accommodation, and being badly fitted up.

The government Khedivieh steamers, under the direction of Messrs. T. Cook and Sons, leave Cairo, starting from the Kasr en-Neel iron bridge, for the first cataract at Assoán every week or fortnight as occasion requires from the first week in December to the first week in March. (See p. 386.)

**16. PLAN FOR SEEING CAIRO AND NEIGHBOURHOOD.**—It will usually be found most convenient to divide the day into two parts, so as to return in the middle of the day to luncheon; but this of course will depend on the inclination and convenience of the traveller. The excursion to Sakkárah will in any case require a whole day, and many will not think that too much to devote to the Pyramids.

*In Six Days.*—For those who, without being too hurried, wish to see everything of interest in as short a time as possible, the following way of arranging their time may be recommended:—

**1st Day (Morn.).** Drive about the town, and visit the different bazaars. This may be combined with any necessary shopping in view of the Nile voyage. (*Aft.*) Drive down the Shoobra road, and visit palace and gardens at the end of the avenue. A Sunday or Friday afternoon should be chosen for this excursion.

**2nd Day.** Excursion to Old Cairo, visiting Mosque of Amer, Coptic Churches, Island of Roda, and Nilometer. Return by European Cemeteries, Mosques of Seyyideh Zeyneb, Tooloon, and Hassan, Tombs of Imám esh-Shafééh, and Citadel. This will require 5 or 6 hours. It should be arranged so as to be on the platform outside the Mosque of Mohammed Ali for the view about half-an-hour before sunset. The day may be divided into two parts by returning straight from the Nilometer to the hotel, and then making a fresh start.

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**3rd Day.** Excursion to the Pyramids, starting early. On the way back see Palace of Gezeereh and various points of interest at Boolak; though these had better be reserved for a separate excursion.

**4th Day (Morn.).** Museum of Egyptian Antiquities. (*Aft.*) Excursion to Heliopolis.

**5th Day.** Excursion to Petrified Forest and Tombs of the Khalifs (Kaitbey). Go out by the Bab en-Nasr and the Mosque of el-Hakim, and visit the Tomb of Burckhardt in the cemetery outside the Bab en-Nasr, and take the Tombs of the Khalifs either on the way to or from the Petrified Forest. This will require about 6 hrs. in a carriage—more on donkeys.

**6th Day.** Excursion to Sakkárah. This will occupy the whole day. If the traveller is going up the Nile it may be made with less trouble from his boat.

Those who have the time may give a day to an excursion to the Barrage, and another day to an excursion to the Quarries of Toora and Masárah and the Baths of Helwán. And there are many other mosques, such as those of Kalaoon, El-Azhar, Hassaneyn, Ghóree, Moaiyud, &c., well worth giving a morning or afternoon to, besides old Coptic churches and dervish monasteries.

No mention has been made of hospitals, schools, dervishes, &c., as each traveller will arrange for visits to them entering into his plan, according as time permits and inclination leads him.

*In Three Days.*—To those who are very much pressed for time, the following method of employing three days may be recommended:—

**1st Day (Morn.).** Mosques, bazaars, &c., 3 hours or more. (*Aft.*) Shoobra Road and Palace, 2½ to 3 hours.

**2nd Day (Morn.).** Pyramids, starting very early, 5 to 6 hours. (*Aft.*) Tombs of the Khalifs (Kaitbey), 2½ hours.

**3rd Day (Morn.).** Heliopolis, 4 hrs. (*Aft.*) Citadel, 2 hours.

All who can afford a fourth day should devote it to the excursion to Sakkárah.

## DESCRIPTION OF CAIRO.

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*a.* HISTORY AND TOPOGRAPHY.

**History.**—Masr el-Káherah, called by the natives Masr, and by Europeans Cairo, is situated in latitude  $30^{\circ} 6'$  and longitude  $31^{\circ} 26'$ , on the right or E. bank of the Nile, in the sloping plain lying between that river and a projecting angle of the Mokattam Hills. It was founded by Gowher, a general of El Moëz, or Aboo Tummeem, the first of the Fowátem or Fatemite dynasty who ruled in Egypt. He was sent in the year 358 of the Hégira, A.D. 969, with a powerful army from Kayrawan (in the modern Regency of Tunis), the capital of the Fowátem, to invade Egypt: and having succeeded in conquering the country, he founded a new city, under the name of Masr el-Káherah. The epithet Káherah was given it from the fact of the planet Mars, called by the Arabs *Káher*, "the Victorious," being in the ascendant on the night of the foundation of the city. It is probable that an old Egyptian town called Loui-Tkeshrómi had formerly occupied some part of the site chosen, though the exact spot is unknown. But to understand properly the growth of Cairo and its suburbs, we must trace the various towns and seats of govern-

ment that have existed on the spot since the Arab conquest: viz. Fostat, El-Askar, and El-Kataéa.

Of *Fostat*, which was founded in A.D. 641 (A.H. 20), and was the seat of government till A.D. 751, a description is given under the head of "Old Cairo."

*El-Askar*, which lay to the N. of Fostat, was founded at the time of the establishment of the Abbaside Khalifate, and was originally, as the name implies, a military suburb of Fostat. It gradually extended in size and importance, being the seat of government till Ahmed ibn Tooloon founded his new city of

*El-Kataéa* (signifying land held under feudal tenure), about A.D. 870 (A.H. 256), which soon eclipsed or absorbed El-Askar. It comprised the quarter still called the Hart Tooloon and the adjacent districts E. and W. The name of El-Askar gradually fell into disuse. Upon the extinction of the Tooloonide dynasty El-Kataéa began to decay, being sacked and partly burnt. During the reign of Mustansir it was completely destroyed, the plague having carried off its inhabitants; but in the reign of Amer ibn Mustálee it began to be rebuilt, losing its old name, and became a

suburb of El-Káherah. Arab writers also mention a village called *El-Maks*, where the Copt quarter now stands.

In A.D. 973 (A.H. 362), the new city became the capital instead of Fostat; which then, by way of distinction, received the name of Masr el-Ateékah (Old Masr). El Moöz soon afterwards arrived with the whole of his court; and the Fowátem, bringing with them the bones of their ancestors, for ever relinquished the country whose sovereignty they had also usurped, and which they still retained, by leaving a viceroy in the name of their monarch.

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

The walls of Cairo were built of brick, and continued in the same state till the reign of Yoosef Saláh-ed-deen, the founder of the Ayobite dynasty in Egypt, and well known in the history of the Crusades under the name of Saladin. Shortly before his arrival, and during the troubles that obscured the latter end of the reign of the Fowátem, whom he expelled, Cairo had been attacked by the Franks, and partly burnt on their approach, about the year 1170. Their designs against the city were unsuccessful; but in order to place it effectually beyond the reach of similar attempts, Saladin raised around it a stronger wall of stone masonry; and observing that the elevated rock to the south of the city offered a convenient position for the construction of a fortress, to command and protect it, he cleared the spot, and erected on it the citadel. At the same time the extent of the city was considerably increased, the new walls including within their circuit all that part lying between the Bab Zuweyleh and the citadel. Since that period, the city has very much extended itself, principally to the W. and N., and many of the old gates are now found in the interior.

Cairo was the residence of the Khalif, and capital of his domi-

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

**Topography.**—In shape, Cairo is an irregular oblong, about 3 m. in length and 2 m. in breadth, and occupies an area of more than 3 sq. m., exclusive of the new quarter of Ismaileeyeh.

The whole of the Oriental part of the city is divided into quarters, which used to be separated from each other by gates. These gates were closed at night, and guarded by watchmen, who allowed no one to pass without examination. Few of these are now in existence. The majority of these quarters consist of dwelling-houses, and are known by a name taken from some public building, from some individual to whom the property once belonged, or from some class of persons who live there: as the *Hart es-Suggaen*, "Quarter of the Water-carriers;" the *Hart en-Nassára*, or *Hart el-Kobt*, "the Christian" or "Copt quarter;" the *Hart el-Yahóod*, "Jews' quarter;" the *Hart el-Frang*, "Frank quarter;" and the like.

The *Copt quarter* occupies one side of the Esbekeeyeh. It is built much on the same principle as the rest of the town; but some of the houses are



very comfortably fitted up, and present a better appearance than is indicated by their exterior.

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

The old *Frank quarter* is usually known to Europeans by the name of the *Mooskee*, and is so called from one Izz-ed-deen Moosk, a relation of Salâh-ed-deen (Saladin), who built the bridge or *Kantarât el-Mooskee*, whence the whole of the street in its vicinity gradually took the name. It was here that the first Franks who opened shops in Cairo were permitted to reside, in the reign of Saladin. But the number of houses occupied by them in later times having greatly increased, the Frank quarter has extended far beyond its original limits, and now includes several of the adjacent streets.

The *Esbekeeyeh* is now considered as a separate quarter, and to it have been added on the S. the quarter of *Abdeen*, and on the W. that of *Ismail-eeeyeh*; while on the N. a new quarter is springing up in the direction of the *Abbasseeeyeh*. The two most fashionable quarters are those of *Esbekeeyeh* and *Ismail-eeeyeh*.

For administrative purposes Cairo is now divided into 10 quarters or *Toomns*: *Esbekeeyeh*, *Bab esh-Shareeyeh*, *Abdeen*, *Darb el-Gammameez*, *Darb el-Ahmar*, *Gemeleeyeh*, *Keyssoon*, *Khaleefeh*, *Boolak*, and *Old Cairo*.

#### b. ORIENTAL CHARACTER OF THE TOWN.

The narrowness of the streets of Cairo, and their great irregularity, may strike an European as imperfections in a large city; but their Oriental character fully compensates for this objection, and of all Eastern towns none is so interesting in this respect as the Egyptian capital. Nor is this character confined to the

bazaars, to the mosques, or to the peculiarities of the exterior of the buildings.

The *Interiors of the Private Houses* are of the same original Arab style, and no one can visit the hareems and courts of the private dwellings of the Cairenes without recalling the impressions he received on reading the 'Arabian Nights.' The disposition of the different parts of the interior of the house is, to an European eye, singularly confused, without the appearance of plan or systematic arrangement; but the picturesque style of the courts, the inlaid marble, the open fonts, the *mandarah* with a façade of two arches supported on a single column, the elaborate fretwork of wood forming the *mushrebeeyeh*, or projecting window, and the principal room with its lantern (a sort of covered impluvium), its divans, deep window-seats, and stained-glass windows, have a pleasing effect, and remind us of the descriptions of old Saracenic mansions. (See also p. 81.) The traveller who wishes to see a good specimen of an old Arab house should get an introduction (it may sometimes be obtained at the Consulate) to view the **House of Sheykh Ahmed es-Sadât**, situated in a street leading from the *Darb el-Gammameez*, near the site of the *Birket el-Feel*. It is not perhaps quite perfect in its style, and some of the renovations are unsatisfactory, but its general aspect both inside and out is very characteristic. The Sheykh is most obliging in granting permission to visit it. In the *House of the Sheykh el-Mooftee*, in the *Bab el-Khalk*, near the *Hôtel du Nil*, there are several rooms on the ground-floor, which, though now totally neglected, are still interesting.

The new streets and other improvements play sad havoc with the old buildings of Cairo, and many an interior has been destroyed without any care being taken to preserve the beautiful woodwork and encaustic tiles which are especially remarkable, the latter for their pattern and colours, and the former for its delicacy of carving and inlaying. Notwithstanding Western encroachments, however,

Cairo has not quite lost its thoroughly Oriental character, and the stranger, if he wishes it, may still, as Miss Martineau said more than 20 years ago, "surrender himself to the most wonderful and romantic dream that can ever meet his waking senses."

"Cairo," says Mr. Anthony Trollope, "is a beautiful city. It is full of romance, of picturesque Oriental wonders, of strange sights, strange noises, and strange smells. When one is well in the town, every little narrow lane, every turn (and the turns are incessant), every mosque, and every shop, creates fresh surprise."

The following quaint description from 'Nile Notes of a Howadji,' by G. W. Curtis, is worth quoting:—

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

"I saw Fadladeen with a gorgeous turban, and a long lash. His chibouque, bound with coloured silk and gold threads, was borne behind him by a black slave. Fat and fuming was Fadladeen as of old; and though Fermouz was not by, it was clear to see in the languid droop of his eye that choice Arabian verses were sung by the twilight in his mind.

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

"Abou Hassan sat by the city gate, and I saw Haroun Alrashid quietly come up in that disguise of a Mosul merchant. I could not but wink at Abou, for I knew him so long ago in the 'Arabian Nights.' But he rather stared than saluted, as friends may in

a masquerade. There was Sinbad the Porter, too, hurrying to Sinbad the Sailor. I turned and watched his form fade in the twilight, yet I doubt if he reached Bagdad in time for the Eighth History.

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

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

"We should have heard, 'Sycamore figs—O grapes!' meaning that said figs were offered, and the sweetness of sound that 'grapes' hath was only bait for the attention; or, 'Odours of Paradise, O flowers of the henna!' causing Moslem maidens to tingle to their very nails' ends; or, indeed, these pedlar poets, vending water-melons, sang, 'Consoler of the embarrassed, O Pips!' Were they not poets there, these pedlars, and full of all Oriental extravagance? For the sweet association of poetic names shed silvery sheen over the actual article offered. The unwary philosopher might fancy that he was buying comfort in a green water-melon, and the pietist dream of

mementoes of heaven in the mere earthly vanity of henna. But the philanthropic merchant of sour limes cries, 'God made them light—limes!' meaning not the fruit, nor the stomach of the purchaser, but his purse. Will they never have done with hieroglyphics and sphinxes, these Egyptians? Here a man, rose-embowered, chants, 'The rose is a thorn, from the sweat of the prophet it bloomed!' meaning simply, 'Fresh roses.'

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

#### c. CLIMATE.

Nothing can be pleasanter nor more salubrious than the climate of Cairo during the winter months; the days are warm and bright, and the nights are cool and refreshing. The thermometer seldom falls lower than 40° Fahr., or rises above 70° Fahr. in the shade during the months of December, January, and February, except during a Khamseen wind. The air is dry, pure, and exhilarating: occasionally there is a slight damp fog in the evening and early morning, but it soon passes off. In the spring months, though the heat of the sun increases considerably during the day, the nights are still comparatively cool. Even in the hottest part of the summer, except when a Khamseen wind is blowing, the early mornings are fresh and pleasant, and after the Nile has well begun to rise in July, the increasing water and north winds help to cool the air; but damp exhalations from the river are prevalent during the months of September, October, and November, especially after the inundation has begun to subside. Rain seldom falls, though heavy showers are more frequent than they used to be. The new part of the Esbekeeyeh quarter, and the Abbasseeyeh road, are the healthiest places for a residence. The neighbourhood of the Shoobra Road, being under water during the

inundation, is damp and unhealthy in the autumn and early winter. (See also p. 7.)

#### d. POPULATION.

At the time of the French expedition in 1797, the population of Cairo was estimated at 260,000. Since then it has been gradually increasing, and according to the last returns it now amounts, including the suburbs of Boolak and Old Cairo, to about 370,000, which may be roughly divided thus:—

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

(See also p. 29.) The native of Cairo is very proud of the appellation of "Masree," or Cairene, by which he is always distinguished among his fellows, and considers himself immensely superior to his brethren of the Delta and Saeed; and indeed there are marked mental and physical differences between them. The town-bred Cairene is much quicker and more intelligent than his country cousin, and he may generally be distinguished by certain outward signs, such as a peculiar tint of tawny complexion, large big mouth, with thick well-formed lips, fat broad nose, enormous legs, and a general look of sturdiness. The native population of Cairo were formerly exempt from the conscription, and enjoyed other privileges and immunities, but these are being gradually withdrawn.

#### e. LOCAL GOVERNMENT.

Cairo, like Alexandria, forms a government distinct from the province in which it is situated. It has its own governor, who is assisted by a deputy. Police cases are decided by the Zâbit, or prefect of police, whose office is at the *Zaptieh*, near the Boulevard Abdul Aziz. The same rule in criminal cases holds good here as at Alexandria: if the defendant is a foreigner, he must



be taken before his own consular court. Civil cases between natives and foreigners and foreigners of different nationalities are decided by the new mixed tribunals.

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

The crowded state of the *Mahkemeh* sufficiently shows how fond the Cairenes are of litigation, every petty grievance or family quarrel being referred to the Kadi's Court. The fees of the Kadi are four-fifths of all that is paid for cases at the court, the remaining fifth going to the *bashkateb* and other scribes under him. Minor cases, as disputes between husband and wife, if they cannot be reconciled below in the hall by the advice of a *kateb* (scribe), are taken up to the effendee. When settled in the hall, a small fee is demanded for the charitable intervention of the scribe; which is his perquisite, for not troubling his superiors with a small case. Decisions respecting murder, robbery, the property of rich individuals, and other important matters, are pronounced by the Kadi himself. In cases of murder, or wounding or maiming, if

the friends of the deceased or the injured party consent to an adjustment, certain fines are paid by way of requital. These are fixed by law, regulated, however, by the quality of the persons. Ransom for murder (*deeah el-Kuteel*) is rated at 50 purses (about 250*l.*); an eye put out in an affray, half that *deeah*; a tooth one-tenth, and so on. The rank of a plaintiff or defendant, or a bribe from either, often influences the decision of the judge. In fact, bribery and the testimony of false witnesses is carried to an incredible extent in Muslim courts of law.

The *Markets* are under the inspection of an officer called the *Mohtesib*.

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

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

The octroi duty has been re-established in Cairo, and every article of consumption brought in from the country is taxed before entering the city.

#### f. MANUFACTURES AND INDUSTRY.

The chief native manufactures of Cairo are gold and silver jewellery, silk and cotton stuffs, embroidery, native saddles, &c. Many European industries have lately been introduced. A return published in 1871 gives the number of people employed in different recognised occupations at 150,066, and divides them into 64 different categories. The most numerous corporation are the porters, 14,037; then come the vendors of eatables, 11,793; glaziers, 10,000; boatmen of the Nile, 9446; donkey and camel drivers, 7112; and so on, including among others, 3876 water-car-

riers; 3297 coffee-house keepers; 3114 barbers; 2630 goldsmiths; 1160 chicken rearers; 1042 hotel keepers; 834 potters; 288 coffee and tobacco cutters, down to 35 plumbers. This list is probably more curious than accurate, but it will serve to give some idea of the principal occupations followed.

The occupations most likely to strike the attention of the stranger are what may be called the itinerant ones, such as that of the *sakkah* or water-carrier, who sells water from house to house, carrying it in skins, sometimes on the back of a camel or donkey, and sometimes on his own back. The Water Company must sadly interfere with this branch of trade. A variation of the *sakkah* proper are the *sakkah sharbeh* and the *hemalee*, who supply passengers with water in the streets, the former pouring the water into a brass cup from a skin with a brass spout, the latter having a huge porous earthenware vessel, with a sprig of orange stuck in its mouth. There is also the *sharbetlee*, who sells an infusion of raisins, or liquorice, or some other sweet substance. Another itinerant occupation is that of the *musellikátee*, or pipe-cleaner, who goes about with a bundle of long wires and a bag of tow, his implements for cleaning the *shibook* or long pipe. A favourite occupation at Cairo is that of a beggar. Very little food and raiment are necessary in this climate, and starvation is a thing almost unheard of. Blind people, and those on whom nature has bestowed some disfigurement of person, are certain of gaining a subsistence by begging. (See also p. 36.)

#### g. GATES, WALLS.

The original walls of Cairo—*i.e.* of Gowher's city *Káherah* (10th century)—were, as already stated, of brick. In the reign of the Khalif Mustansir (A.D. 1036–1094) these walls were pulled down, and the circuit of the city increased. The three principal gates were then constructed, by three Greek brothers; and a stone wall of

defence built, under the direction of *Bedr-el-Gemálee*. In the reign of *Saláh-ed-deen* (A.D. 1171–1193) these walls were replaced (in parts, we may presume, only completed) by a new wall of stone, which connected *Káherah* with the citadel. According to the project of *Saláh-ed-deen*, this wall of fortification was to have included *Fostat*, but the plan was not carried out.

*Excursion round the Walls.*—The Walls of Cairo may be followed on the E. and N. sides; and a good excursion, which should by no means be overlooked by travellers, may thus be made on donkey or on foot. Starting from the *Bab el-Wizeer* below the Citadel, a pathway skirts the exterior of the walls, which are closely pressed by the extensive rubbish heaps. The wall, with its numerous bastions, is picturesque and imposing. As you pass on to the *Bab el-Ghoreib* and the point where the prolongation of the *Mooskee* terminates, the wall becomes completely buried for some distance, but it emerges again, and should be followed to its N.E. extremity. Here, at the point where it makes a turn towards the *Bab en-Nasr*, is a tower of peculiar construction, upon which the builders lavished their utmost ingenuity. It should be carefully inspected. It goes by the name of the "*Boorg ez-Zíffir*" ("Tower of Filth"). It is partly choked with sand and rubbish, but can still be entered by its slanting vaulted passage. This leads down to an octagonal chamber, containing 8 well-constructed niches (including that which is prolonged to form the entrance passage). It is surmounted by a carefully-built dome, round which wind three separate passages. Various apertures for the admission of air, or communication with the outer passages, are pierced in the walls. The object of this construction must be left to conjecture. It may probably have served originally as the quarter of the commanding officer, and might have also been used for a prison or temporary dungeon. Numerous quaint stories are associated

with the place, which has acquired a bad reputation as being the resort of thieves and *afreets*. Several other towers and chambers constructed in the interior of the wall to the S. and W. of the Boorg ez-Ziffir are worthy of careful inspection. Continuing to follow the walls, we arrive at the principal gates.

The **Bab en-Nasr** ("Gate of Aid to Victory"), which stands at the N.E. of the mosque of El-Hákim, is an imposing structure. Two massive square towers flank the gateway. Above the exterior entrance, cut in Kufic characters upon a long slab, is the following Fatemite inscription:—

"In the name of God, the Compassionate, the Merciful: the One, and without equal. There is no deity but God. Mohammed is the Apostle of God. Ali is the Vicar of God."

Above the arch are mouldings: and shields, of both normal and round shape, are sculptured in relief upon the walls of the towers; which are also adorned with a cornice and a frieze bearing a long Kufic inscription.

A winding staircase in the E. tower of the Bab en-Nasr gives admission to the interior, to the terraces of the towers, and to the walls, which may now be traversed as far as the Bab el-Fotooh. (A small backsheesh must be given to one or two of the soldiers on guard, who will act as guides.) At the time of the French occupation this part of the wall was utilized for purposes of defence, and the names given to the different towers (Forts Corbin, Julien, Milhaud, Vaille, Lescale, Perault, and Janot) may be seen cut in the stone. The work of the French may be easily distinguished from that of earlier date. The pylons which encase the N.W. *mabkháreh* of the mosque of El-Hákim may also be entered, and the *mabkháreh* ascended.

The **Bab el-Fotooh** ("Gate of Conquests"), which stands to the N.W. of the mosque of El-Hákim, is also a handsome monument of the 11th century A.D. The entrance on the N. or exterior side is flanked by solid half-round towers. The mouldings, and

ornamentation of the arch above the entrance and of the side niches, are rich and well executed. The vaulting of the gateway, and all the details of the construction, are remarkable. There is no Kufic inscription as on the other gates.

The walls can also be traversed for a considerable distance beyond the Bab el-Fotooh, by those desirous of making a more complete examination. The door which gives access to them from the Bab el-Fotooh is usually closed, but may generally be opened if required. The walls can also be followed from below; but as they now traverse a thickly-populated quarter, the traveller must be his own guide in penetrating the narrow lanes that approach nearest to them.

The only other gate worthy of mention is

The **Bab ez-Zuweyleh** (so named after an Arab tribe). This was the S. gate of Cairo, but is now in the heart of the city, between the *Sookereeyeh* and the great Shoe-bazaar. Its massive towers, surmounted by the elegant minarets of the adjacent mosque of Moaiyud, make it a conspicuous and picturesque object. A portion of a Kufic inscription, forming a double frieze above the entrance, is now visible; part of the stucco by which it has been long concealed having fallen. This gate generally goes by the name of the *Bab el-Mutawélee*, as being the supposed resort of the "Kutb el-Mutawélee" (see Lane's Mod. Eg.). On the great wooden iron-bound door, always folded against the E. gateway, will be noticed innumerable iron nails, as well as teeth, shreds of clothes, hair, and little votive offerings of dust from Medina, placed there by sick folk, &c.

Of the old Fatemite fortress Káherah, and of the walls of Saláh ed-deen, these are the portions that remain. Of the walls on the S. and W. sides no traces remain. The names of a few of the principal gates—such as the *Bab el-Khalk*, the *Bab el-Look*, *Bab el-Bahr*, *Bab el-Hadeed*, &c.—alone remain to show where once they passed. The gates of modern Cairo, none of which possess any interest in themselves, are



mostly called after buildings or streets in their vicinity.

#### h. CANALS, LAKES.

The narrow ditch which, beginning at old Cairo, passes through the centre of the city, and thence continues on to Heliopolis, is called emphatically *El-Khaleeg*, "The Canal;" and it is the cutting of this which is attended with so much ceremony in the month of August, and gives the signal for the opening of the other canals in Egypt. (See p. 212.) It is the successor of the so-called Amnis Trajanus, which joined at some unknown spot the great canal from Zagazig, then on the Pelusiatic branch of the Nile, to Suez. It has long since ceased to do more than convey water to the city; and it is probable that, were it not for an old prestige in its favour, the Government would close the latter altogether, and make of its bed a convenient street; which would have the additional advantage of freeing the houses on its banks from the noxious vapours that rise when the water has retired and left a bed of liquid mud.

A broad navigable canal, called the *Ismailiyyeh Canal*, starts from Boolak near Kasr en-Neel, and joins the modern Fresh-water Canal from Zagazig to Suez. It passes near the railway station, the road from which into the town crosses it over a neat bridge; and there is a similar bridge over it on the road to Boolak.

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

#### i. STREETS, PUBLIC PLACES.

In all the quarters of the interior of the city, the streets are very narrow; and in consequence of the Cairene mode of building houses, each story projecting beyond that immediately below it, two persons may almost shake hands across the street from the upper windows. This narrowness of

the streets is common to many towns in hot climates, having for its object greater coolness; and so small a portion of blue sky is sometimes seen between the projecting *meshrebeeyehs*, or the approaching tops of the houses, that they might give a very suitable answer to the lines in Virgil,—

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

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

Before the accession of the Khedive Ismail, the only tolerably broad street in Cairo was the *Mooskee*, running from the S.E. corner of the *Esbekeeyeh* to the street leading from the *Ghoreeyeh* to the *Khân Khaléel*. In this street are some of the principal European shops, and in the upper part of it are some good Syrian and Levantine shops. It is now prolonged to the *Bab el-Ghoreib*, at the extreme eastern limit of the city.

Several new broad streets have been opened in the neighbourhood of the *Esbekeeyeh*. Among them may be mentioned the *Route de Hawala* and the *Boulevard Abdul Aziz*, both leading to the Palace of Abdeen; the *Boulevard Clot Bey*, leading to the railway station; the *Boulevard Mohammed Ali*, to the Citadel; the fine *Boolak* and *Kasr en-Neel Avenues*; and the *Boulevard Sheykh Réhan*, running from near Kasr en-Neel into the *Boulevard Mohammed Ali*.

The *Esbekeeyeh* is the largest and the best known public place in Cairo. Before Mohammed Ali's time it used to be one large sheet of water during the inundation. He cut a canal round it in order to keep the water from the centre, and laid it out as a garden, with trees planted on the bank of the canal. In Saïd Pasha's time it became the favourite *locale* of low European coffee-shops and beer-

houses. In 1867 the Khedive Ismail began transforming it into its present state. The trees were cut down, and the whole of the area filled up to the level of the surrounding ground: a part was then cut up into building-plots, and the remainder enclosed within high iron railings, and, after many changes of plan, finally laid out as a sort of public garden, after the Continental fashion, with cafés, al fresco theatres, grottoes, ornamental water, &c. The cost of making this garden was totally disproportionate to its size and appearance, and so must be the money spent in keeping it up. Turf is an exotic in Egypt that can only be made to look even decently green by keeping it sodden with water; and the only idea of a garden in a country where the sun shines so powerfully should be shady trees and thick shrubberies,—a combination which, as this garden is laid out, can never be realized. It may prove, however, useful in the early morning for children and nurses, and an agreeable lounge in the afternoon when the sun is low and a good band is playing. Most of the principal hotels are in the Esbekeyeh. Shepherd's and the New Hotel occupy the greater part of the W. side. On the N. side are shops and houses. The E. side is irregular in form: the two principal buildings are the palace now occupied by the Mixed Tribunals, and the old palace of Mohammed Ali. Between these are several substantial buildings with arcades; shops occupy the ground-floor, and above are offices and private residences. On the S. side are the Opera-house and the French Theatre. At the entrances to the N. and S. ends are large and handsome fountains, and on the E. side, facing the end of the new street to the Citadel, is a bronze *Equestrian Statue of Ibrahim Pasha*, father of the Khedive Ismail. The roads all round are broad, well kept, and well lighted with gas; the foot pavements are wide, and planted with trees.

The *Rumeyleh* is a large open space at the foot of the Citadel, lying between it and the Mosque of Sultan

Hassan. It has been cleared of the hovels that formerly surrounded it, and turned into a public square.

The long open space adjoining it on the S., which formerly went by the name of the *Kará Meydán*, is now called the *Mensheeyeh*, or open square.

A long dusty space, which lies a little to the W. of the latter, and which is generally known by the name of *Táht es-Soor* (Below the Wall), is used as a market-place for horses, donkeys, camels, &c.

#### j. CITADEL.

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

escaped by leaping his horse over a gap in the then dilapidated wall. The spot is shown a little to the north of the Bab el-Azab. There was probably a large accumulation of rubbish below the gap which broke the fall.

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

The *Palace* built by Mohammed Ali, which has taken the place of the old palace of Saladin, contains some very handsome rooms, especially a bath-room all of alabaster. The view from some of the rooms is very fine.

The old *Palace of Saladin*, commonly called *Joseph's Hall*, was pulled down in 1829 to make room for the new Mosque of Mohammed Ali. The most remarkable object in it was a vast hall supported on 32 columns of rose granite taken from ancient temples; but these columns were broken when the building was pulled down. The large *Mosque* of solid masonry, with pointed windows, that stands to the N.E. of that of Mohammed Ali, was built by *Mohammed en-Nasr*, son of Kalaoon, of the Baharite Memlook dynasty. The quaint forms of the minarets will be noticed. Their upper portions are cased with green tiles, most of which have fallen, and encircled by an inscription in large white characters upon a dark-blue ground. The mosque is used as a military magazine, and is generally closed to the public.

The **Mosque of Mohammed Ali** was commenced by that prince, but not finished till after his death. It is built after the type of the Constantinople mosques, and contrasts strangely and inharmoniously with those of the Egyptian style.

To the W. is the outer court, which consists of an open square, surrounded by a single row of columns, 10 on the N. and S., 13 on the W., and 12 on the E. They support round arches, with fancy capitals and dome vaults. The whole court is paved with large square slabs of handsome white marble. In the centre is the *hanafeeyeh* for ablution. To the W. is a tower, in

which is placed a clock presented to Mohammed Ali by Louis Philippe. To the E. is the principal entrance to the mosque.

The mosque itself is surmounted by a large dome, supported by four large piers, and embraced by four half domes. Above the angles are also four smaller domes. Below the springing of the domes are small windows with round arches; and these, as well as others that are introduced at a short distance beneath, contain coloured glass in patchwork of large squares, and in bad taste. Below are two sets of rectangular windows with plain glass. On the W. side is a wide gallery, supported by fluted alabaster columns; and a narrow gallery is continued at the same level along the other walls of the mosque, and round the piers. Another gallery also encircles the interior of the dome. Above the W. entrance is represented the setting sun with long gilded rays. The *mehrab* and portions of the interior, including the bases of the piers, are cased with handsome slabs of alabaster, and other parts are merely painted in imitation of this material, the original design having here been abandoned. The painting of the dome is rich and effective. Altogether the vast size and the decorations produce a pleasing effect. The visit to the interior should not be made too late in the evening. The large European lustre suspended in the centre offends the eye; but the numerous glass lamps are not unsuited to the mosque, especially when lighted. The mosque is well worth visiting on some of the great nights of Ramadan (especially the 13th, 14th, and 27th; see p. 217). In the S.W. corner, behind a bronze screen, is the *Tomb of Mohammed Ali*, which may be inspected. The compartment with lattice-work, to the S.E., was introduced for the Sultan, in anticipation of his visit.

The alabaster casing of the exterior, and the columns of the outer court, suffer considerably from the effects of exposure. A colonnade of alabaster with small domes is continued along the N. and S. sides of the mosque,



An order is required for the ascent of the minarets.

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

hills, dreary as possible, close in the view behind them, as the Mokattam range does above and behind the citadel.

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

#### k. MOSQUES.

Cairo contains about 264 mosques, and 225 *zawiehs* or chapels. The word *Gámah* (pl. *Gowáma*) is derived from the verb signifying "to assemble," whence also the word *gooma* (Friday), the day of assembly and Mohammedan Sabbath; the other name *musged* (whence *mezquita*, *mosquée*) being from *seged*, "to bow down."

A visit to the mosques is attended with no difficulty; but an order is required for some, e.g. the Azhar, Hassaneyn, Sittah Zeyneb, &c., and is sometimes demanded at others,

This order may be obtained at the Consulate (fee 5s.), where arrangements may be made for meeting a cavass, who is sent by the Zaptieh to accompany the traveller, and to whom a gratuity should be given. The traveller who intends to visit the less-known mosques and mausolea will do well to obtain and keep in his pocket a special order, or season ticket, as a little difficulty is otherwise sometimes experienced, especially by those who know nothing of the Arabic language.

It is convenient to take a pair of slippers, or a pair of large woollen socks to draw over the feet on entering, and to dispense with the loose coverings provided at some of the mosques.

Many of the best mosques of Cairo are becoming, or have become, complete ruins, after centuries of neglect. It is deeply to be regretted that no influence has as yet been brought to bear of sufficient weight to induce the Government to rescue from destruction what yet remains. Two of the best mosques of the Circassian Memlook group are used as powder-magazines, threatening possible destruction to the whole number. The divan of *Wakfs* is perpetually drained of its diminished resources, for alien purposes; and the rebuilding of old mosques, as well as the erection of new ones, displays the complete degradation of style which is the natural outcome of existing circumstances.

An account of the various styles of mosque in Cairo, together with a description of their general architectural features and arrangement, and of the names of the different parts, has been already given (see p. 80). The visitor will do well to bear in mind the chronological sequence of styles as illustrated by the principal mosques. Thus the Mosque of Amer dates from the middle of the 7th century; that of Tooloon from the middle of the 9th; of El-Hakim, from the end of the 10th; of Saladin in the Citadel, the end of the 12th; of Kalaoon and his sons, the end of the 13th; of Sultan Hassan,

the middle of the 14th; of Berkook, the end of the 14th; of Kaitbey, the end of the 15th.

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

**The Mosque of Tooloon** (*Gámah Ibn-Tooloon*). This mosque stands first in point of antiquity (the Mosque of Amer at Old Cairo of course excepted), having been founded by *Ahmed ibn Tooloon* (see p. 60) in A.D. 879 (A.H. 265), as is attested by two Kufic inscriptions on the walls of the court. It is generally said to have been built on the plan of the Mosque at Mecca, as it existed at that time. But El-Makreezee says that the Mosque of Samarra was taken as a model. The architect was a Copt. It was three years in building, and cost 72,000*l*.

At one time it was an university, and was endowed with nine professorial chairs. The centre is an extensive open court, about 100 paces square, surrounded by colonnades; those on three of the sides consisting of two rows of columns, 25 paces deep, and that on the eastern end of five rows, all supporting pointed arches. These arches are of a very graceful shape, retaining a little of the horseshoe form at the base of the archivolt, as it rises from the pier; and in a wall added afterwards to connect the mosque with the base of the principal minaret is one round horseshoe arch, which is rarely met with in Egypt. Around the mosque is an outer wall, now encumbered in part by houses, at each angle of which rose one of the minarets; that on the N.W. corner being the one used for the call to prayer. If not remarkable for beauty, it is a monument of the highest interest in the history of architecture, as it proves the existence of the pointed arch about three hundred years before its introduction into England, where that style of building was not in common use until the beginning of 1200, and was scarcely known before the year 1170.

Along the cornice, above the arches within the colonnades, are Kufic inscriptions on wood, many of which have long since fallen. The style of the letters is of the same ancient character as in the stone tablets before mentioned; and, indeed, were the date not present to determine the period of its erection, the style of the Kufic alone would suffice to fix it within a very few years, that character having undergone very marked changes in different periods of its use; and what is singular, the oldest, which is the most simple and least ornamented, has a nearer resemblance to the Arabic than that in vogue about the time when the modern form of letters was introduced. The Arabic character was first adopted about A.D. 950, but Kufic continued in use till the end of the Fatemite dynasty; and on buildings, Arabic and Kufic were both employed, even to the reign of Sultan el-Ghóree, A.D. 1508.

The wooden pulpit, and the dome over the font in the centre of the quadrangle, are of the Melek Munsoor Hesam ed-deen Lageen, and bear the date 696 of the Héjira, in Arabic characters.

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

A fine *View* may be obtained from its summit; but the staircase is now so broken that its ascent had better not be attempted.

The hill on which the mosque stands was formerly called the *Gebel Yéshkur*, being so named after an Arab tribe that occupied that quarter, and who derived that name from their chief. Its modern name is *Kalát el Kebsh* ("the Citadel of the Ram"), and tradition pretends that it marks the spot where the ram was sacrificed by Abraham. Various other explanations of the name are given; but it is probably derived from the fact that a battering-ram (*Kebsh*) was kept in one portion of the fortress here situated.

Various fanciful traditions are also connected with the mosque and its site. Noah's ark is said to have rested here; and it is here, says El-Makreezee, that Moses is believed to have conversed with the Deity.

Near the spot, too, is the so-called "*Mastabah Pharaon*" ("Pharaoh's Seat"); a name which probably records the existence of an ancient town



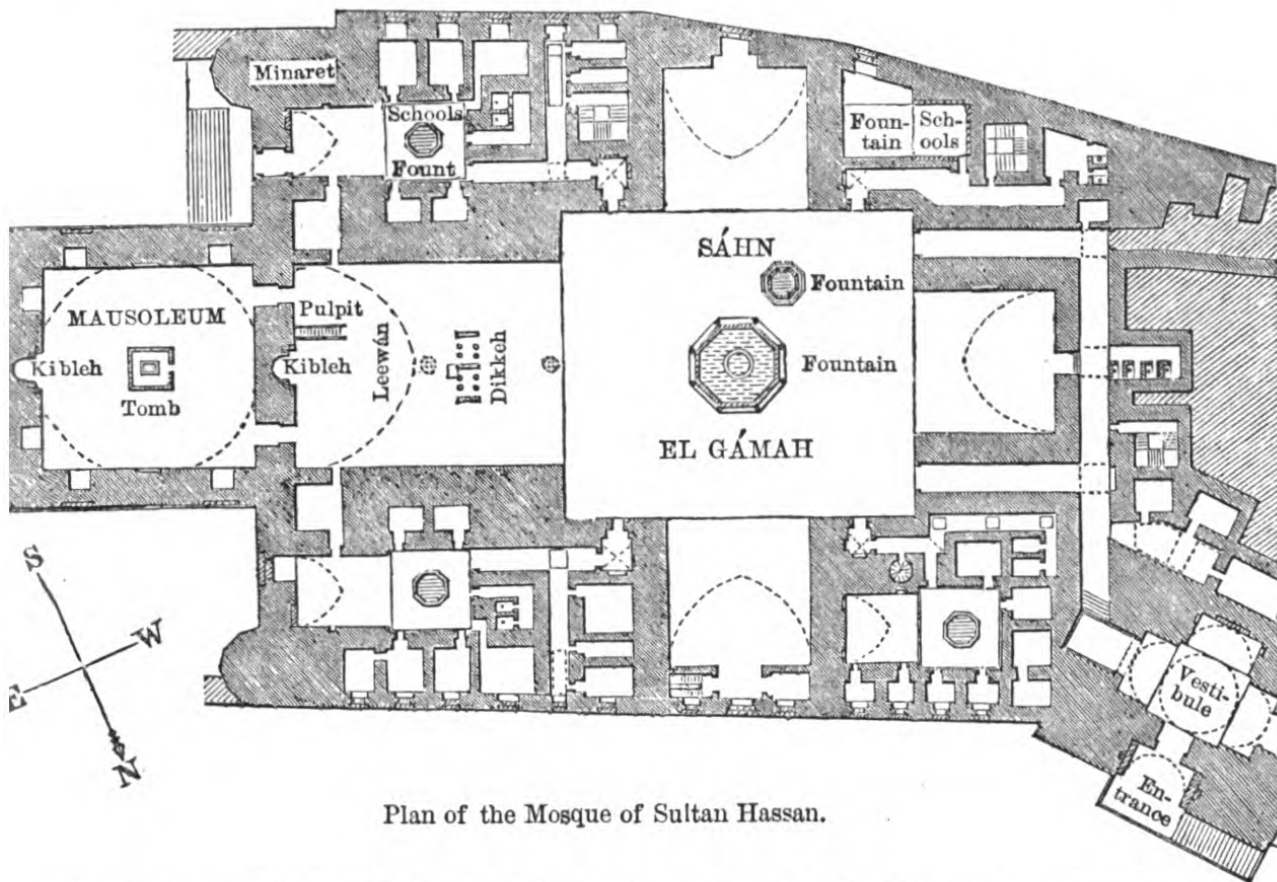
on this rocky height. Facing the street may be seen the solid blocks that formed the substructure of some ancient building. The travellers should also turn aside into the *Hosh Ajoob Bey*, from which a good view is obtained of the rocky eminence here escarped, and of the remains of the brick walls of the Castle of Tooloon, once perched upon it.

The **Mosque of Hákim** (*Gámah El-Hákim*). This, next to that of Ibn-Tooloon, is the oldest of the mosques that have retained their original style of architecture from the period of foundation. Indeed it is the earliest mosque of Káherah, or Cairo properly so called; the Azhar, which is still older, not preserving its original style. It originally stood outside the brick walls of Gowher's city, being afterwards enclosed within the walls of Mustansir. It was built by El-Hákim bi-Amr-Illáh, third of the Fatemite Khalifs (see p. 60), and completed in the beginning of the 11th cent. A.D. or 393 A.H., as stated in an original Kufic inscription above the entrance, which has been removed. Above the W. door, now closed up, is an Arabic inscription, stating when the mosque was repaired. The mosque is of the Tooloon type, and consists of a spacious square, along the sides of which were arcades formed by piers supporting arches of pointed and horseshoe form. Some portions of these arcades remain, and along bands above the arches run inscriptions in Kufic character. The scene is one of utter desolation and ruin.

To the N.W. and S.W. rise two picturesque *mabkhárehs* (not minarets), always conspicuous amongst the minarets of N. Cairo. The pylons that are built round them (one of which can be ascended and examined) were added at a later date. Upon the plaster coating of the N.W. *mabkháreh*, of which portions on the E. side remain, is an inscription in large Arabic characters. One of the *mabkhárehs* was fortified by the French during their possession of Egypt.

The **Mosque of Sultan Hassan** (*Gámah es-Sultán Hassan*), which stands immediately below the Citadel, is regarded as the finest of Cairo, and as one of the most superb monuments of Mohammedan architecture. It marks the reign of *Hassan*, son of En-Nasr and grandson of Kalaoon (see p. 62), and was completed in A.D. 1360 (A.H. 762), after a work of three years, at a cost of 600*l.* a day. Its lofty and beautifully ornamented porch, the rich cornice of its towering walls, its minaret, and the arches of its spacious court, must delight every admirer of architecture. And so impressed are the Cairenes with its superiority over other mosques, that they believe the king ordered the hand of the architect to be cut off, in order to prevent his building any other that should vie with it; absurdly ascribing to his hand what was due to his head. The same story is applied to other fine buildings, of which they wish to express their admiration, as to the two minarets of Samalood and Asyoot, in Upper Egypt.

The construction of the interior belongs to a type with which we become familiar from numerous examples as characterising the period. It consists of a hypæthral court, with a square recess on each side, covered by a noble and majestic arch; that on the east being much more spacious than the other three, and measuring 69 ft. 5 in. in span. In the recess is the Mecca niche (*kibleh*), and the *mimbar* or pulpit. Behind, and forming the same part of the building, is the mausoleum, which bears the date of 764 of the Hégira (A.D. 1363), two years later than his death. It is surmounted by a large dome of brick, on a basement and walls of stone. The pendentives of the interior, which are of wood and plaster, are in a most dilapidated condition. The floor is marked, in one spot, by a dark stain, which the servant of the mosque carefully points out; handing down a legend that the Sultan here slew with his own hand his unfaithful vizier.



Plan of the Mosque of Sultan Hassan.

But the fact is, that the mosque has frequently served as a fortress, or refuge, in times of conflict, and during the turbulent epochs of the Memlooks. In one part of the walls

too, on the E. side, may be seen a few of the balls lodged by the guns of Napoleon.

The following are the measurements of this mosque:—

Height of walls, with cornice . . . . .	about 113 feet.
Projection of cornice . . . . .	6 " "
Open court . . . . .	117 " length.
Niches on N.W. and S. . . . .	105 " width.
Great niche, Mecca side . . . . .	46 " square.
	90 " interior height.
	90 " depth.
	69 " width.
Great minaret . . . . .	280 "
Mausoleum . . . . .	69 " square.

The blocks used in the erection of this noble edifice were brought from the pyramids; and though we regret that one monument should have been defaced in order to supply materials for another, we must confess that few buildings could summon to their aid greater beauty to plead an excuse. The mosque of el-Ghóree, the Morostán, the citadel, and other buildings, were indebted for stone to the same monuments, which were to them the same convenient quarry as the Coliseum to the palaces at Rome.

[Egypt.—Pt. I.]

The unsightly huts which clung, barnacle-like, to this splendid monument, have been removed, and it is now completely isolated. Nothing, however, could be more ill-advised than the erection of the great mosque of Rafáee, in close proximity to that of Sultan Hassan. The edifice too promises, if ever completed, to be as unsatisfactory as is the site chosen inappropriate.

The **Mosque of El-Azhar** (*Gámah el-Azhar*), the "splendid" mosque, was founded by *Gowher*, the general of

El-Moëz, and founder of Cairo, about A.D. 970 (see p. 60); but none of the original building remains. It was converted into an University by the second Fatemite Khalif El-Azeez. Subsequently it was enlarged by various Sultans, especially by Ez-Zábir Baybars (about A.D. 1270), by Kaitbey (about A.D. 1470), by el-Ghóree, by es-Said Mohammed Pasha (A.D. 1595), by Ismail Bey, by Abd er-Rahman Kekhía (A.D. 1762), and by Said Pasha (about 1855).

Little of the exterior is visible, except a portion of the wall on the E. side, the W. and S. gates, decorated in the Turkish florid style, and the 6 minarets, built at different periods, and not remarkable. The largest was built by el-Ghóree in the beginning of the 16th century.

The principal features of the interior consist of a spacious open court, and a vast sanctuary to the E. The Azhar is less remarkable from an architectural point of view than from the interest it awakens, and the scene it presents, as the principal university of the Mohammedan world. The principal entrance, where outer shoes are provided for the visitor, is called the "Gate of the Barbers" (*Bab el-Muzeyineen*), and here students will be seen submitting their heads to the razor. To the right and left of the entrance are two old mosques. The passage between them leads to an open court, which presents an interesting scene. Children of all ages may be seen at their lessons, as well as more advanced pupils. Others are merely chatting, and passing their leisure time in groups. The court is paved and surrounded by colonnades, with pointed arches, with slight keel-shape curve. The walls that rest upon them contain windows with pointed heads, and decorations in stucco. These porticos are built over and divided into apartments for the use of natives from different parts of Egypt and of the entire East; each province or country having its separate apartment (*riwák*). There are several small cisterns in the court, but no *hanafeeyeh*

The *Leewán*, or Sanctuary, which affords a grateful shade after the intense glare of the outer court, is of vast area, and is divided by 9 ranges of columns, 380 in number, of various kinds, and all derived from old temples and churches. Upon them rests a low roof, covering the entire space. Beneath its shade, amidst this forest of columns, are innumerable students, seated in circles or groups around the various professors; taking notes, learning by heart, or listening. There are 4 niches, for the 4 orthodox sects of el-Islam. Round the walls to the N., are ranged numerous boxes belonging to the students. To the S.E., where the colonnades are interrupted, are the compartments for Syrians and Darfoorians, the tomb of Abd-er-Rahmán Kekhía, the *riwák* of the Upper Egyptians (*Saideeyeh*), and the exit to the S.E. gate (*Bab es-Saideeyeh*). The *riwák* of natives from the holy cities of Mecca and Medina is behind the *Kibleh* nearest to this corner.

To the N. of the *Leewán* is a mosque, the *Gámah Gohareeyeh*, which, together with an adjoining school (*medresseh*), is not to be associated with the name of the founder of the Azhar. It was built by one Góhar el-Kinkabey, a Circassian who died in A.H. 844. Passing through it, the visitor may inspect the little *Zawiet el-Amián* (Chapel of the Blind), now but little frequented, but formerly well stocked with blind students, who were notorious for their fanaticism.

As has been said, this is not only a mosque but an **University**, the most celebrated in the East. The education given at it is both primary and secondary, and includes grammar, algebra, arithmetic, logic, philosophy, theology, and Mohammedan religion and law according to the four different rites of the Sunnees—the Shafeite, the Malakite, the Hanafite, and the Hambalite. The student must qualify himself in every subject before he receives his diploma. The number of students generally ranges from 10,000 to 12,000. The chief, or



President, of the University is called the 'Sheykh el-Azhar,' and is elected by the Sheykh of the mosque, who are extremely jealous of any interference on the part of the Khedive or the Government. It can easily be understood that any attempts to modify or alter the character of the instruction here given—and a few such attempts have been made of late years—meets with the most obstinate resistance. There is no departure, in any direction, from the standard works that have been from time to time adopted, and the whole course of training consists in learning by heart these treatises. Any new work that finds its way to favour can only change the form, never the substance, of the learning to be imparted.

An interesting account of the Azhar, and of the nature of the studies there pursued, as well as a list of the text books chiefly used, in all the chief branches of learning, may be found in Dor Bey's 'L'Instruction publique en Egypte.'

The **Mosque of Mohammed Bey** (*Gámah Mohammed Bey*). After visiting the Azhar, the traveller may inspect that of Mohammed Bey, which is situated to the W. of the great University, on the opposite side of the street. It is also used as a school. It exhibits the influence of the Turkish style. It was constructed in A.H. 1087-8, by the traitor *Mohammed Bey Aboo Dahab*, formerly the favoured Memlook, and afterwards the treacherous and successful rival of the great Ali Bey. Besides the tomb of the founder, the mosque also contains that of Adélehanem, wife of Ibrahim Bey el-Elfee. Large *wakfs* were attached to this edifice by its founder.

The **Mosque of el-Hassaneyn** (*Gámah el-Hassaneyn*), or mosque of the two *Hassans* (Hoseyn and Hassan), sons of Ali and Fatmeh, and grandsons of the Prophet), is situated immediately to the E. of the Khán Khaléel. It is commonly called by the Cairenes after Hoseyn alone—the *Gámah Seyyidna Hoseyn*. It has lately been rebuilt: the old dome that covers the

shrine of the martyr being the only portion preserved. Some of the out-lying portions are not yet completed.

The mosque itself is oblong in shape; the *hósh* or outer court being to the N., enclosed by continuous walls. The exterior is in the modern semi-European style, in no way reproducing the beauties of the past. The upper windows consist of pointed arches, with mouldings sculptured in the modern style. The lower windows are rectangular, and contain gilded iron-work. A lofty minaret, with a single balcony, rises to the S.W. The interior presents a not unpleasing effect, and is divided by several rows of handsome marble columns supporting pointed arches. The floor is richly carpeted. In consequence of the double dedication, there are two *kiblehs* in this mosque. A door in the *kibleh* wall, veiled by a green curtain, gives admittance to the chamber in which are said to be buried the head of Hoseyn and the hand of Hassan; and to which Europeans are not admitted without special order. Numerous lamps are suspended in the mosque, which perhaps looks its best by their dim light in the evening, when the prayer is made.

The history of the mosque is as follows:—The Emeer el-Gioosh, while carrying on war in Syria, found at Ascalon a reputed burial-place of the head of Hoseyn. He caused a fitting mausoleum to be constructed for it in A.H. 491. In A.H. 548 Sáleh ibn-Rezeek, vizier of the Fatemite Khalif Faiz, fearing lest the sanctity of the place might be desecrated by Christians, caused the head to be brought to Cairo. Here it was washed in the mosque of Sáleh ibn-Rezeek, which may still be seen near the Bab Zuweyleh. He desired that the relic should be deposited in his own mosque, but the Khalif objecting, it was buried with great pomp in the portion of the royal palace called the Kasr ez-Zumarrud. In A.H. 740 the mausoleum was burned. It was restored at different periods; a mosque being added at a late date and various endowments bequeathed

The last restorations were made by Abd-er-Rahman Kekhia, at the end of the last century. Finally, it has now been completely rebuilt. A *Moolid* is held annually in honour of the Hassaneyn. (See p. 215.)

The **Mosque of Sultan Kalaoon** (*Gámah es-Sultán Kalaoon*). 1287 A.D. (684 A.H.). Two mosques (one the mausoleum) of El-Melek el-Mansoor Kalaoon (see p. 62) form part of the once celebrated *Muristán*, or mad-house and hospital built by that prince. They are the first of the imposing edifices that present so conspicuous a front to the street leading northward from the coppersmiths' bazaar (*Sook en-Nahasseen*), near the Khán Khaléel.

Each of these mosques is well worthy of inspection. The entrances to them are to the right and left of a long passage, with roof of open beams, into which you pass beneath a handsome portal adorned with black and white marble.

I. *The mosque to the left, or S. of the passage.*—Traversing the outer court, in the centre of which is the *hana-feeyeh*, we enter the mosque from the W. It is divided by six large pillars in two rows of three from E. to W., supporting elongated pointed arches. The pillars are painted dull green, and the capitals yellow. The *Kibleh*, the side columns of which bear a horseshoe arch, is adorned with rows of colonnettes, with shell-shaped cavities and arabesques: the upper portion containing gilded mosaic. The roof is of open beams. A side space to the S. of the open court, with three pointed arches resting on two columns, is used for the daily prayers; and another compartment, to the W. of the court, contains a window which gives a view of the passage leading to the hospital.

II. *The mosque-tomb, to the right or N. of the passage.*—A few steps lead to the antechamber, or outer division, which was formerly a library, and is now used as a depository for registers of *wakfs*. From it we pass through a screen, into the mausoleum itself.

This is unique in construction, and is fortunately maintained in a better state of preservation than the generality of the Cairo mosques. The tomb is in the centre protected by a wooden screen, round which four solid piers and four large granite pillars support an octagonal superstructure, with elongated pointed arches, partaking slightly of the horseshoe form. Their spandrils, as well as the windows of the mosque, are adorned with light tracery. The *Kibleh* is adorned with rows of colonnettes and mosaics of coloured stones and mother-of-pearl. The walls are decorated with inlaid stones, the name of Mohammed, four times repeated so as to complete a square, forming one of the ingenious patterns. The stucco tracery of the windows is also delicate.

The mosque is much frequented, especially on Saturdays, by sick folk. The columns which flank the *kibleh* are believed to possess miraculous virtues, and are much resorted to by invalids, who rub the half of a lime upon the stone, and then apply it to the tongue, forehead, &c. A block of red stone is also kept in the W. side of the mosque, and a potent remedy consists in drinking water discoloured by rubbing its surface. A robe, together with a turban and sash of Kalaoon, who is regarded as a great *hakeem*, or physician, is still preserved, and believed to be capable of effecting marvellous cures.

Of the once flourishing **Muristán**, which occupied a considerable space to the W. of these mosques, some portions remain; and the general plan of the whole can still be traced. After quitting the mosques, by following the passage to the left we arrive at an open court surrounded by columns, which communicates with the old kitchen, and around which were grouped the different wards of the hospital, for both male and female patients. By retracing our steps along the passage northward, we may visit the diminutive cells in which the lunatics were formerly confined, and which are now occupied by coppersmiths.

The **Mosque of En-Nasr** (*Gámah Nasreeyeh*). Adjoining those of Kalaoon are the mosque and tomb of his son Mohammed en-Nasr, 1303 A.D. (see p. 62). At the entrance we are struck by the doorway, which consists of clustered pillars and pointed arch in the late Romanesque or Gothic style. It is said to have been brought as a trophy from el-Akka (Acre) by el-Melek el-Ashraf, son and successor of Kalaoon. An inscription above it states that the building was erected by the Sultan Mohammed, son of the Sultan el-Melek el-Mansoor ed deen Kalaoon es-Sálehee, in 698 A.H. (1299 A.D.). Makreezee, however, states that it was completed in A.H. 703. It was originally founded, he says, by el-Melek el-Adel Ketbogha, who usurped and held the throne of Egypt for two years.

The tomb is to the right of the passage, but it is dilapidated and uninteresting. The mosque is to the left, and exhibits a good example of delicate tracery round the arch above the Kibleh, but is not otherwise remarkable. The minaret which stands above the Gothic entrance is remarkable for its lace-like fretwork, which calls to mind the style of the Alhambra and of the Al Cazar at Seville.

The **Mosque of Sultan Berkook** (*Gámah Berkook*). The third mosque, adjoining the two last-named, to the N., dates from the reign of the Circassian Sultan *ez-Záhir Berkook*, 1382-1398 A.D. (784-801 A.H.) (see p. 63). It contains the tombs of the wife of Berkook and of his daughter Fatmeh; and an illuminated copy of the Korán, which was formerly kept in the mosque, is said to have been written by the latter. The doorway is of black and white marble. The façade and minaret, like those of the two preceding mosques, are painted red and white. The mosque itself is of the Sultan Hassan type, consisting of an open court, with large arched recesses at each side, that on the E., or Mecca, side being, as usual, larger and deeper than the other three.

The tomb-mosque of Berkook himself is to be seen amongst the picturesque mausolea of the Circassian dynasty (see p. 190).

The **Mosque of Moaiyud** (*Gámah el-Moaiyud*) is situated close to the Bab Zuweyleh, upon the towers of which the two elegant minarets of the mosque are placed. It was founded between 1412-1420 A.D., by Moaiyud Aboo'l Nasr of the Circassian Memlook dynasty (see p. 63). It is one of the best and most richly decorated mosques of the open or primitive style. After ages of neglect it is now undergoing restoration, the Leewan, or sanctuary, being alone untouched.

The principal entrance is to the E. from the Sookereeyeh. A flight of steps leads to a superb portal (recalling that of Sultan Hassan), adorned with black and white marble and tasteful sculptures and arabesques. The bronze-mounted door was taken from the mosque of Sultan Hassan. The tomb of Moaiyud is to the left of the entrance, surmounted by a dome. A passage leads to the courtyard, which presents a charming appearance, the fountain being overshadowed by several well-grown palms and acacias. A double colonnade surrounds it on three sides; and the columns of these subordinate porticos, which were of various sizes and materials, and some of which were sculptured with inscriptions in Arabic, are being replaced by new ones of marble, and of uniform dimensions.

The sanctuary, or *Leewan el-Kibleh*, is well worthy of careful inspection. It is divided by three rows of pointed arches with slight horseshoe curve, supported for the most part by columns. A screen of wood-work separates it from the open court. The decorations of the roof, especially the S.E. portion, are in admirable taste. Those of the *kibleh* and of portions of the walls are also remarkable. The stucco tracery of the windows, with their coloured glass representing cyresses and other patterns, are in a state of rare preservation.



The mosque is often called the *Gámah el-Mutawélee*, after the popular name of the adjoining Bab Züweyleh.

The **Mosque of Keysoon** (*Gámah Keysoon*, or *Koossoon*), founded in 1330 A.D., is situated to the left of the Boulevard Mohammed Ali. It was originally one of the best mosques of Cairo, and from what yet remains its former grandeur may be imagined and its proportions traced. It is being rebuilt, but not restored. The *Leewan*, or sanctuary, alone remains. This consists of four ranges of columns supporting pointed arches, of which the three innermost in each arcade are narrower in span than those towards the walls. In each colonnade the third support, both to N. and S., consists of two columns grouped together in the place of one. The two innermost, or E. colonnades, are interrupted after the termination of the third arch, and give place, in front of the *Kibleh*, to 10 large granite pillars, painted red, which support a dome with plain exterior. The two corner pillars, N.E. and N.W. of the group, are very massive. Tracery in stucco adorns the walls, and the windows pierced in the walls. A light screen of open woodwork formerly separated the *Leewán* from the *Sáhn el-Gámah*, or open court. The latter was spacious, and surrounded by a double arcade resting on columns, with a variety of old capitals, many of which lie in ruin. This portion of the mosque is being built over, and a new façade and entrance are now presented to the street.

The *Emeer Koossoon*, or *Keysoon* (died 742 A.H.), who was of low origin, rose to eminence during the reign of Mohammed en-Nasr ibn-Kalaoon. He became a favourite of the Sultan, who married his sister, and bestowed upon him one of his own daughters. Makreezee describes his munificence, the number of sheep and cattle that he slaughtered, and the robes that he bestowed during the great festivals. His house and adjoining property extended as far as the mosque of Sultan Hassan. His end, like that of so many

of the Emeers of En-Nasr, was unfortunate. Banished to Alexandria, he was there put to death. One of the quarters (*Toomn*) of Cairo is called after him.

The **Mosque of Sheykhoon** (*Gámah Sheykhoon*, or *Sheykho*), A.D. 1355 (A.H. 756). Two mosques, one on either side of the road, bearing this name, with minarets of similar form rising above their respective portals, are situated in the Seleebah, to the W. of the Rumeyleh. That to the N. of the street is less remarkable. It consists of an open court with double arcades, E. and W., and side recesses N. and S., of pointed arches. Three thick plates of dark-coloured glass, which are fixed in the walls of the small vestibule, near the entrance, are held to possess miraculous properties. The *kibleh* contained some good tiles, most of which have disappeared.

The mosque on the opposite or S. side of the street, though also of irregular construction with its adjoining *tekkeeyeh*, is more interesting. A passage leads round to the *Sáhn el-Gamah*, in which are a *hanafeeyeh*, a *sakeeyeh*, and two trees. The raised *Leewan*, which is separated from this *sáhn* by two columns supporting a large and two smaller arches, contains a double colonnade with pointed arches, having a very slight return at the archivolt; small wooden domes rise above the *kibleh* and in the N.E. corner, where are the tombs of the Emeer Sheykho and the Imám of his mosque. Round the N.W. and S. sides of the open court are doors opening into cells. By returning to the entrance-passage and following it onwards, we see the plan of the *khaneeka*, or *tekkeeyeh*, with its numerous cells, which are situated to the S. of the open court. Passing through these, we enter the hall for the *zík*r (which takes place every Tuesday (see p. 215), contiguous to the sanctuary of the mosque. It is spanned by two large arches.

The *Emeer el-Kebeer Seyf ed-deen Sheykho en-Nasree* was a Memlook who rose to eminence in the time of en-Nasr ibn-Kalaoon. He became regent

during the short reign of es-Sáleh, eighth son of En-Nasr. He was put to death, like so many of En-Nasr's Emeers.

The **Mosque of Merdánée** (*Gámah Merdánée*), 1338-1340 A.D., situated in the Darb el-Ahmar, leading from the Bab Zuweyleh to the citadel, is one of the best of the edifices erected during the reign of En-Nasr ibn Kalaoon. Like so many others, it is falling into ruin. In general plan it bears the greatest resemblance to the mosque of Koossoon, and was probably by the same architect. It consists of a large open court, surrounded by porticos or colonnades with pointed arches, a double row on the N.W. and S. sides, and four rows in the Sanctuary or Mecca side. The two innermost ranges terminate as they approach the kibleh, and give place to eight large granite pillars, intended to support a dome, which however does not exist, a flat roof now taking its place. Most of the mosaics and decorations of the mosque have disappeared. It is worthy of notice that trees are represented in stucco upon the wall above the *kibleh*, and upon those borne by the pillars. Above one of the arches in the W. portico is an inscription in Arabic, on a slab of blue stone embedded in stucco. The principal entrance is on the N. side, beneath a vaulted passage, to the left of which rises the minaret. This mosque was built upon what was at that time a cemetery. Makreezee tells us that the cost of the mosque was 300,000 dirhems, or 15,000 dinars (about 9000*l.*), exclusive of what was spent in wood and marble.

*El-Emeer el-Kebeer Tambahá Merdánée es-Sákee* occupied the position of "Sákee" (cup-bearer) to En-Nasr ibn-Kalaoon, whose daughter he married. Merdánée was chief of a faction that conspired against the Emeer Koossoon, and secured the downfall of the latter, whose position Merdánée then inherited.

The **Mosque of Ak-Súnkur**, or of *Ibrahim Agha* (*Gámah Ak-Súnkur*, or *Ibrahim Agha*), 1328 A.D. (728 A.H.), is in the Darb el-Wizeer, or continua-

tion of the Darb el-Ahmar towards the citadel. It consists of an open court with arcades of somewhat irregular construction to the N. and E. The arches are pointed. The wall of the *Leewan el-Kibleh* is remarkable, being entirely cased with blue porcelain tiles, symmetrically arranged. Amongst them those representing cypress-trees will be specially noticed.

The mosque was enlarged and repaired in 1026 A.H. by Ibrahim Agha, a custodian of the mosque, and is generally called after his name. His tomb, as well as that of Ak-Súnkur, is within the building.

*Ak-Súnkur es-Saláree*, a Memlook of the Emeer Salar, rose to hold high positions, including that of Naib Masr, in the time of En-Nasr ibn-Kalaoon. He also built a bridge over the Khaleeg, near the Habaneeyeh, which bears his name, and a mosque, now ruined, in the Gemaleeyeh.

The **Mosque of Kheyr-bek** (*Gámah Kheyr-bek*) 1520 A.D. (926 A.H.). On leaving the mosque of Ak-Súnkur, the traveller will do well to visit the little tomb-mosque of Kheyr-bek, which is a little to the S. in the same street. The decorations of the dome surmounting the mausoleum are remarkably elegant.

The traitor *Kheyr-bek*, who deserted the cause of the Memlooks, was the first governor or Pasha of Egypt under the Turkish domination.

The **Mosque of Gashinkeer** (*Gámah Baybers Gashinkeer*), 1308 A.D. (708 A.H.), is situated in the Gemaleeyeh, where its solid looking minaret, painted red and white, and its dome become conspicuous as you approach towards the Bab en-Nasr. The interior of the mosque, which is of the Sultan Hassan type, is so dilapidated as to be scarcely worthy of a visit; but the *mausoleum* of the founder, which is to the left of the entrance, is interesting. It is surmounted by an ample dome, with pendentives, which, though less delicate than in many other examples, are remarkable. The walls and the floor are decorated with inlaid stones arranged in admirable patterns. The tomb is in the centre. In the sill of



a window to the S., which communicates with the passage, is an ancient Egyptian receptacle for votive offerings, shaped like a cannon, with hieroglyphic inscriptions. Above the entrance to the tomb is a wooden tablet, with an inscription containing the name and date of Gashinkeer.

*El-Melek el-Mozaffar Rokn-ed-deen Baybers el-Gashinkeer (el-Mansoor es-Seyfee)* was originally a slave of Kalaoon. When Kalaoon's son En-Nasr was deposed, or abdicated a second time in 1302, Baybers was elected by the Emeers to succeed him. En-Nasr, however, gathered an army at Damascus, and being joined by Berlak, chief of the Emeers, who deserted the cause of Baybers, he returned triumphant to Cairo. Baybers Gashinkeer then fled with a large amount of treasure, but was pursued and put to death by order of En-Nasr.

The **Mosque of El-Ghóree** (*Gámah El-Ghóree*), built by the Sultan *Khan-sooh el-Ghóree* (see p. 63) about 1513 A.D., stands at the extremity of the bazaar called after him the Ghoreeyeh, and from its position is one of the most picturesque buildings in Cairo. On approaching it from the Ghoreeyeh, which is of more than ordinary breadth, you perceive the grand effect of its lofty walls; and the open space in which it stands, together with the variety of costumes in the groups that throng the spot, and the grand doorway of the mosque-tomb on the opposite side, offer a beautiful subject for the pencil of an artist. There are two mosques, one on each side of the road; that on the E. side being originally a *medresseh*, or college. The street is here roofed (the rafters resting on each building) like a part of the Mooskee.

The mosque on the W. side is quite a gem amongst the mosques of Cairo. In plan, the interior resembles that of Kaitbey, and is well worth seeing for the inlaid floors, the arabesques of the walls, the kibleh, the bands of decorative Kufic inscriptions, and the richly ornamented roof.

The beauty and completeness of the decorations are very striking, and the original splendour can be imagined from the traces of gilding and colours that remain on portions of the sculptured arches.

On the opposite, or E. side of the road, is another mosque, with a mausoleum to the S., containing tombs of members of the harem of Ghóree. To the N. are a sebeel and small school (*kutáb*). The sebeel should be inspected. It is tastefully decorated; the roof being in the richest and best style, and the floor of inlaid marbles. A slab of white marble, over which water supplied by an adjoining *sakeeyeh* formerly trickled, is sculptured to represent water in the ancient Egyptian or zigzag style, with a border representing fish. From the passage leading to the *kutáb* above, the plan of the now dilapidated mosque may be seen.

The **Mosque of Sitteh, or Seyyideh Zeyneb** (*Gámah es-Seyyideh Zeyneb*), the granddaughter of the Prophet, is situated in the S.W. quarter of the city, near the Khaleeg. It was built at the end of the last century, and though elaborately ornamented is not very handsome. The clock-tower is remarkable, and a new wall on the W. side, with richly carved windows and ornaments, has lately been added.

The mosque contains a variety of ancient columns, and in the windows some coloured glass. The mixture of Turkish decoration, with the modern style of the architecture, produces no pleasing effect. The tomb, which is much revered, is in a small but lofty apartment of the mosque, crowned with a dome. It is an oblong monument, covered with silk, and surrounded by a bronze screen with a wooden canopy. Only women are allowed to enter the bronze enclosure. Sunday and Wednesday are the days on which it is especially visited.

The tombs, with large green turbans, which are to be seen on the terrace to the N. of the mosque, are those of *Mohammed el-Atrees*, a brother of the great saint Ibrahim ed-Dessookee, and



of *El-Adarósee*, a great traveller and writer, who visited India ten times. He was born at Terim in Yemen in 1135 A.H., and died in 1190.

The **Mosque of Ibn-Mizheh** (*Gámah Ibn-Mizheh*), 1489 A.D. (885 A.H.), a handsome mosque, with a good minaret, is reached by a narrow street, now called the Beer-Gowán, behind the new mosque of Soliman Agha, and in the direction of that of El-Hákim. Its walls and floor contain some beautiful specimens of inlaid work. The *kibleh* is richly decorated with dwarf blind arcades of blue pillars, which encircle it and are continued, as in some other mosques, along the E. walls. The *mimbar* is of delicately inlaid wood, and bears a decorative Kufic inscription. On the W. side is a *dikkeh*, supported by a wooden stalactite corbel, coloured blue and gold. The name of the artificer who designed the tasteful ornamentations of the interior, Abd-er-Rahmán en-Nakásh, appears inlaid in the stone that fills up the head of a N.E. window.

This mosque was built by *Mohammed Aboo-Bekr ibn-Mizheh el-Ansáree*. He was "Katibes-Sírr" to the Sultan Kaitbey, and possessed great wealth. His career had its vicissitudes, and he was at one time disgraced and his goods confiscated. He was, however, restored to favour, and his son inherited his rank and property.

The **Mosque of Sitt Safeeya** (*Gámah es-Sitt Safeeya*), 1604 A.D. (1013 A.H.), is to the left of the Boulevard Mohammed Ali, and will well repay a visit. The outer court, to which three flights of 18 steps lead up, on the N.W. and S. sides, consists of a small open square, surrounded by pillars of granite and marble, forming four porticos surmounted by small domes of brick. The pillars are connected with each other, and with the walls of the court by pointed arches. The *Leewán*, or sanctuary, produces a pleasing impression by its harmonious proportions; while its difference in style from the mosques of the Egyptian types will be, of course, remarked. Six solid pillars support a large central dome, which is

pierced with 24 windows with pointed heads, and with two rows of small circular apertures. The windows contain plain and yellow glass, arranged in round pieces, many of which have fallen. The pillars are connected with each other and with the walls by pointed arches. The keel shape occurs in blind arches. A smaller dome rises above the space immediately in front of the *kibleh*, which projects from the main space. It is also provided with windows. Smaller dome vaultings also surmount the side spaces N. and S. The *mimbar*, or pulpit, of sculptured marble is remarkably fine. A wooden gallery, which may be ascended, encircles the dome; and a passage which is constructed in the W. wall, communicates with the *dikkeh*, which is supported by 2 small columns. The mosque possesses a good minaret with a single balcony.

This mosque is named after the lady Safeeya, of Venice, the wife of the Turkish Sultan Moorad (Amurath) III., and mother of Mohammed III. It was in reality built by *Osman Agha*, a eunuch of hers, who held the office of "Agha Dares-Saádeh" (Agha of the Sublime Porte), part of whose duties regarded the regulation of all matters connected with the wakfs of the Harameyn (holy cities of Mecca and Medina). He endowed the mosque richly, but the Validé Safeeya contested his rights, and the affair was decided by the Tribunal of Cairo in her favour.

The following mosques may be briefly mentioned.

The *Gámah Sáleh*, close to the Bab Zuweyleh, dates from the Fatemite period. It was built by *Sáleh ibn-Ruseek Thalaiyeh*, who brought the head of Hoseyn to Cairo. It contains arches of a form rare in Cairo. Bands of Kufic texts in stucco adorn the walls; and inscriptions in the same character are carved on some of the light wooden beams that connect the miscellaneous capitals of the columns. The tracery which is preserved in some of the windows and decorative niches is exquisite.

The *Gámah Saïd es-Sóada* (12th century A.D.), in the Gemaleeyeh, is interesting as dating from the time of Saláh ed-deen (Saladin). It was originally a *khaneeka*, for *soofis* and poor students. It is cruciform in shape; a small open court being surrounded by 4 recesses, containing double colonnades, or porticos. To the W. are about 15 cells for the *sofis*, or dervishes. Formerly these cells were very numerous, and the *khaneeka* occupied a much larger space than at present.

The *Gámah et-Más* (730 A.H.), in the Helmeeyeh, is a picturesque little mosque with pointed arches, and a small open court shaded by an acacia. It contains some good specimens of tracery. It was built by the *Emeer Seyf-ed-deen el-Más el-Hágib*, who was put to death in the citadel, by order of En-Nasr ibn Kalaoon, in 734 A.H.

The *Gámah et-Turkománee* (about A.H. 730), situated in the by-street called the Darb et-Turkománee, leading from the Bab el-Bahr, contains a pillar formed by portions of two columns of basalt from an ancient Egyptian temple, inscribed with hieroglyphics. Various superstitions are associated with certain other columns in the mosque. There are three rows of 4 columns, which are continued above the capitals in the form of piers, and support the roof without arches. Ali el-Turkománee held the position almost equivalent to that of Vizier in the reign of Shaabán.

The *Gámah Ezbek* (A.H. 900), in a street between the mosque of Tooloon and the Birket el-feel, possesses a handsome pavement of inlaid stones, and a good minaret, containing a double staircase. The disposition of the interior resembles that of Kaitbey. The *Emeer Ezbek el-Yoosefee* was the general and one of the chief notables of the reign of Kaitbey. Another mosque of Ezbek, which gave the name to the Ezbekeeyeh, situated immediately to the E. of the statue of Ibrahim Pasha, has been destroyed within the last few years.

The *Gámah Zeyn el-Abideen*, to the

S. of Cairo between the Bab Seyyideh Zeyneb and the Aqueduct, is built on the site of an ancient church. The date of the original building is uncertain. At the time of the French occupation it was destroyed; and subsequently was rebuilt by one Osman Agha; a minaret being added by Mahmood Pasha Captan. The mosque itself is not remarkable; but in the W. wall is a curious old gateway formed by a monolithic arch, fractured in two places, of basalt. A massive door of the same material closes upon it, revolving in a large block which is placed above. This spot and the surrounding cemetery is highly venerated.

The *Gámah Kheiáteen* (A.H. 1178), in the S.W. of Cairo, with its adjoining *sebeel*, has a handsome façade, richly sculptured, and a superb wooden door, of which the centre panel has disappeared. The minaret is also well proportioned. It was built by the *Emeer Yoosef Shurbagee*.

Amongst other mosques which may be visited by those who desire to make a more complete study, the following may be mentioned: the mosques of *Záhir el-Baybers* (13th century A.D.); of *Kissmas el-Ishakee*, in the Darb el-Ahmar (13th century); of *Gai el-Yossefee*; of *Ganbek*; of *Aslam*; of *es-Sitt Nasra*; of *Om-es-Sultan Shaabán* (14th century); of the *Emeer Yakhór*; of *El-Ashraf*, near the Ghoreeyeh; of *El-Ghámree*, in the Margoósh; of *Abd-el-Kereem* (called of *Abbas Pasha*), close to the house of the Sheykh el-Bekree, formerly the palace of Abbas Pasha (15th century).

Amongst the mosques possessing little or no architectural interest, but of peculiar sanctity, are those of the *Seyyideh Nefeeseh*, the *Seyyideh Sekeeneh*, the *Sitt Ayesha en-Nebaweeyeh*, the *Sitt Fatmeh en-Nebaweeyeh*, and the *Sheykh Sharawee*, *Bayoómee*, and *Hánafee*.

Of mosques in the new style may be noticed that of the *Sheykh Sáleh Aboo-Hadeed*, built by the Khedive Ismail, and that of *Mustafa Pasha (el-Gámah Bášhtak)*, in the Darb-el-Gamameez.

## 1. CHURCHES.

**Coptic Churches.**—The most interesting specimens of old Coptic churches (*keneeseh*) are at Old Cairo (see p. 229). There are two or three, however, worth notice in Cairo itself. Most of them, as at Old Cairo, are within convents (*dayrs*). They are invariably extremely plain on the outside, and are constructed of thin dark-red bricks, probably of Roman manufacture. One, three, or more domes rise above their roofs, and the thickness of the walls and the narrowness of the apertures for light render them admirably adapted to the warmth of the climate. Internally they are divided by wooden screens into different compartments (*khurs-khuáris*), in the westernmost of which is commonly found the well or tank for the water blessed at the Feast of the Epiphany. The Baptistery proper (*mamoodeeeyeh*) is generally in a separate chapel. The other compartments are for the women and for laymen, and that within the screen, which answers to the Iconostasis of Greek churches, is reserved for the use of the clergy in the celebration of the Holy Eucharist. The side aisles are likewise separated from the nave by openwork screens. The central and side altars, of which the latter are rarely used, stand under baldacchinos supported upon ancient marble pillars, and behind each is almost invariably a chancel (*heykel*) and apse with semicircular stone seats, and a central throne, anciently but not at the present time used by the bishop according to primitive Christian practice. The walls of the apses are decorated with mosaics or painted, and paintings cover the ceilings. The altars are themselves square, and under each is a cavity at the back. They are invariably made of stone, and on the top there is a central groove, in which is placed the square wooden receptacle for the Sacred Elements. Persons entering the doors of the Iconostasis are expected to take off their shoes, a practice of remote antiquity, and one which recalls the command of the Almighty addressed to Moses at the

Burning Bush. The celebrating clergy at the Eucharist are generally altogether barefooted. As in the Greek Church, there are no organs; the only instruments of music used being cymbals and triangles and small brass bells struck with a rod held in the hand. The voices of the clergy as they "*praise God with the loud cymbals*" have a singularly wild and impressive effect. There are no images, but a great number of paintings in the stiff Byzantine style, but some of them are not wanting in a kind of rude grandeur. The principal painting is always that of our Lord in the act of benediction.

The following are among the principal objects found in those churches which merit the attention of antiquaries and those interested in ancient ecclesiastical art:—1. Pulpits of marble, enriched with mosaics in marble and mother-of-pearl. 2. Shrines containing the relics of saints, enclosed in wooden cases wrapped in rich silk or other stuff, and precisely resembling bolsters. 3. Processional crosses, often with flags attached, and hand-crosses of brass and silver. 4. Ancient silver and brass censers, of which some have small bells attached to the chains. 5. Brass candlesticks. 6. Silver boxes to hold the incense. 7. Silver chalices, patens, and spoons. 8. Coverings for copies of the Gospel, made of silver, silver-gilt, or iron. Many of these are enriched with interlacing work, crosses, and inscriptions in Coptic and Arabic in relief. The Gospels are hermetically sealed inside these cases. 9. Ancient Arabic lamps of glass. Only two or three of these now remain in use. 10. Square painted boxes or receptacles for the Sacred Elements at the time of celebration. 11. Ostrich eggs in metal casing, suspended from the roofs, like those in Mohammedan mosques. 12. Staves upon which the clergy and laity rest themselves during long services. 13. Large carved wooden chairs used as supports for relics, or for the Gospels, and occasionally as a seat for the Patriarch. 14. Screens of inlaid wood and ivory, often of



extreme beauty and intricacy of design. 15. Rich hangings for curtains and coverings of the altar. 16. Vestments, of extremely ancient design, but rarely of ancient manufacture. 17. Wall-decoration of Arabic and Persian (or Rhodian) tiles.

The principal church, or **Cathedral of the Copts**, dedicated to St. Mark, is situated in the Coptic quarter, to the N. of the Ezbekeeyeh. It is a large basilica, recently constructed, and possessing no features of particular interest. The main space consists of a nave and two aisles, separated by lofty pillars (some of marble, others of wood), supporting elliptical pointed arches. An oval-shaped dome covers the central space, and 4 round domes are placed at the extremities of the aisles. Behind a lofty wooden screen is the chancel (*heykel*), and a few steps encircle the tribune or central apse; above which, as above the two smaller apses, are placed small domes. On the panels of the screen to the right and left of the door of the chancel (*bab el-heykel*) are paintings of the Virgin and of St. Mark. A staircase winds round the second pillar of the choir on the N. side, to the pulpit. The gaudy throne of the late patriarch is near the first pillar. That used by the present Patriarch, a piece of modern European furniture, is close to it. A reading-desk, of inlaid work, is the only interesting relic. A gallery runs round the N., W. and S. sides of the building, being supported by the porticos with round arches which surround the exterior on those sides.

Adjoining the cathedral to the N. are the residence of the Patriarch Cyrillus (Cyril) and the Schools (see p. 197).

The **Church of the Virgin** (*Keneeset el-Adra*) is situated at the end of a long lane in the quarter called Hart er-Room. After traversing the Gho-reeyeh, turn to the left at the *sebeel* of Toossoon Pasha. The church is entered by a dark low passage, is of uncertain date, and has been somewhat recently restored. It is dedicated to the Virgin, and also contains the "bones" of St. Marina, who appears in a portrait trampling upon Satan. The

church is, according to the orthodox type, divided into several sections by screens: the E. end terminating with 3 apses, or *heykels*. In the central *heykel* (the dome of which contains pendentives and a diminutive window of coloured glass), round the wall, are pictures of Christ in the centre, surrounded by the "24 elders" and by 4 prophets. A *baldacchino*, resting on wooden beams secured in the side walls, is noticeable. The interior is painted, representing Christ in the centre, and lower down the "4 beasts" with faces of a lion, a calf, a man, and an eagle: while in the lowest part appear the 4 Evangelists. Above the screen of the *heykel* are pictures of the 12 Apostles. The *Bab el-Heykel* is old, and contains inlaid ivory inscriptions in Coptic and Arabic. On the screen are good pictures of Amba Senóodeh, the Virgin and Child, and others. The baptistery is to the N. To the W. is a gallery with screen. The roof consists of 9 domes, supported by plain whitewashed piers with round arches. Amongst the pictures is one of Aboo Sepheen in the act of slaying an infidel king, who had imprisoned the Patriarch Basileos. Some of the frames of the pictures, restored in 1531 of the Coptic era, are interesting.

The **Church of St. George** (*Keneeset Mari Girgis*). After leaving the last-named church, the visitor may ascend by a flight of steps to that of St. George. The church is divided into 5 compartments by 4 screens. That farthest to the W. is raised about 3½ feet, and contains the baptistery. The other sections resemble those found in other Coptic churches. The whole is roofed with domes and tunnel vaultings, supported by piers. The pulpit is placed in the central section, which is surmounted by a dome displaying pendentives of the most debased style. A good screen of wood inlaid with bone separates the *heykel* from the choir. In the central apse of the *heykel* are a few pictures, and the dome contains one small window with coloured glass. The bones of St. Girgis are said to be contained in a

small bolster which is here shown. Numerous ostrich eggs, and a few silver censers are suspended near the screen of the *heykel*. The priests of this church are particularly civil and obliging.

The old patriarchal residence, which adjoins it, possesses no features of interest.

Close to these churches is the *Convent of St. Theodore (Dayr Mari Tedreus)*, which reveals the extreme of monastic poverty and simplicity. About 10 or 12 nuns are in residence. In a chamber, noted for the cure of demoniacs or epileptics, is a bolster supposed to contain the bones of one of the arms of the saint, who is generally called, by Copts and Muslims alike, el-Emeer Tedreus. Up to 1873 the ceremony of the casting out of devils was performed every Wednesday before the shrine of St. Theodore upon *Mohammedan* women, great numbers of whom came on each occasion to be exorcised. If the ceremony failed three times, the patient had recourse to the celebrated Dayr Sitt Damianee in the Delta. The practice was suppressed by the late patriarch in consequence of the scandals which ensued.

*Coptic Churches in the Hart ez-Zuweyleh.*—Two interesting churches of uncertain date, but undoubtedly of great antiquity, are situated in the quarter called the Hart ez-Zuweyleh, close to the Bab el-Margoosh, and in the vicinity of an Armenian and several other Christian churches. Indeed the traveller would do well to devote a morning or afternoon to these and to other churches in the quarters lying E. of the Rossetti Gardens.

1. The **Church of the Virgin** (*Keneeset el-Adra*).—This curious old church, though of somewhat irregular construction, preserves the original type of the Coptic basilica. The nave is enclosed by columns which support a wall, pierced with openings having pointed heads. An open wooden roof is supported by beams. On the N. side of the nave are 2 aisles, separated by a range of columns. To the S. is a single aisle, terminating at its E.

end with a small side chapel, or shrine, containing a picture of the Virgin and Child, which is much venerated, and upon which numerous shreds are suspended. The choir contains 9 columns, and the walls of the nave are continued through it and join those of the *heykel*, which is surmounted by a dome, and contains a *baldacchino* supported by 4 columns. The usual steps are arranged, theatre fashion, round the apse, which is decorated with rude mosaics and a few tiles. Three small side chapels adjoin the apse. The church is divided, as usual, into sections by transverse screens. A curious pulpit, rudely inlaid, to the N.E. of the nave, is supported by small columns. The *Heykel screen* is a piece of handsome work. The outer compartment, formerly appropriated to women, to the W. of the nave, is in a very neglected state.

The *Chapel of Abou Sepheen* adjoins this church on the N.E. It is divided into a nave with aisles, separated by columns, and transversely by screens into 2 sections, besides the *heykel*. The pulpit is of wood, curiously carved.

2. The **Church of St. George** (*Keneeseh Mari Girgis*).—Ascending by a staircase to an upper floor, we find a church dedicated to St. George. The arrangement of the interior is very similar to that of other Coptic churches. The S. aisle contains a gallery, with lattice windows, for the accommodation of the nuns of the adjoining convent, which may be inspected with the permission of the *reisseh*, or Superior. It is inhabited by about 15 nuns.

There is a small community of *Catholic Copts*, who have at present no chapel of their own. A bishop, chosen among their own clergy, presides over them.

The *Armenian* (orthodox) community possesses a church in Cairo, and also in Old Cairo. The *Armenian Catholics* are more numerous. Their principal church is in the Darb el-Ginéyne, in the central quarters of Cairo, but it is uninteresting. Their patriarch resides at Constantinople.

The *Greeks of the Orthodox Church* are a numerous body. Their principal church, with schools adjoining, is in the Hamzowee.

The *Greek Catholics* (whose Patriarch, chosen by their bishops, is resident in Egypt) have several churches in Cairo and its suburbs.

The *Maronites* (Catholics) have a church in the Darb el-Ginéyne. The *Syrian Catholics* have a small church in the Darb el-Barabra, near the Mooskee.

The *Roman Catholics* possess a large church, the *Eglise des Pères de Terre Sainte*, near the Mooskee.

The *English Church* is situated to the left of the road leading from the Ezbekeyeh to Boolak (see p. 160).

The *German Protestant Church*, with an excellent school adjoining, is situated in the Ismaileeyeh quarter (see p. 161).

The *New Presbyterian Church* is at the American Mission in the Ezbekeyeh (see p. 161).

#### m. TOMBS, CEMETERIES.

The cemeteries of Cairo are very extensive, occupying the desert tracts immediately to the N.E., E., and S. of the city. The historical tombs are numerous and interesting. It may be observed that almost all the mosques of Cairo are tomb-mosques, in so far as they contain a mausoleum, generally surmounted by a dome, in which repose the bones of their founders, and often of members of their families. The most interesting *Group* of tomb-mosques are those of the Circassian Memlooks, hitherto generally called by Europeans "the Tombs of the Khalifs," and by the people of Cairo spoken of as the "Cemetery of Kaitbey." In reality, no mausoleums of the Khalifs, as a group, remain. The tombs of the Fatemite Khalifs occupied the site of what is now the bazaar of Khan Khaleel, and were destroyed in the 7th century of the Hégira, when the bazaar was built by Goharkis el-Khaleelee.

Of the Ayoobite dynasty there remains only the much-neglected *Tomb*

of *es-Sáleh Negm-ed-deen Ayoob*, near the Khan Khaleel. He died in 647 (1250 A.D.).

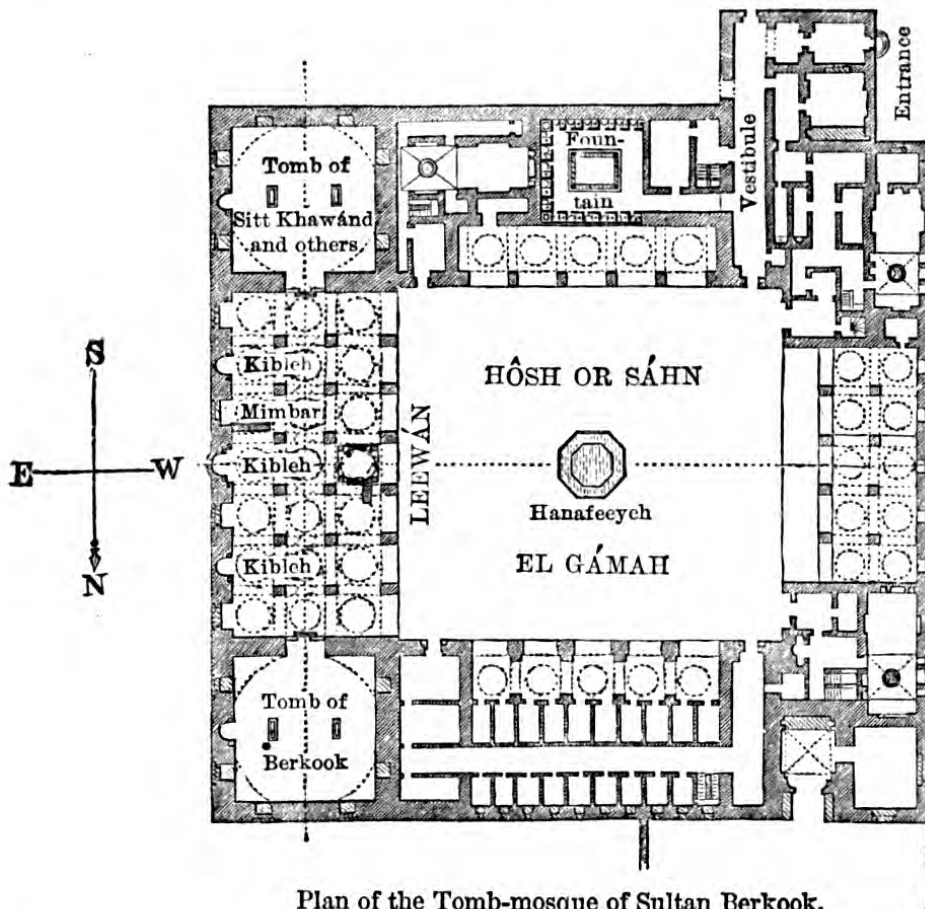
Of the Baharite Memlook Sultans there are several monuments in the tomb-mosques of Baybers, of el-Mausoor Kalaoon, of en-Nasr his son, of Sultan Hassan, and Sultan Shaa-bán, &c., which are situated in various parts of the city, and which are mentioned in the description of the mosques. The "Tombs of the Memlooks," S. of Cairo, are also monuments of the same period; but the names and dates of their founders are, in several instances, unknown.

The Circassian, or Borghite, Memlooks have also left several mosques in the city (see those of Barkook, el-Moaiyud, el-Ashraf Bursabey, el-Ashraf Eenál, Kaitbey, and el-Ghóree); but the finest monuments of their rule are to be found in the picturesque group of mausolea to the E. of Cairo, which we now proceed to describe.

I. *The Tombs of the Circassian Memlooks* (called "*Tombs of the Khalifs*," or "*El-Kaitbey*"). *The Cemeteries of Bab en-Nasr. Burckhardt's Grave.*

The **Tomb-mosque of Sultan Berkook** (*Gámah Berkook*), who died 1398 A.D. (801 A.H.) (see p. 63), is of a style and symmetry unique in Cairo. The most striking features of the exterior are the two superb minarets that rise above the W. façade, and the two domes of stone sculptured from the base to the summit with horizontal bands of chevron or zig-zag mouldings. The chief entrance is now to the S.W. The *Sáhn*, or open court, is surrounded by pilasters (one row on the N. and S. sides, two on the W., and three on the E., which forms the *Leewán*, or Sanctuary). They support small domes of brick. The *mimbar*, of compact limestone, delicately sculptured, is one of the most beautiful objects in Cairo. Beneath the N.E. dome (which contains a handsome screen of open woodwork)





Plan of the Tomb-mosque of Sultan Berkook.

are buried Berkook; Fârag, his son and successor; and a brother of the latter. The dome to the S.E. was built by Fârag, and beneath it are buried his mother the Sitt Khawând, and others. The tomb-mosque of Fatmeh, the daughter of Berkook, has been mentioned elsewhere (see p. 181). The chambers to the N. of the Sahn, formerly occupied by students, are now inhabited by servants and officials of the mosque and their families. On the S. are various accessory chambers, vestibules, &c. The portions of the mosque to the N.W. contained the *sebeel* and *kutáb*, which are now, like many other parts of the building, in a state of ruin.

The **Tomb-mosque of El Ashraf** (*Gámah el-Ashraf Bursabey*), died 1437 A.D. (841 A.H.), (see p. 63).—Passing southwards, and leaving to the left a dome whose founder is unknown, the traveller will next visit this tomb-mosque. A flight of steps leads to the portal. The mosque is a small

oblong building, divided by 2 ranges of 3 pointed arches resting on 2 columns. The pavement of coloured stones is remarkably fine. Of the coloured glass and the tracery which adorned the windows little now remains. To the N. is the tomb-chamber, surmounted by a charming dome. The exterior ornamentation, with its network of arabesques, is particularly graceful. Within the precincts of the mosque, to the E., is a smaller dome, doubtless the tomb of some member of the Sultan's family, with similar ornamentation. The *medresseh* (college), *okáleh*, and other accessory buildings, of which the ruins remain, were celebrated in their time. A considerable portion of the almshouses adjoins the mosque to the S., and a long inscription sculptured in marble forms a frieze, of which a part remains, recording the amount that was to be devoted to the *sakeeyeh*, or water-supply, &c.

The mother of Bursabey is said to

be buried beneath the dome to the S.W. of the mosque.

The **Tomb-mosque of Kaitbey** (*Gámah Kaitbey*), about 1470 A.D. (see p. 63), justly ranks as one of the finest specimens of Cairo architecture. "Looked at externally or internally, nothing can exceed the grace of every part of this building. Its small dimensions exclude it from any claim of grandeur, nor does it pretend to the purity of the Greek and some other styles; but as a perfect model of the elegance we generally associate with the architecture of this people, it is, perhaps, unrivalled by anything in Egypt, and far surpasses the Alhambra or the Western buildings of its age."—(Fergusson, *Handbk. of Archit.*, p. 395.) The exterior is remarkable for the beauty of the minaret, and the elaborate lacelike sculpturing of its well-constructed dome. The chief entrance is to the N.E., where a flight of steps conducts to the portal, adorned with stalactite pendentives. A passage leads to the *Sáhn-el-Gamah* which is paved with inlaid coloured stones. The walls are similarly adorned. The form of the interior belongs to a type with which we become familiar in visiting the mosques of this period in Cairo. The *Leewán* is raised one step above the *Sáhn*, and is separated from it by a spacious pointed arch, returning below to the horse-shoe shape. On the opposite side is a similar arch. Above the small side recesses of the *Sáhn*, N. and S., rise 2 smaller arches of the pointed shape. All 4 arches are constructed with blocks alternately black and white; the other portions of the upper walls have been painted in red and white stripes. The windows and rosettes contain tracery of exquisite patterns and coloured glass, of which the greater part has disappeared. From the *Sáhn-el-Gamah* a passage leads across to the *Mausoleum*, which is to the S. of the *Leewán*. It is crowned by the dome whose exterior is so gracefully sculptured, with interior pendentives descending very gradually across the angles. The windows contain tracery

with blue glass, and others with the cypress pattern and green glass. The floor is handsomely paved with black and white marbles. The *Tomb of Kaitbey* is in front of the *kibleh*. Near it, and on the opposite side of the mausoleum, are 2 blocks of stone, bearing the so-called impressions of Mohammed's foot, which are said to have been brought from Mecca by the Sultan. They are veiled by small curtains, and are respectively canopied with little domes of bronze and wood. In the S.W. corner is a tomb, said to be that of a sister of Kaitbey. In the S.E. is a wooden *Koorsee*.

To the N.W. of the mosque of Berkook will be noticed two mosque-tombs, which cannot now be visited, as they are used as powder-magazines. The nearest, with a handsome minaret and dome, is that of the Sultan El-Ashraf Eenal, who ruled 1453–1460 A.D. (857–865 A.H.). It contains also the tomb of Mohammed el-Ashbek, the tutor of Kaitbey. It is commonly known as the *Mosque of the Emeer el-Kebeér*. The founder of the adjacent mosque is uncertain. The isolated dome to the N.E. is that of *Sultan el-Ghóree*.

The broad plain dome opposite the mosque of El-Ashraf Bursabey is called the *Mábed er-Rafáee*, and is the burial-place of several members of the family of that great saint. The dome is much rent, and of the delicate tracery of the windows but few relics exist.

Adjoining the latter, to the N., is the so-called *Tomb of the Seba Benát* (seven maidens), for whose memory a legend is now sought in vain. There are several other mythical tombs of these 7 maidens and their dog (borrowed from the legend of "the 7 sleepers"), including a cavern in the Mokattam hill.

The half-ruined *Tomb of the Lady Khawánd* (*es-Sitt Khawánd*), to the S.W. of that of Kaitbey, contains some fine specimens of decorations in stucco, especially in the large vaulted niche adjoining the dome to the N. The dome itself is adorned with a broad band of porcelain tiles,

with an inscription in large white letters upon a dark ground. The same inscription is painted round the interior of the dome, while a verse of the Korán encircles the central point. The name *Khawánd* is a title equivalent to the Turkish and Persian *hánem*, which may be translated "princess." It is given to several ladies of this period. The one here commemorated is said to have been a sister of Kaitbey.

The traveller who is not pressed for time may well devote some time to a notice of various other mausolea, in this great necropolis of Kaitbey. Several are those of persons now unknown. Of others the names alone remain. Many of them present admirable examples of dome architecture, in perhaps its greatest perfection; and are models of beauty as regards both form and decoration. The sculpturing of the exterior is in some cases exquisite. Several are encircled by bands of porcelain, containing inscriptions in white letters upon a coloured ground. In others, disks of blue porcelain figure amongst the interstices of the variegated moulding. None of the monuments (situated in what has often been a battle-ground) have remained intact, and time is making sad havoc with some of the most beautiful, as every traveller notes with regret. No monuments of Saracenic art are more deserving of careful restoration; but at present there is neither the will nor the ability in Egypt to undertake so desirable a task. And indeed such restoration as is needed could only be inspired and directed by European architects, animated with a desire to preserve in their integrity these *chefs-d'œuvre* of the past.

Kaitbey contains a considerable population living amongst the tombs, and often within the enclosures of the mosques. Looking down upon some of these tenements in certain directions, one is reminded of Pompeii; and the place looks almost like some old town unearthed from the dust of ages. During the Bairams the place

is much visited by families whose burial-places are scattered here and there, and who spend whole days on the spot. These customs are alluded to elsewhere.

The traveller will notice the vast Muslim *Cemeteries* that occupy the vicinity of the *Bab en-Nasr*. In this cemetery is the **Tomb of Burckhardt**, the celebrated traveller, better known in the East by the name of the "Sheykh Ibrahim," who died in Cairo in 1817. For a long time the grave remained unmarked; but in 1870 it was rescued from oblivion by Mr. E. T. Rogers, then English Consul at Cairo, and Hekekyan Bey; and a handsome tomb, with enclosure, in the Mohammedan style, now marks the spot.

The desert tract N. of the citadel, and outside the Bab el-Wizeer, is also occupied by countless Muslim tombs.

## II. *The Tombs S. of Cairo (called the "Tombs of the Memlooks"). Cemetery of the Imám esh-Shaféeh. Mausolea of the reigning family.*

To the south-east of Cairo lie the so-called *Tombs of the Memlooks*, which are also in a state of ruin, not one of them remaining entire. The minarets are models of beauty, and the domes handsome and well constructed. The traveller will do well to pause and examine what remains of them, during an excursion to the tombs near the Imám esh-Shaféeh, or to the dervishes of the Mokattam. The names and the dates of their founders are uncertain; but the names of Koossoon, Amneh bint-Abdallah (the mother of Sultan Hassan), and of Mohammed Bey Seydoon el-Agamee, are given to those which are the most remarkable. They belong to the period of the Baharite Memlook Sultans.

To the S.W. of these, rising above the tombs and dwellings that surround it, will be seen the **Tomb of the Imám esh-Shaféeh**, founder of one of the four orthodox sects of El Islám, who died in 204 A.H. It is surmounted by a large dome, with a



weathercock in the form of a boat. It is said to have been built by Yoosef Sálah-ed-deen (Saladin), whence, according to Pococke, it received the name of es-Salahéeyeh. A special order is required in order to visit it. The interior is cased to a height of 8 or 9 feet with marble, above which the whole is coloured in recent and unartistic style. The windows contain coloured glass; and a "dim religious light" pervades the building, the sanctity of which prevents its being suffered to fall into decay. There are 3 principal niches, and a fourth gives the true direction of Mecca. The tomb of the Imám is simple, the covering being of brocade embroidered with gold. It is enclosed by a wooden railing inlaid with mother-of-pearl, the corners being clasped with silver fittings. At the head of the tomb is a large turban, partly covered by a Cashmere shawl. Near the head of the tomb is a marble pillar, with sculptured inscriptions, coloured red and gold. From the roof are suspended a few porcelain lamps; and lamps of glass, as well as ostrich eggs, hang in profusion from the canopy of the tomb and from light wooden beams. The walls and tomb-enclosure are adorned with scrolls of the usual style. There are 4 other tombs of members of the Imám's family.

Near the last-named is the *Burial-place of the Reigning Family*, consisting of a long corridor and two chambers, each covered by a dome. The attendants of the mausoleum are extremely civil, and ready to point out the tomb and name of any of the numerous members of the viceregal family that are buried here.

Amongst the numerous tombs of persons of distinction may be mentioned that of *Omar ibn el-Fárid*, a little tomb-mosque beneath Mokattam, close to the mosque which clings so picturesquely to the hill. Farther away to the S. will be noticed the minaret of the *Gámah es-Sadát*, the burial-place of the great family of that name. It is worthy of a visit, if time permits. To the S. of the

Imám esh-Shaféeh is the mosque of the *Bekreeyeh*, which is uninteresting. The pretty minaret close to the aqueduct as it approaches the *Bab el-Karáfeh*, with the ruins of a mosque, is that of *Mohammed ez-Zúmur*.

### III. Christian Cemeteries.

These are close to Old Cairo, a little to the N. of the aqueduct. The *English Cemetery* is farthest to the S. Next to it is the *Roman Catholic Cemetery*; and adjoining the latter is the *Coptic, Greek, and Armenian Cemetery*.

Not far from this point, upon the second bridge which crosses the *Khaleég*, may be seen the Lions of Sultan Záhir el-Baybers, rudely sculptured in stone, in relief, on the S. side. The *Kantárat es-Sebáa*, or "Bridge of the Lions," also of Baybers, was farther N., close to the mosque of the Seyyideh Zeyneb; and the lions, which gave its name to the bridge, and which were mutilated by the fanatical Mohammed Sáim ed-Dahr (who also mutilated the sphinx) about the year 1378, finally disappeared during the alterations made by Abbas Pasha. Lions of somewhat similar form and execution may also be seen upon the inner entrance of the *Bab el-Azab* beneath the citadel.

### n. "SEBEELS," OR PUBLIC FOUNTAINS.

These are for the purpose of providing water for the poor gratuitously. They were formerly supplied with water brought from the Nile on the backs of camels. Some of those of older date in the centre of the city merit admiration as curious specimens of the peculiarities of Oriental taste, abounding in great luxuriance of ornament. Many are to be seen in the street which follows the course of the Canal (*Khaleeg*), towards the gate of Seyyideh Zeyneb. Of the more modern fountains, built according to Constantinople taste, those of Toosoon Pasha and of Ismail Pasha, sons of Mohammed Ali, and that

near the station built by the late Khedive's mother, are the best specimens.

There is generally a room immediately above the fountain devoted to the purposes of a free day-school, maintained by the same charitable foundation as the fountain.

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

There are about 200 public fountains in Cairo.

#### o. BATHS.

There are many baths in Cairo, but none remarkable for size or splendour. They are all vapour-baths; and their heat, the system of shampooing, and the operation of rubbing with horse-hair gloves, contribute not a little to cleanliness and comfort, though it is by no means agreeable to have to undergo the operation of being shampooed by the bathing-men. One of the best known baths in Cairo is the *Hammám et-Talát*, not far from the Mooskee. The *Tumbálee*, near the Bab esh-Shareeyeh in the N. part of Cairo, is one of the largest, but it is less clean and comfortable than many others, and the company is by no means select. There are also two rather good baths at Boolak, those of the Sinaneeyeh and the Sook el-Asr. One person, or a party, may take a whole bath to themselves alone, if they send beforehand and make an agreement with the master. In that case care should be taken to see that the whole is well cleaned out, and fresh water put into the tank or *maghtas*. You had always better use your own towels, or promise an extra fee for clean ones, which you cannot be too particular in rejecting if at all of doubtful appearance. As a rule, a bath is given up to men exclusively in the morning, and to women in the afternoon. In some baths special days in the week are devoted to women; and a few baths, again, are devoted exclusively to men or to women, as the case may be.

It is quite worth while to inspect one or two of the baths of Cairo while passing through the streets, the scene in the interior being picturesque, and the passages always prettily inlaid with coloured stones. The entrance to a bath is generally brightly painted in gay colours. The baths at Cairo are on the same principle as those of Constantinople, though inferior in size.

#### p. BAZAARS.

The principal bazaars may be conveniently described in the order in which the traveller can visit them in the course of a walk beginning with the Khán Khaléel.

The **Khán Khalélee**, or **Khaléel**, was built by Goharkis el-Khalélee in 1292. It was considerably added to by El-Ghóree, who built the large portal and khan in the upper portion, as is shown by an inscription over the entrance. Here are sold cloth, dresses, swords, silks, slippers, embroidered stuffs, carpets, and other articles from Turkey, Persia, &c. The two market-days are Monday and Thursday, the sale continuing from about 9 till 11. Various goods are sold by auction, the appraisers or *delláls* (*dellaleen*) carrying them through the market, and calling the price bid for them. Many things may be bought at very reasonable prices on these occasions; and it is an amusing scene to witness from a shop, where, if in the habit of dealing with the owner, a stranger is always welcome, even though in a Frank costume. Crowds of people throng the bazaar, while the *delláls* wade through the crowd, carrying drawn swords, fly-flaps, silk dresses, chain armour, amber mouth-pieces, guns, and various heterogeneous substances.

*Carpets* will be found near the principal entrance, opposite the Hassaneyn Mosque, and in a court near the entrance from the Sook en-Nahhaseen.

Within this *khán* is a square occupied by dealers in copper and some other commodities; and in a part called "within the chains" are silks and other Constantinople goods: these

as well as most of the other shops, being kept by Turks. The shops are open in front, and might be mistaken for cupboards.

From the Khán Khalélee we pass into the street called *Sook en-Nahhaseen*, or Market of the Copper-smiths, in which are the mosques of Kaloon, Berkook, and En-Nasr (pp. 180, 181). The pipe-makers (*shibookshee*) are located here.

A low narrow gate leads from the Sook en-Nahhaseen into the *Sook es-Saeegh*, or Bazaar of the Gold- and Silversmiths, where, however, the ready-made articles are, as a rule, of inferior value and workmanship. It is better, where time allows, to choose a pattern and settle on the quality of the gold or silver of which the article is to be made, and what weight it is to be. Everything is paid for according to its weight, and the quality of the metal, which is attested by a government official always in attendance in the bazaar, and 25 to 50 per cent. is added for the workmanship. Close to this bazaar is that of the *Gohargeeyeh*, or Jewellers.

On leaving this bazaar, we turn to the left, down the Rue des Serafs, cross the Mooskee into the opposite street, along which we continue to the first turning on the left, by which we enter the *Hamzówee*, where crapes, silks, cloth, and other goods, mostly of European manufacture, are sold. The dealers are all Christians, and it is therefore closed on a Sunday.

At the end of the *Hamzówee* is the *Sook el-Attáreen*, where attar of roses and various other perfumes, as well as drugs and spices, are sold.

From this we pass by the Mosque of El-Ashraf, into the broad street of the *Ghoreeyeh*, a bazaar in which are sold cotton and other stuffs, silks, and indeed all sorts of articles.

A street almost immediately opposite that by which we emerged from the Sook el-Attáreen, leads to the *Sook es-Soodán*, where ostrich eggs, Nubian spears and arrows, and gum arabic, are sold. And beyond this are the *Booksellers* and *Bookbinders*, close to the Mosque of El-Azhar.

Retracing our steps to the Ghoreeyeh, and turning down it to the left, after passing the Mosque of El-Ghoree (p. 184), we reach the *Sook el-Fahhámeen*, the abode of the Moghrebins, or Moors, who sell blankets, Fez caps (*tarabéesh*), bornooses (*baranées*), and other articles from the Barbary coast.

Beyond this, on the same side, is the *Akkádeen*, where silk-cord and gold-lace are bought. And behind there is the market of the *Moaiyud*, where cotton, wools, cushions, and beds of a common kind, woollen shawls, and other coarse stuffs worn by the lower orders, are sold daily, both in the shops and by auction.

Beyond the Sebéel, or fountain of Toossoon Pasha, is the *Sookereeyeh*, where sugar, almonds, and dried fruit are purchased; and this, like many other names, indicates the trade of the dealers.

Passing through the Bab Zuweyleh, with the Mosque of Moaiyud (p. 181) on the right, we come to the *Shoemakers' Bazaar* (*Kassobet Radwán*), the last in this direction. If however we continue along the street to the Boulevard Mohammed Ali, and turn up it to the left, we may reach the open space in front of the Mosque of Sultan Hassan, and take the first turning on the left into the once well known *Sook es-Sullah*, or arms market, where swords, guns, and all kinds of weapons used to be sold. This market, however, once so picturesque, now presents but a sorry appearance, as most of the shops have been destroyed or have disappeared. The best native arms shops are in the Darb el-Ahmar, near the Bab Zuweyleh.

At the N. end of the town are the *Mergóosh* and the *Gemaleeyeh*, well-known markets, at the former of which cotton cloths called *bufteh* are kept, and at the latter coffee and tobacco, soap, and different goods imported from Syria. At the *Bab esh-Shareeyeh* are found fruits, candles, and a few other things.

There are also markets held in some parts of the town independent of the shops in their neighbourhood, as the *Sook el-Goomah*, held on a Friday (on



the way to the Bab el-Hadeed, at what is called the Sook ez-Zullut), where fowls, pigeons, rags, and any old goods are sold; the *Sook es-Semmak*, or *Sook el-Fooateeyeh*, near the same spot, where, as its first name implies, fish is sold every afternoon; and the *Sook el-Asser*, close to the Bab en-Nasr, where secondhand clothes are sold by auction every afternoon.

To introduce a list of the prices of different articles sold in the bazaars of Cairo, as they are so continually changing, would only mislead. The traveller who is ignorant of Arabic must trust entirely to his dragoman or donkey boy to take him to the shop where he can procure what he wants, and to make the bargain for him. As a rule offer half what is asked, and an agreement will probably be arrived at midway between the two extremes.

#### q. PALACES.

There is no old palace at Cairo; all are of modern date. The principal ones belonging to the reigning family are: the *Palace of Abdeen*, generally inhabited by the Khedive during the winter, situated not far from the Esbekeeyeh; the *Palace of the Citadel*, already mentioned; the *Palace of Kasren-Neel*, just above Boolak; and the *Palace of Shoobra*, formerly belonging to Haleem Pasha. Among those built by the Khedive Ismail are: the *Palace of Gezeereh*, on the left bank of the river opposite Boolak; the *Palace of Geezeh*, near the village of that name opposite the island of Roda; and two other palaces close by built for his sons, Hoseyn and Hassan; the *Palace of Mansoor Pasha* near the Bab el-Khalk; and the *Palace of Kooba* on the way to Matareeyeh. The only two palaces that can be visited are those of Gezeereh (p. 236) and Shoobra (p. 219).

#### r. SCHOOLS, LIBRARIES.

The *University of El-Azhar* has already been mentioned in the notice of the mosque of that name (p. 178).

The *Government Public Schools*, founded by Mohammed Ali, though neglected by his immediate successors, have received a new impulse under the late and present sovereigns. They are divided into civil and military schools. The civil schools again are divided into primary, secondary, and special schools. In the primary schools are taught the reading and writing of Arabic, arithmetic, and French, or some other foreign language. Two or three years are passed in these schools. In the secondary or preparatory schools the subjects of study are the Arabic, Turkish, French, and English languages, pure mathematics, drawing, history, and geography. Three years are spent in this school, and the duly qualified pupil then passes into one of the following schools: Land Surveying and Commercial School, two years; Law School, four years; Polytechnic School, four years; the Arts et Métiers School, three years; and the Medical School. The Preparatory School, the Polytechnic School, the Law School, and the Commercial School, are in the street called the *Darb el-Gamameez* (Street of the Sycamores), in a building attached to the Ministry of Religion and Public Instruction, the Arts et Métiers School at Boolak, and the Medical School at Kasr el-Ain. Attached to this last is a school of midwifery for females.

The *Military Schools* are at the Abasseeyeh; they include every branch of military education. The *Free Schools* attached in most instances to the Sebeels, or public fountains, have been already mentioned.

The *School for the Blind*, established by the present Khedive, is in the street called the *Mergoosheh*, in the N.E. of Cairo. An old house surrounding an open court has been utilised, and fitted up with all the necessaries for the accommodation and instruction of the pupils. The clean, well-ordered appearance of the interior will not fail to strike the visitor; and the management and results obtained do the greatest credit to the directors. The boys wear a pale green dress. On

ordinary days they may be seen engaged in various kinds of work.

All the various Christian communities, whether native or European, have schools belonging to them. Among them may be mentioned the *Coptic Schools* in the Copt quarter, near the cathedral; the *Schools of the Frères de l'École Chrétienne*, close to the Franciscan Church; the *Greek Schools*; the *Armenian Schools*; the *Schools of the American Mission*, in the Esbekeeyeh near Shepheard's Hotel; and those which it will perhaps interest English readers the most to see, *Miss Whateley's Schools*, near the Abbasseeyeh road. The Coptic, the American, and Miss Whateley's, are well worth a visit; and the last two, which are very much dependent on voluntary contributions, should receive support from all who can give it.

Formerly the only libraries at Cairo were those belonging to the different mosques, containing little else than MS. copies of the Korán, and commentaries thereon; but a **Public Library** has now been formed in a building close to the Ministry of Religion and Public Instruction above mentioned, at Darb el-Gamameez, and in it have been collected together the principal treasures of the mosques, and many works in all languages have been added. It is open every day for 3 hrs. in the forenoon and 3 in the afternoon, except Friday: admission free. Every facility is provided for studying and writing. Persons wishing to consult the books must obtain a certificate from their consul.

The great feature of the Library is the magnificent collection of illuminated copies of the Korán. One of them is in the old Kufic character and is said to be nearly 1200 years old. In one of the copies, dating from the reign of Berkook, the first and last pages have been restored, and an opportunity is thus offered of comparing ancient and modern Arabic penmanship, greatly to the disadvantage of the latter. There are several other valuable MSS., some of them poems,

and numerous MS. works on grammar and history, and religious commentaries. The total number of volumes is about 25,000.

#### s. MUSEUM OF EGYPTIAN ANTIQUITIES.

At Boolak, close to the river. Open every day (except Friday), from 8.30 A.M. to 5 P.M.; admission free.

This museum contains, with the exception of Historical Papyri, of which it does not possess any at all equal to those in the British Museum, the most instructive and valuable collection of Egyptian antiquities in the world; the result, with very few exceptions, of the indefatigable labours and researches of M. Mariette, who has spent many years in studying and excavating the old monuments and ruins of Egypt. At the accession of the Khedive Ismail in 1863, everything connected with old Egyptian history was placed under his charge, and all digging and excavating by others forbidden; and as a result, the objects of interest which formerly would have enriched foreign museums or private collections, are exhibited together in the most appropriate place for their study and examination, in the capital of the country whose ancient history they illustrate, and close to those ruins whose former magnificence they attest, and which in their turn lend them an interest they would not otherwise possess. Apart from the richness and number of the articles it contains, one great superiority enjoyed by this museum over all others is that the place whence every object comes, from the most important down to the most insignificant, is accurately known; and, moreover, any fragment, however small, which seemed to possess any historic or scientific interest, has been preserved.

All who wish to study and understand the collection should purchase M. Mariette's admirable and exhaustive catalogue (5 fr.), but for the traveller who has not much time at his disposal the following remarks on the general character of the objects

exhibited, and short description of some of the most remarkable of them, the substance of which is taken from that catalogue, may be of service.

The objects in the museum may be classed under 5 heads, viz., religious monuments, funereal monuments, civil monuments, historical monuments, Greek and Roman monuments.

The *religious monuments* are found in private houses, tombs, and temples. Those found in private houses are very rare, they consist chiefly in statuettes of divinities worn as amulets, in symbols which served for female ornaments, and in ancestral statues. Those found in the tombs consist chiefly of *stelæ* or inscribed tablets, and little statues of divinities taken from the breasts of mummies. Those found in the temples are the most numerous; the principal kinds among them are sacred boats, shrines, sacred utensils, tables of offerings, *stelæ*, statues of divinities.

The *funereal monuments* are found in the tombs. They consist of sarcophagi, mummy cases, *stelæ*, tables of offerings, statues of private individuals, canopic vases, scarabæi, and other

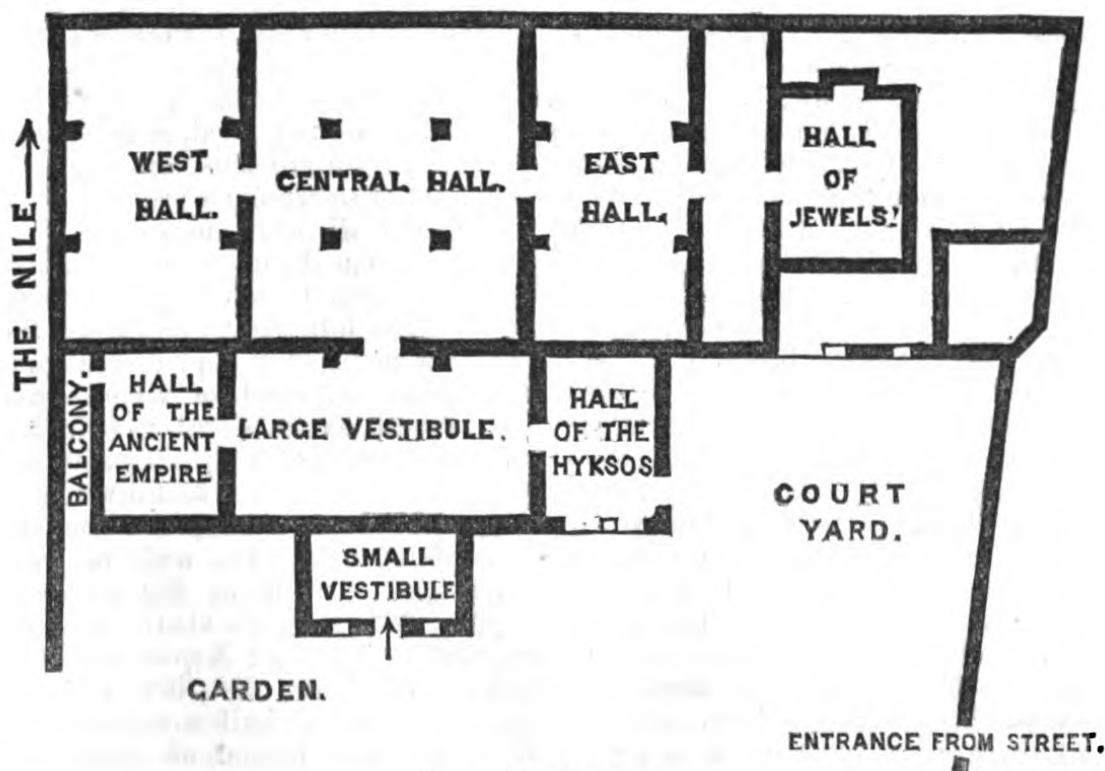
objects found on the mummies; furniture of various kinds, arms, articles of toilette, dress, food, &c.

The *civil monuments* have also been found chiefly in the tombs, and therefore belong rather to the funereal monuments; but, as they serve to illustrate the private life of the ancient Egyptians, it has been thought convenient to give them the above name. They consist of vases, arms, furniture, tools, articles of toilette, dress, &c.

The *historical monuments* have been found in the temples and tombs. Those found in the temples are the statues of kings, and *stelæ*. The tombs have furnished the papyri, scarabæi, *stelæ*, vases, &c., bearing the name of some king by which a date might be fixed.

The *Greek, Roman, and Christian monuments*.—These are but poorly represented, and consist chiefly of a few statues, some Coptic papyri, and some church candlesticks.

The following monuments will probably attract the interest of every visitor. The numbers correspond with M. Mariette's catalogue of 1876, and the arrangement in the building at Boolak. The objects best worth notice



Plan of Boolak Museum.



are distinguished by numbers in more prominent type.

In the *Garden* are several statues, among which may be noticed a colossal one of a king in a sitting posture found at Sãn. There are also some sphinxes and inscribed stones.

The *Small Vestibule* contains several busts of the Roman period.

*Large Vestibule.*—20. Bust, supposed to be a likeness of Tirhakah (2 Kings xix. 9). 22. Bust, probably of Meneptah, the Pharaoh of the Exodus. 24. Statue of Tih, found in the well-known tomb of that functionary at Sakkárah (see p. 274). 63. A celebrated stela from Karnak, of the time of Thothmes III. The lower part contains a poetical composition in true Oriental style, celebrating the victories of Thothmes. It is given in full in the French catalogue, and is a beautiful specimen of Egyptian literature of the 17th centy. B.C. 73. A model of the façades of mortuary chapels of the New Empire. On the fillet above the cornice are some extracts from the 'Ritual of the Dead,' which deserve to be quoted:—"I have won for myself God by my love; I have given bread to the hungry, water to the thirsty, clothes to the naked; I have afforded refuge to the forsaken . . . ." These almost Scriptural words are often found on Egyptian monuments, and one is tempted to see in them a sort of, as it were, daily prayer. 85, 86 (on each side of entrance to central hall). The top and bottom of a mummy coffin from Sakkárah. The hard green basalt is covered with engraving. The whole story has reference to the immortality of the soul. On the breast (No. 85) the soul of the occupant of the coffin, Hor-em-heb, is depicted as a hawk with human head, holding in its claws the two rings symbolical of eternity. Above, imaging the new life which awaits the deceased, is seen the rising sun, assisted in its course by the goddesses Isis and Nephthys. The scene is crowned by a scarabæus, emblem of resurrection, from whose fore-claws issue the three signs of purity, stability, and divine life: close to it is again the ring of eternity, and the two long

feathers, mysteriously significant of the victory gained by the soul over the spirits of evil before being admitted to the enjoyment of eternal light. The inside of both the upper and under part of the coffin is decorated with the figure of a woman: the one with her arms uplifted and floating in celestial space is an image of heaven; the other with hanging arms in sign of repose, and the hieroglyphic of Amenti on her head, of what we call hell. When therefore Hor-em-heb was placed in his coffin, he was suspended between heaven and hell, or life and death, while his soul went through the appointed trials, after accomplishing which it would appear brilliant as the sun in the eastern sky, and commence a life which should have no death. 93, 94. These magnificent specimens were found near the large pyramid of Sakkárah: they are intended for the offering of funereal libations. A slight groove in the table on the back of the lions conducted the liquid into a vase encircled by their tails.

Facing the door of this vestibule is (unnumbered) a magnificent colossal white marble bust of *Taia*, Queen of Amunoph III., discovered in 1875 in the Osiride Hall at Karnak near the great obelisk of Hatasoo. The side face is very life-like, and, though the proportions are not good, it is impossible not to admire this fine example of the art of so remote a period.

*Central Hall.*—The museum is especially rich in statuettes of the divinities composing the old Egyptian pantheon. The following are among the best specimens of the principal gods and goddesses, most of which have been found at Sakkárah: 107, 108 (*Case A*), 196, 197 (*Cab. B*), 250, 254 (*Cab. D*). Osiris, the chief divinity in Egyptian mythology, representing the principle of good. He, with Isis, was worshipped throughout the whole of Egypt. 105 (*Case A*). Osiris, with his two sisters Isis and Nephthys. 112, 113, 114 (*Case A*). 208, 209 (*Cab. B*). Apis, the sacred bull worshipped at Memphis, and buried at Sakkárah. 123 (*Case A*). Typhon, the principle

of evil, and so the natural enemy of Osiris. 127 (*Case A*). 232 (*Case A, bis*) 238, (*Cab. C*). The young Horus, or the Harpocrates of the Greeks. 131, 132 (*Case A*). Anubis, always represented with a jackal's head. He is the guardian of the tombs, and is constantly depicted watching over the mummied bodies. 133 (*Case A*). Thoth, with the body of a man and the head of an ibis, is called the secretary of the gods, and is always present at the last judgment, to register the good and evil deeds of the deceased. 142, 143 (*Case A*). Amen-Ra, the principal divinity of the great Theban triad. 144 (*Case A*). Maut, goddess, the second divinity in the Theban triad; her name signifies *mother*. 147 (*Case A*), 304 (*Cab. F*). Khons, the third in the Theban triad. 148 (*Case A*). Kneph, with the head of a ram, the great god of the Cataracts, of Ethiopia, and of the Oases, was "the soul of the world," and is represented in some papyri as sailing on the waters of the unformed world (comp. Gen. i. 2). 149 (*Case A*), 311 (*Cab. F*). Ptah, the great god of Memphis, represented the divine creative wisdom. 157-162 (*Case A*), 322, 323 (*Cab. F*). Pasht, goddess, sometimes with a lion's, and sometimes with a cat's head. 164-166 (*Case A*). Ra, the sun-god *par excellence*. 167 (*Case A*). Athor, goddess, sometimes as a cow, sometimes as a woman with cow's head. 174 (*Case A*). Mandoo, the god of battles. 177 (*Case A*). Neith, goddess, the principal divinity of Saïs: statue in lapis-lazuli.

There are other statuettes of divinities, of sacred animals emblematic of divinities, and various symbolical emblems well worthy of notice, both for the value of the material of which they are composed and the fineness of the workmanship. Some of the mosaic work, composed of different coloured stones, is especially remarkable, and the empty grooves in some of the bronzes show the way in which the stones were let in. Among the animals may be seen (*Glass Case K*) a cow in red jasper, a dog in agate, a hippopotamus in lapis lazuli, and a variety of monkeys, fish, frogs, geese,

&c. Among the symbolical emblems found in mummies (*Glass Cases L, M, N*) are little columns in green feldspath for the rich, in porcelain for the poor, symbols of the renewing of the youth of the soul; seals of lapis-lazuli, symbols of the promise of eternity; disks in red glass surmounting the hieroglyph *mountain*, symbols of the rising sun, *i.e.* the arrival of the soul in the regions of the blessed; bound oxen, symbols of the sacrifices to be offered periodically to the manes of the dead; angles, symbols of mystery and adoration; triangles, of equality; pillows, of eternal rest for the just; and the *ut'a* or mystic eye, commonly called the eye of Osiris.

385, 386, 387 (railed in). These three beautiful works of art were found in a tomb at Sakkárah, together with the statuette No. 560, which bearing the name of Nectanebo I. seems to prove them to belong to the XXXth Dynasty (380 B.C.). 385, in serpentine, represents Psammetichus, a high court functionary protected, as it were, by Athor, under the form of a cow; 386, in basalt, Osiris; and 387, in serpentine, Isis. The extraordinary delicacy and beauty of the work in these statues, especially in 385, is the more wonderful, considering the hard and stubborn material in which they are executed. 388 (*Case A, bis*). A magnificent bronze of the god Nefer-Toom. 389 (*Case P*). A papyrus from Thebes, with chapters from 'The Book of the Dead'; portions of which book were always buried with the mummy. The most complete copy of the 'Book of the Dead' is at Turin, and contains more than 165 chapters: it is an account of what the soul undergoes between leaving the body and reaching the heavenly sphere. 390 (*Case P*). A painted wooden stela, from Dayr el-Bahree at Thebes, curious as showing a departure from the conventional mode of drawing, and an attempt at landscape and perspective. On the right of the picture, among acacias and palms which border the cultivated land, is a table covered with offerings; on the left is a tomb on the edge of the desert, with a pylon in



front surmounted by two small pyramids; a little farther off is the shrine covering the actual place of burial; a relative of the deceased, on her knees and in the posture of weeping, occupies the centre. The result of this attempt at picturesque painting is not such as to cause a regret that specimens of it are so infrequent. 396 (*Case P*). Four good specimens of the so-called Canopic vases, intended to contain those parts of the body, such as the heart, lungs, and liver, which were not included in the ordinary process of embalming. In the present instance all four have coverings in the shape of a human head; but, as may be seen from other specimens, it was more usual for the coverings to be different, representing respectively the head of a man, a jackal, a hawk, and a cynocephalus. 399, 400 (*Case P*). Good examples of the mummy emblems called *schwabti* in Egyptian, which are always found scattered about, or in boxes, in the mortuary chambers. Perhaps they were intended to act as assistants to the deceased in the labour, which, according to the 'Book of the Dead,' awaited all, of cultivating vast fields in the future world. The blue porcelain ones, which are very common, date from about 700 B.C. to 300 B.C. There are other good specimens of these *schwabti* in the Hall of Jewels (*Glass Case B, C, 401-407*). 415 (*Cab. Q*). Cones, only found thickly scattered at the entrance of tombs at Drah Aboo 'l Negga at Thebes; they were perhaps intended to distinguish the place where a burial-ground had been, after outward signs of it had disappeared—a precaution necessary at Thebes, which, from being bounded on the west by high mountains, could not extend its necropolis at pleasure like Memphis or Abydos. 425 (*Cab. R*). Mummies of little crocodiles, emblems of the god Sebek, or Savak. 458, 459, 463 (*Case X*). Excellent specimens of old Egyptian art. 471 (*Case X*). Curious handle of perfume-box, representing a woman swimming. 474 (*Case X*). Draught or chess board. 475, 476 (*Case X*). Looking-glasses. 477 (*Case X*). Wooden toilet pin-cushion in the form of a tortoise,

the pins of wood with carved dogs' heads. 478 (*Case X*). Child's bell.

492 (near the door of E. hall, railed in). A **Wooden Statue** found at Sak-karah, representing probably an old Egyptian *sheykh el-beled*, or village chief. This statue is remarkable for the spirit with which it is executed. Both the head and body are admirably true to nature, and constitute evidently a striking likeness of the person intended to be represented. The wood has been covered with a slight coating of stucco, painted red and white. The eyes are inserted within a closing covering of bronze which serves for eyelids; the eye itself consists of a piece of opaque white quartz, with a piece of rock crystal in the centre for pupil; beneath this rock crystal is a glittering point which gives the whole eye a sort of life-like look. The feet of this statue have been restored in order to place it upright. Its state of preservation after more than, at the lowest calculation, 4000 years is not the least wonderful thing about this unique specimen of Egyptian art.

507, 508, 513, 537 (*Cab. Z bis*), and many others, offer good examples of historical scarabæi, bearing in general the name of some king. It must not be inferred, however, that a scarabæus is always contemporary with the monarch whose name it bears, the custom being to perpetuate the memory of great kings in this way; e.g. the name of Thothmes III., so often found on scarabæi, continued to be engraved on them down to the time of the Ptolemies. 507, which bears the name of Mycerinus, the builder of the 3rd Pyramid of Geezeh, may be of his time.

578 (in the central passage, railed in). A magnificent **Statue of Chephren**, or **Khafra**, the builder of the Second Pyramid of Geezeh. This in every way remarkable statue was found at the bottom of a well in the granite and alabaster temple to the S.E. of the Sphinx at Geezeh. The king is in the sitting posture prescribed by the religious laws of Egypt. Behind his head stands a hawk with outstretched wings in sign of protection. The left hand lies open on the thigh; the right



holds a folded papyrus roll. The details of the chair are worth notice. The arms end in carved lions' heads: on the sides are figured in high relief the stems of the two plants (lotus and papyrus), which serve to represent Upper and Lower Egypt, twined around the hieroglyphic sign *sam*, or reunion. The beauty and finish of the sculpture, and the fidelity to nature observable in the details of this statue prove that Egyptian art had already reached a high degree of perfection even at that remote period. The hard nature of the stone, diorite of the closest texture, must increase one's admiration of the sculptor who could produce so evident a likeness in such a stubborn material. Eight other statues of smaller dimensions, all bearing the name of Khafra, were found in the same temple. One of them is in the Museum (792); the others were more or less in pieces.

**581.** Monumental tablet of great historical importance found in a ruin at the foot of the southernmost of the three smaller pyramids that border the big one: it appears to have been set in a wall. From the very interesting inscriptions on it we learn that "Shoofoo (Cheops) cleared out the temple of Isis . . . near the Sphinx;" and that "the Sphinx of Hor-em-Khoo (Armachis)" was "to the south of the temple of Isis and to the north [of the temple] of Osiris." On the face of the stone are representations of all the principal divinities, including the Sphinx, with a short description of the materials of which their respective statues and symbols were composed: *e.g.* the statue of Isis was to be of gold and silver: that of Horus of wood with stone eyes: the "thrice beautiful" bark of Isis of gilded wood with precious stones. The historical importance of this stone is considerable; for whether it be contemporaneous with Cheops, or belongs to a later epoch, it proves nevertheless certainly that the Sphinx existed before the time of Cheops (see further, Excur. vii., *i.*); and, which is even more important, that the Egyptians at that remote period were a rich and civilised

people, accustomed at any rate in things pertaining to their religious ceremonies to a great profusion of gold, silver, bronze, &c.

**582** (railed in). Life-size statue of Ranefer, a priest of Ptah and Sokar, found at Sakkarah, and probably dating from the Vth Dynasty. An admirable specimen of the sculptor's art under the old Empire. The large wigs so often depicted served in those days the purpose of the modern turban. 623-688 (*Case Y*). Various specimens of the sculptor's art, from the crudest first attempts, such as 623, 638, &c., to the most elaborately finished models, such as 637, a royal head. 652-654. Heads of a cynocephalus, a lion, and a lioness. 682-684. Rams. 691 (*Case U*). Curious wooden box from a very old tomb at Sakkarah, full of miniature articles in bronze, wood, and alabaster. 694 (*Case X*). Wooden box, with a drawer containing materials for a game resembling draughts. 699 (*Case X*), is well worthy of attention as a sample of the state in which all the beautiful bronze statuettes in the Museum were when first found. The Egyptians considered sand impure, and in order to purify it for the erection of any sacred edifice covered it with small images of divinities: such was the case with the Serapeum at Memphis, which has yielded up thousands of these images in the state here seen.

*West Hall* contains a miscellaneous collection of old Egyptian remains of no special interest.

*East Hall*.—**1010.** A fine bronze lion, found at Horbayt, of the time of Hophra. Many of the mummy cases and mummies are remarkable for the brilliancy of the colours and their complete state of preservation: 728 and 734 are good specimens of cases, and 741, 742, and 743 of mummies. 781 (*Cab. A M*). Fine wooden statue. 791 (*Cab. A M*). A collection of weapons of war and of the chase, all of wood, the arrows tipped with bone. (*Cab. A N*). An assortment of comestibles, articles of furniture, &c. Among them may be observed eggs (of the ibis and hawk), bread, raisins, corn of various kinds, chairs, stools, sandals

made of papyrus leaves, &c. : experiments have been made in sowing the different seeds, but none have ever germinated. A great sensation was created in the scientific world about 50 years ago by the announcement that some grains of wheat obtained by travellers from a mummy case at Karnak at Thebes, and which must have been lying there 4000 years, had been sown in England and France, and had sprouted. Other examples of extraordinary vitality in grain which had been so long deprived of light and air followed. Investigation proved, however, that the wheat, previously stained with tobacco-juice, had been systematically placed by the *fellaheen* of Karnak inside the mummy cases. Surgical instruments have also been found, but, to judge by the specimen exhibited of a broken thigh-bone which has been set with the two parts considerably overlapping one another, the Egyptian surgeons were not very skilful. (*Glass Cases AS, AT*). Combs, rings, perfume boxes, needles, knives, scissors, weights, and many other objects of domestic and general use. It may be remarked that nothing is made of iron, the Egyptians considering iron as a *bone* of Typhon, and so accursed. (*Glass Case AU*). Especially worthy of attention is a paint-box and palette with 5 divisions, in which the colours are still to be seen.

(*Cab. BA*). The collection of Roman and Greek objects is comparatively small. Lamps chiefly from the Labyrinth in the Fayoom abound. There are curious bas-reliefs sculptured in bone. The articles of Christian origin, bronze church-lamps, were all found in the Fayoom. Two cases contain very curious mummy coverings of the Greek pre-Christian period. One of them is decorated with a necklace which closely resembles the collar of SS. on English monuments.

*Hall of Jewels*.—Most of the magnificent gold jewels here exhibited were taken from the mummy, found at Drah Abou 'l Negga at Thebes, of Queen Aah-hotep, wife or mother of Amosis, the conqueror of the Hyksos, and first king of the XVIIIth Dynasty.

Among the most remarkable objects found on this queen may be specified (*Glass Case BB*).—810. A double-hinged bracelet with gold figures graven on blue glass, meant to imitate lapis lazuli. 813. A large bracelet in two parts joined by a hinge. On the outside a vulture, its wings composed of small pieces of lapis, cornelian, and green glass set in gold: the back is ornamented with lines of turquoises. 814. A splendid diadem formed by a royal signet flanked on each side by a sphinx. 815. A gold chain with a scarabæus depending from it: the chain is nearly a yard long and of extreme flexibility, at each end is the head of a goose turned back; the scarabæus is a beautiful specimen of the goldsmith's art. 816. An axe: the handle, of cedar covered with gold-leaf, is carved with hieroglyphs and set with lapis, cornelian, turquoise, and feldspath: the blade, of bronze covered with a thick coating of gold-leaf, is ornamented with designs on both sides, one representing Amosis in the act of striking an enemy. 817. Dagger and case in gold, remarkable for the grace and elegance of its shape: four female heads stamped in gold-leaf on the wood form the pommel; the handle is decorated with triangles of gold, lapis, cornelian, and feldspath; a head of Apis conceals the joining of the handle and blade; the blade is very remarkable, the outer part of gold, the centre of some hard dark-looking metal; on this centre band are damascened figures and inscriptions, among which may be remarked a lion springing on a bull. 823. A necklace of the kind called in Egyptian *oosekh*, always placed on the breasts of mummies; the ornamentation is very rich. 824. A breast-plate in the form of a small *νάος*, or chapel; in the centre is Amosis standing in a boat, two divinities are pouring on his head the water of purification, above float two hawks. 839. A boat of solid gold with 12 rowers in silver, and mounted on a wooden truck with bronze wheels (v. 532). In the centre is an individual seated, holding an



axe and a curved stick; at the prow another is standing in a kind of cabin; at the stern is the helmsman, with another cabin behind him: these three personages are in gold.

Besides the above jewels found with Queen Aah-hotep are a few others from different places (*Glass Case B C*):—855, 856. A pair of magnificent gold ear-rings covered with a kind of red varnish, found on a mummy of the time of the VIth or the XIIth Dynasties. To a lens-shaped disk are attached five sun-crowned asps, from which again hang by small chains seven other similar asps. The weight of these ornaments precludes the idea of their ever having been hung from the ear; they probably formed part of a head-dress. 858–865 are examples of jewellery of the Roman period found at Saïs. Their workmanship seems to indicate that the jeweller's art had lost rather than gained in the 1700 years that had elapsed since the time of Queen Aah-hotep.

Note also in this Case, 398, a magnificent specimen of a funereal scarabæus in green porphyry. This insect was regarded as the emblem of resurrection, and under the Ptolemies the habit became general of placing one inside the mummied body in the place of the heart, as figuring forth the promise of a future life. There are many other fine ones in lapis-lazuli and green feldspath. 482–486. Five very handsome vessels of massive silver, probably used for religious purposes, found at Tel et-Tmei, the ancient Thmuis in the Delta, not far from Mansoorah. 532. A beautiful model in massive silver of a boat and its rowers, found at Thebes among the other precious objects on the mummy of Queen Aah-hotep (see 839). The sculptures show that the old Egyptian boats very much resembled those of the present day, and were navigated in the same way; they sailed up and rowed down the stream, but the sail instead of being pointed was square, though square sails of the old shape may still occasionally be seen, especially in the Delta. 539.

Beautifully worked head of a lion bearing the name of Hatasoo, the famous queen, sister of Thothmes II. and Thothmes III. 556. Fine scarabæus, bearing the name of Necho, the Pharaoh who, after defeating and killing Josiah at Megiddo, was himself vanquished at Carchemish by Nebuchadnezzar.

866. The alabaster *Statue of Queen Ameneritis* is a fitting companion to the collection of jewellery. It was found at Karnak fixed to the granite base on which it now stands, and on which are carved the titles of the queen. She was probably the sister of Sabaco, and the mother-in-law of Psammetichus I. (650 B.C.).

987 (under glass). Statues of Raho-  
hotep, son of Seneferoo of the IIIrd Dynasty, and his wife Nefert, found at Maydoom (see p. 395). These are probably the most ancient statues yet discovered. The features are good, and the whole effect very pleasing, notwithstanding the heavy wigs which hide nearly the whole of the forehead.

*Hall of the Hyksos.*—Returning to the Large Vestibule, we enter on the left the Hall of the Hyksos, so called from its containing a number of monuments discovered at Sân, belonging to the obscure period known as the domination of the Hyksos. 1. (in the centre), group of two figures in grey granite, found at Tanis. Their features (which resemble those of the modern inhabitants of Sân and the shores of Lake Menzaleh) are entirely different from the Egyptian type, and their beards are of the usual Asiatic form. In front of them, on a sacrificial table, are aquatic birds, fishes, and flowers. 869. A black granite Sphinx, belonging to the same period, and with the same features, quite different from those of the true Egyptian Sphinx. 904. Curious bas-reliefs from the tomb of Hor Min, at Sakkarah. 1014. The famous trilingual stone discovered at Sân (Tanis), and called "the Stone of Sân," or "the Decree of Canopus." It records in hieroglyphic, Greek, and demotic characters, a decree of the priests of Egypt assembled at Canopus in the ninth



year of Ptolemy Euergetes (B.C. 254), ordaining the deification of Berenice, a daughter of Ptolemy's, just dead, and creating a fifth order of priests, to be called Euergetae, for the better paying of divine honours to the king and queen. The face of the stone bears the inscription in hieroglyphs and in Greek, the rendering in the demotic character, or common Egyptian writing, is on the sides. A plaster cast of this very important monument is in the British Museum.

*Hall of the Ancient Empire.*—This hall is on the opposite or W. side of the Large Vestibule. 587. Mutilated group in limestone of Asa and his wife and son, a very beautiful work of the period of the Ancient Empire; the freshness of the colouring is remarkable. 792. Statue of Khafra (compare 578 in Central Hall). 970. A most perfect model of a sarcophagus in rose-coloured granite, found near the Great Pyramid in the tomb of Khoofoo-ankh, a functionary who flourished a few years after that pyramid was built. 989-992. Fragments of wooden panelling from Sakkárah, of the date of the Pyramids. 993, 995. Examples of the false doorways, covered with inscriptions, which always occur in the tombs of the Ancient Empire; of very old workmanship. 997, 998. Fine examples of delicate bas-relief from the tomb of Saboo, at Sakkárah, representing various scenes in the life of the deceased. 999. Twelve most beautifully executed bas-reliefs of the very best period of the Ancient Empire, from a tomb at Sakkárah, depicting a variety of domestic, agricultural, and manufacturing scenes. At the corner of the W. wall of this hall there is a small doorway leading on to a balcony, from which there is a very fine *View* of the Nile.

Among other important monuments in the museum may be mentioned—916—the famous monument known as the **Table of Sakkárah**, on which are inscribed the names of 58 kings, chiefly corresponding to those in the list of Manetho. It was found at Sakkárah in the mortuary chapel of a priest who died in the reign of Ra-

meses II. Its discovery has been a great help towards the attempt to solve the difficult problem of the Egyptian dynasties. Another important gain to Egyptian history was the discovery of five monumental tablets (*stelæ*), 917-921, at Gebel el-Barkal, near Meroë, in the Soodán. From these we learn that Ethiopia, after being a province of Egypt, became an independent kingdom under the XXII<sup>nd</sup> Dynasty (cir. 800 B.C.), and that the Ethiopian king Piankhi (cir. 700 B.C.) ruled over the greater part of Egypt. 917 gives an account of Piankhi's accession to the double throne, and his conquests in Lower Egypt. 918, called by M. Mariette "la stèle du songe" (of the dream), gives a somewhat similar account of a king named Amu-meri-Nout. 919. "La stèle de l'intronisation" relates the election and crowning of a king whose name has been effaced. It may be inferred from these records, which are written in the Egyptian language, and have constant reference to matters connected with Egypt, that Ethiopia was no longer the child, but the rival of Egypt in religion and civilisation.

#### t. HOSPITALS AND BENEVOLENT SOCIETIES.

The *Egyptian General Hospital* is situated on the banks of the Nile, between Old Cairo and Boolak. It is very large, and has the advantage of a garden and open spaces. It is under the charge of native doctors educated abroad, or in the School of Medicine at Kasr el-Ain. The *European Hospital*, situated near Abbasseeyeh, where the purity of the desert air is remarkable, is under the patronage of the foreign consuls. The nursing is done by Sisters of Charity. Terms of admission: 1st class, 12 frs.; 2nd class, 6 frs.; 3rd class, 3 frs.

Mention has already been made (p. 159) of Dr. Grant's *Sanatorium*, at his house (*Bayt Matateeyeh*) in the Ezbekeeyeh.

There are various charitable societies, destined for the relief of indigent Europeans of different nationalities.

## u. THEATRES, AMUSEMENTS, ETC.

The *Opera House*, a handsome looking building in the *Esbekeeyeh*, was erected in the short time of five months in the summer of 1869, in order to be ready for the fêtes at the opening of the Suez Canal. The interior is well and comfortably arranged, and the *foyer* a remarkably large and well proportioned room for the size of the house. The performances here used to be very good, but none were given in the winters 1877-78 and 1878-79.

The *French Theatre* is on the same side of the *Esbekeeyeh*, but has been little used since the winter of 1876-77. Several attempts have been made to introduce an Arab drama, but hitherto without success.

There is an open-air theatre in the *Esbekeeyeh Gardens*, where an Italian company generally performs during the summer. A band often plays in the kiosk to the N.W. of the gardens; and Arab and Turkish music is frequently to be heard in the kiosques and café to the S.W.

The *Hippodrome*, a large oval-shaped building, open to the sky, opened in 1871, and capable of containing 8000 people, in which a circus used occasionally to perform, is now occupied by some of the horses and grooms of the Khedive.

## v. COLLEGES OR MONASTERIES OF DERVISHES.

The dervishes (*darweesh*, pl. *dara-weesh*) are both the monks and the freemasons of the East. They are divided into innumerable sects and orders. The principal Egyptian orders, with their subdivisions, are:—

1. The *Rifáeeyeh*, founded by the Seyyid Ahmed Rifáee; its members carry black banners, and wear black, dark blue, or dark green turbans. The chief sects of this order are: (a) The *Saadeeyeh*, founded by Saad ed-Deen el-Gibawee; they carry green banners, and wear turbans of the same colour, or of the dark hue of the *Rifáeeyeh* in general. The members of this sect perform the ceremonies of the *dóseh*, and do various snake-charming feats.

(b) The *Ihwáneeyeh* or *Oolád Ihwán* go through remarkable performances at festivals, such as thrusting nails into their eyes and bodies, eating live coals and glass, breaking stones on their chests, &c.

2. The *Kadreeyeh*, founded by Abdel-Kader el-Ghilánee, who was the guardian of the tomb of Aboo Haneefeh, the founder of one of the four orthodox sects of Islam, at Baghdad. Their performances consist in shrieking or howling. The banners and turbans are white. Most of the members are fishermen, and carry nets of various colours in processions.

3. The *Ahmedeeyeh*, founded by Sheykh Ahmed el-Bedawee; its banners and turbans are red. The chief sects of this order are: (a) The *Beiyooomeeyeh*, known by their long hair; (b) the *Shinnáweeyeh*, and (c) the *Oolád Nooh*, all young men, who wear high caps with tufts of coloured cloth on the top, and strings of beads across their breasts, and carry wooden swords and a thick-corded whip. The *Shinnáweeyeh* and the *Oolád Nooh* play an important part in the ceremonies at Tintah in honour of their founder (see p. 153).

4. The *Barámeeyeh* or *Burhameeyeh*, founded by Sheykh Ibrahim ed-Dessooke; its banners and turbans are green. The great festival of its members is at Dessook (see p. 147).

Besides these orders, there are others that exist in Egypt, though not originally founded there. Of these the principal is that of

The *Mowloweeyeh* (in Turkish *Mevlevi*), the largest of all the orders, founded by the Mowla (Môla) Jelál-ed-deen er-Roomee, of Balkh, in Persia, who died at Koniah about 1273 A.D. (672 A.H.), and was the author of the celebrated mystic poem the *Methnevi Shereef*. The *Mowloweeyeh* have come to be considered the most aristocratic of the Dervish orders, and most of the Sultans have of late been enrolled as members of the order. Their head-quarters are at Koniah, in Asia Minor, the office of sheykh being hereditary in a family of the name of Shélebee.

The performances of the Mowlowee-yeh consist in dancing, or rather whirling. Among other orders may be mentioned : The *Nakshibendéeyeh*, founded by Mohammed Nakshibendee, a contemporary of Othman I. The *Bektasheeyeh*, founded by Hadji Bektash, of Khorassan, who lived for some years at the court of Orkhan I.; in connection with the Janissaries they played an important part in Turkish history. The *Gulsheneeyeh*, founded by Sheykh Ibrahim Gulshenee, who died at Cairo A.D. 1533. The *Bekreeyeh*. The *Afeefeeyeh*. The *Demirdasheeyeh*, &c.

Most of the dervishes are tradesmen, artisans, or fellaheen, &c., and only assist occasionally at the ceremonies of their order, but others make it their occupation to perform at festivals, funerals, &c. These last are called *fakeers*, and often lead a wandering life, subsisting on alms. Their dress is usually a patchwork coat (*dilk*) of many colours, and they carry a staff with strips of different coloured cloths fastened to the top. Dervishes are not forbidden to marry.

The religious exercises of the dervishes consist in the performance of *zikrs*. The chief features of these *zikrs* are continued invocations of Allah, accompanied by a motion of the head, or of the whole body, or of the arms; and the performance of a dance.

There are several colleges or monasteries (*tekkeeyehs*) of the different orders in Cairo which the traveller who has time may find an interest in visiting, and many will no doubt be anxious to see the performances of the dancing and the howling dervishes.

The **Monastery of the Dancing or Whirling Dervishes** (*Tekkeeyeh Mowloweeeyeh*) is in the Helmeeyeh. Their performance takes place every Friday, except during Ramadan, at 2 P.M., in the mosque called Gámah el-Akbar, not far from the Mosque of Sultan Hassan, a square building surmounted by a dome, the floor of which is of smooth boarding. The inner portion is partitioned off by a wooden railing, forming

a circular space in which the *ziker* takes place. No permission is necessary to enter. A small backsheesh should be given on leaving. The performance is monotonous, and few will probably care to stay it out.

The sheykh of the order first enters the room (which is called the *Semah Khaneh*), and takes his seat upon a coloured sheepskin, and is followed by the dervishes, generally about 11 or 13 in number, who, after making an obeisance to their sheykh, seat themselves to his left. In a gallery (of which a portion screened by lattice-work is devoted to harems) are seated the musicians, whose instruments consist of the flute (*nay*) and tambourines. A mystic poem, called the *Naat-esh-Shereef* (the Holy Hymn), in praise of the Prophet and breathing divine love, is first chanted; after which the dervishes, headed by their sheykh, walk slowly round the hall three times, pausing and bowing reverently before the prayer-carpet (*seggádeh*) of their chief, which represents also that of the spiritual founder of their order. They again take their seats, and the sheykh repeats a prayer. The dervishes then rise and divest themselves of their cloaks or outer robes, and, with arms folded across their breasts, pass in order before their sheykh, making a profound obeisance both to the right and to the left of his *seggádeh*. Then each in turn begins slowly to revolve, mainly upon the left foot, the arms being extended with the palm of the right hand upwards and that of the left downwards. One of the fraternity (called the *Semah Zan*) passes amongst the performers to direct, if necessary, their movements, as they spin noiselessly round, their skirts, slightly weighted below, standing out in bell shape, but never touching each other. The music increases in loudness as the *ziker* proceeds. After some minutes the movements cease, and the dervishes, without their sheykh, again march slowly round the enclosure. The strange dance is then repeated twice, with a similar interval: the music all the while continuing. The dervishes then resume their cloaks and



seat themselves; and the Semah Zan, stepping forward, repeats aloud in Turkish a prayer, in which supplication is made for the reigning sultan. The dervishes then utter a prolonged "Hoo" (i.e. "He," the One God), and leave the building preceded by their sheykh.

The principal College or Monastery of the Howling Dervishes (*Tekkeeyeh Kadreeyeh*) is at Kasr-el-Ain, on the banks of the Nile, on the road to old Cairo, adjoining the Hospital and School of Medicine. Their performance takes place every Friday, from 2 to 3 P.M.

The sheykh (whose office is hereditary) takes his seat in front of the Kibleh, or Mecca niche, and the dervishes seat themselves in a large semicircle. After a short prayer by the sheykh or his deputy, the dervishes repeat together in a loud voice the name of Allah, and also the profession of the Muslim faith that relates to the Unity of God (*La ilāha il Allāh*). They then rise to their feet and repeat the same and other formulæ, bowing their heads backward and forward at each repetition. Many of them wear long hair, which streams in masses to and fro, and adds much to the strangeness of the scene. The deep guttural voices wax louder and louder, and the movements become more and more violent as the *zikh* proceeds. To the left of the sheykh's mat (*seggádeh*) are the musicians, who accompany the *zikh* and stimulate the energy of the performers with the notes of the flute, a long horn, and the beating of large tambourines and small metal drums, which they strike with a piece of leather. After a fatiguing and long-sustained *zikh* the dervishes resume their seats, or remain standing, while the sheykh offers up a prayer in an audible voice. They then repeat the word "Hoo" (*He*), and after kissing the hand of their sheykh quit the chamber, which is a square building, surmounted by a dome, upon the walls of which are suspended some of the weapons and symbols of the order.

Those who can spend one Friday only in Cairo will find it possible, as

[*Egypt*.—Pr. I.]

a rule, to be present at both the Whirling and Howling Dervishes' performances by driving first to the Whirlers and witnessing a portion only of their *zikh*. Those who are unable to spend Friday in Cairo, and who yet desire to witness a performance of the Howling Dervishes, may do so at any one of the following places, all of which belong to the Kadree order:

On Sunday, at about 3 P.M., at the Tekkeeyet Ashrafeeyeh, at the S.E. extremity of Cairo, near the mosque and Gate of Seyyideh Nefeéseh.

On Tuesday, about 1 P.M., at the Tekkeeyeh Sheykhoon, adjoining the Mosque of Sheykhoon, in the street called the Seleebeh.

On Thursday, about 3 P.M., at the Tekkeeyeh Sulimanéeyeh in the Serogeéyeh, or Saddle Bazaar.

The following Dervish monasteries are also well worthy of a visit to those interested in the history and institutions of the various orders as represented in Egypt. They belong to fraternities that are chiefly Turkish and Asiatic, and which number few if any Egyptians amongst their members.

The *Tekkeeyet en-Nakshibendéeyeh*, in the Habbanéeyeh or Darb el-Gamameez. This is a monastery built by Abbas Pasha for the order of Nakshibendee dervishes resident in, or visiting Cairo. It forms a quadrangle enclosing a small garden with a Hanaféeyeh for ablution in the centre. There are separate rooms, or cells, for the accommodation of fifteen or twenty members. The hall for prayer and the silent, or meditative *zikh*, are on the N. side: the walls being adorned with scrolls and inscriptions in Persian and Arabic characters. The chamber of the sheykh is on the E., and his house on the S. side of the building.

The *Tekkeeyeh Habbanéeyeh*, in the street called by the same name, and not far from the last named. This institution, as well as the sebeel and school adjoining, was built by Sultan Mahmoud II., and is not so much a dervish tekkeeyeh, in the proper sense of the word, as a training college for those devoted to religious learning.

Ascending a flight of steps, you find yourself in a quadrangular open court surrounded by an arcade formed by marble columns, into which look the cells of the students, who may generally be seen reading or chanting within. The centre of the court is planted with trees and shrubs, in the midst of which is the place of ablution shaded by a cupola supported by marble columns. The peaceful aspect of the place contrasts remarkably with the bustle of the outer street.

The *Tekkeeyeh Gulshenee*. This is situated near the S. side of the mosque of Moaiyud, near the Bab ez-Zuwéyleh. Ascending a flight of steps and turning to the left, you enter a peculiar but picturesque retreat. The building forming the tekkeeyeh encloses, as usual, an open court, of which the greater portion is raised considerably above the level upon which you stand, and is spread with mats and carpets. In the midst stands a small square building containing the tomb of the sheykh, and supporting a whitewashed dome. The whole of the N. façade of this mausoleum is encased with coloured tiles of various patterns somewhat promiscuously arranged.

The *Tekkeeyet el-Magháwrée*, on Gebel Mokattam. This is the retreat of the *Bektáshee* dervishes, and should by all means be visited. It is situated to the E. of the tombs of the Memlooks: and S.E. of the Citadel. The tekkeeyeh projects from the hill, and may be distinguished from afar by a bank of verdant foliage with which it is fronted. Ascending a long flight of steps, and passing through a small garden, you enter the tekkeeyeh which has lately been rebuilt for the dervishes by the Khedive and some of the princesses. The hall for the devotions of the members, the rooms of the sheykh, and the sumptuous kitchen may be inspected. The sheykh of the order, Abbas Baba, and the other members of the fraternity, are most polite and hospitable.

The small open court of the tekkeeyeh leads into an ancient quarry similar to those of Toora and Masárah,

and penetrating the rock for more than 200 ft. A pathway of matting enclosed by a wooden railing leads to the innermost recess, where lies buried the Sheykh Abdallah-el-Magháwree, i.e. of the Grotto or Cave (*Maghára*). His original name was Keighoosooz, and he was a native of Adalia. Sent as deputy sheykh to Egypt to propagate the doctrines of the fraternity, he settled there and took the name of Abdallah.

#### w. FESTIVALS AND FASTS.

The Egyptian Festivals and Fasts may be classed under three heads, (I.) National, (II.) Coptic, (III.) Moham-medan. As nearly all are seen to better advantage at Cairo than elsewhere, and indeed many can be seen nowhere else, a description of them may fitly be introduced here.

**I. Coptic Festivals and Fasts.**—These are celebrated according to the (Coptic) solar year, which consists of 12 months of 30 days each; 5, and on every fourth, or leap, year, 6 intercalary days being added at the close. The 1st day of the first month, Toot, coincides with our 10th or 11th September. The following are the Coptic months, together with the corresponding months of the Gregorian calendar:—

1. Toot	begins	10th or 11th Sept.
2. Babeh	"	10th or 11th Oct.
3. Hatoor	"	9th or 10th Nov.
4. Kyáhk	"	9th or 10th Dec.
5. Toobeh	"	8th or 9th Jan.
6. Amsheer	"	7th or 8th Feb.
7. Barmahát	"	9th March.
8. Barmoodeh	"	8th April.
9. Bashans	"	8th May.
10. Baooneh	"	7th June.
11. Abéeb	"	7th July.
12. Misreh	"	6th August.

The Copts date from the "era of martyrs" (the 2nd year of Diocletian, 284 A.D.): and their leap-year immediately precedes our own. Thus the 1st of the Coptic year 1600 coincides with the Gregorian, 11th September, 1883.

The following are the principal Festivals:—

The *Eed el-Milád* (Festival of the Nativity). The Coptic Christmas (29th Kyáhk) is celebrated with rejoicings. Services are held, as also during the night preceding, in the churches. New clothes are worn, and amusements provided for children, as in the Muslim festivals. Alms are distributed to the poor; and visits are made to the tombs of relatives.

The *Eed el-Ghitás* (Festival of the Immersion or Baptism) commemorates the baptism of Christ, and is celebrated on the 11th of Toobeh (18th or 19th January). The eve of this festival, called the *Leylet el-Ghitás*, was formerly observed with great festivities; the banks of the Nile being crowded, and tents erected. The Copts, having poured holy water into the Nile, plunged into the stream. At present this, like many other customs, is but little observed at Cairo. But a visit should be made to one of the Coptic churches, either in Cairo or in Old Cairo, where the custom is still kept up, young men or boys plunging into a reservoir, if one exists in the church, and the priest washing the feet of the congregation.

The *Eed el-Bishárah* (F. of the Annunciation) is observed on the 29th of Barmahát (6th of April).

The *Eed esh-Shaaneen* (F. of the Palm Branches). **Palm Sunday**, the next before Easter, is a great day of rejoicing. Travellers should visit the Coptic Cathedral in the quarter N. of the Esbekeyeh, about 9 A.M. Here an interesting scene presents itself during and after the morning service. The Copts cut the long leaves of the palm branches into strips and form them into various cleverly-devised patterns, crosses, stars, &c. Many of them enclose the bread, or small round cakes, of the Eucharist in baskets of leaves thus interwoven.

The *Eed el-Kiámeh* (F. of the Resurrection) or **Easter**, which is also called the *Eed el-Kebéer*, or Great Festival, is, as the latter name implies, the chief occasion of festivity among

the Copts. Prayers are performed in the churches on the eve of the festival. The day is observed with the usual rejoicings. Alms are given, new clothes worn, &c.

The *Eed es-Sooód* (F. of the Ascension) is also observed with prayer and rejoicing, as is

The *Eed el-Ansarah*, or *Whitsunday*.

There are several minor *Eeds*, such as the *Eed es-Salib* (F. of the Cross), once a great festival, but now scarcely observed, on the 17th of Toot (26th or 27th September): the *Khamees el-Ahd* (Maundy Thursday): and the *Eed er-Rosool* (F. of the Prophets), on the 5th of Abéeb (11th July).

The Copts observe numerous **Fasts**. Their Lent or Great Fast (*Sóm el Kebéer*) was formerly of 40, and is now of 55 days, broken only by the Festivals that occur during that period, and ending on Easter eve.

Their other Fasts are the *Sóm el-Milád* (Fast of the Nativity) of 28 days, ending on Christmas eve: the *Sóm el-Ghitás* (Fast of the Baptism), commonly called *Baramóon*, of one, two, or three days' duration, preceding the *Eed el-Ghitás*: the *Sóm er-Rosool* (Fast of the Apostles), which begins after the *Eed es-Sooód* and ends on the 5th of Abéeb; and the *Sóm el-Adra* (Fast of the Virgin), of 15 days preceding the Festival of the Assumption.

Those who fast abstain from all meat-food; and partake of bread, vegetables and oil. Coffee is also taken. The Copts are also enjoined to fast on every Wednesday and Friday except during the *Khamaseen*, i.e. from Easter to Pentecost.

(II.) **Egyptian or National Festivals.** These festivals, which are observed according to the (Coptic) solar year, may be divided into two classes—(a) Those which have reference to the seasons and are obviously in many cases survivals of ancient Egyptian festivals, and which are joined in alike by all creeds; and (b) Those in honour of some Egyptian (Mohammedan or Coptic) saint.



*(a) Festivals of the Seasons—*

The **Shem en-Neséen**, or "Smelling of the Zephyr," a general and very popular holiday, which is observed on the Easter Monday of the Coptic Church. Egyptians of all classes resort to the open country, or to any gardens or pleasure-grounds within easy reach, believing that if they inhale the fresh air on this day they will be preserved in good health during the ensuing year. Following some ancient custom, many women bruise an onion and suspend it on the outer door of their houses. All Cairo, with its vicinity, is filled with bright and cheery groups of women and children in gay attire. The blossoms of henna and flowers of all kinds are in great demand, and abundantly supplied. Many families organize picnics and spend the whole day in the fields and gardens. With the Shem en-Neséem begins the period called the *Khamaseen*, which has given its name to the hot dry wind (*sharā*) that is liable to blow during this season of the year. The Ulema observe the Shem en-Neseem on the first and two following days of the Spring Quarter, at the time of the Vernal Equinox (i.e. at the *Noróz es-Sultánee* or Royal New Year's day, as adopted from the Persian calendar).

The *Leylet en-Nuktah* (Night of the Drop) was formerly an important anniversary, but is now little observed. On the night of (i.e. preceding) the 11th of the Coptic month *Baoónah* (June 17th), a miraculous drop (the tear of Isis) is believed to fall upon the waters of the Nile, at a moment that was of old precisely calculated by astrologers. Many persons still spend a part of the night on the banks of the river. Formerly various superstitious beliefs were connected with the examination, on this anniversary, of the weight and quality of a clod of the Nile mud.

The **Festival of the Cutting of the Canal** (*Yóm wáfá el-bahr* or *en-Neel* or *Mosim el-Khaleeg*), which takes place at Old Cairo at the entrance of the Khaleeg, is a ceremony of great importance, and looked upon

with feelings of great rejoicing, as the harbinger of the blessings annually bestowed upon the country by the Nile. The time fixed for cutting the dam depends of course on the height of the river, but is generally between the 6th and 16th of August. The ceremony is performed in the morning by the Governor of Cairo, or his deputy. The whole night before this, the booths on the shore and the boats on the river are crowded with people, who enjoy themselves by witnessing or joining the numerous festive groups, while fireworks and various amusements enliven the scene. Towards morning the greater part either retire to some house to rest, or wrap themselves up in a cloak and sleep on board the boats, or upon the banks in the open air. About eight o'clock A.M. the Governor, accompanied by troops and his attendants, arrives; and on giving a signal, several peasants cut the dam with hoes, and the water rushes into the bed of the canal. In the middle of the dam is a pillar of earth, called *Arooset en-Neel*, "the Bride of the Nile," which a tradition pretends to have been substituted by the humanity of Amer for the virgin previously sacrificed every year by the Christians to the river-god. While the water is rushing into the canal, the Governor throws in a few piastres to be scrambled for by boys. It is amusing to see the clever way in which some of the boys carry off these little prizes, the tricks they play each other, and their quickness in diving into the muddy water, which threatens to carry them off as it rushes from the openings of the dam. As soon as sufficient water has entered it, boats full of people ascend the canal, and the crowds gradually disperse, as the Governor and the troops withdraw from the busy scene.

*b. Egyptian Saints' Festivals—*

**Moolid Sheykh Ahmed el-Bedawee.**—This, the most celebrated and perhaps the most characteristic national festival and fair in Egypt, is held at Tantah three times a year, in January, April, and August, in honour

of Sheykh Ahmed el-Bedawee. A description of them is given in the account of Tantah (p. 153).

The *Moolid Sheykh Ibrahim ed-Dessooke* is held at Dessook (p. 147), after each of the Tantah festivals, and is followed by

The *Moolid Sheykh Abou Rish* at Damanhoor.

The *Moolid Sheykh Embábeh* is annually celebrated in June, at the period of the Leylet en-Nuktah, at the village of Embábeh, on the W. bank of the Nile, opposite Boolak. It is in honour of the Sheykh Embábeh, who there lies buried. Those who have not had the opportunity of witnessing one of the larger festivals in Cairo, will do well to pay a visit to Embábeh on the night of the Drop.

The *Moolid el-Beiyóómee*. This is a very extensive and remarkable fair and dervish festival, which is held annually in the early part of October. The scene of the fête is the portion of the desert bordering on the Abbasseeyeh road, immediately N. of the Babel-Hassaneeyeh. It is in honour of the Seyyid Ali el-Beiyóómee, founder of the great sect of Beiyóómeeyeh dervishes (a branch of the Ahmedeeyeh), whose memory is much respected in Egypt. All the characteristics of the Moolid en-Nebbee, except the *Dóseh*, are here repeated on a grand scale.

The *Moolid el-Afeefee*. This is also a remarkable festival, always celebrated immediately after that of Beiyóómee. The scene is the E. district of the Tombs of the Circassian Memlooks, in which is the tomb of Afeefee, the founder of a large sect of Cairene dervishes. Here amongst the tombs are pitched innumerable tents, and country people from all parts of Egypt, including many Bedaween, encamp around. The *moolid* lasts, as usual, 8 days; and is of the usual festive and semi-religious kind.

The *Moolid es-Sitt Dimiáneeh* (F. of the Lady Dimiáneeh), one of the chief saints of the Coptic Church, is celebrated on the 12th of Bashans (19th May) at a convent dedicated to her in a N.E. district of the Delta. It may be reached by taking the rail to

Mansoorah, Nile boat thence to Kilweh, and donkey to the spot itself; or a long ride from Mansoorah will render the boat unnecessary. The *moolid* lasts 8 days, and brings together a vast number of Copts. Innumerable tents are pitched and the usual accompaniments of a fair are to be found. A smaller, and therefore less interesting, *moolid* is held on the 12th of Toobeh (19th or 20th January). The convent, which is in the diocese of the Coptic Bishop of Jerusalem, has been rebuilt. Numerous legends are associated with the place, which is specially celebrated for the supposed cure of demoniacs, who are brought here during the festivals.

### (III.). Mohammedan Festivals, &c.

As these are celebrated according to the Mohammedan lunar year, no dates according to the European computation of time can be given. Visitors, however, can easily ascertain with what portion of the Mohammedan year their visit to Cairo coincides, and by providing themselves with one of the various calendars published annually, that give the Mohammedan, Coptic, and other years side by side, will be able to find out what anniversaries they may have the opportunity of witnessing.

The following are the Mohammedan months: Moharrem, Saffar, Rabeeyeh-el-Owal, Rabeeyeh-et-Táneeh (or el-Akher), Gumad-el-Owal, Gumad-et-Táneeh (or el-Akher), Regeb, Shaabán, Ramadán, Showál, Zu-el-Kaadeh, Zu-el-Heggeh.

#### *Festivals, &c., in Moharrem—*

**Leylet-Ashoora** (the Eve or Night of Ashoora). The ceremonies of the 10th of Moharrem commemorate the death of Hoseyn. The Shiah Muslims of Cairo, almost exclusively Persians, celebrate in a remarkable manner the "martyrdom" of Hoseyn (son of Ali, and grandson of the Prophet), who was slain by Yezeed, near Kerbelá, in 61 A.H. (680 A.D.). About two hours after the prayer of nightfall (*éshé*), a long procession is formed, which, starting from an okáleh called the Hosh

Otaee, in the Gemaleeyen, passes by the W. side of the mosque of the Hassaneyn (in which is said to be buried the head of Hoseyn); then through a part of the Mooskee and along by-streets to a house, generally in the Hamzowee, which has been prepared for the occasion. The procession is headed by a number of well-dressed Persians, accompanied by men bearing flaming cressets and handsome banners. Then follows a white horse with saddle and trappings of pure white, on which is seated a young boy holding a small sword in his hand; his head bare and smeared with blood, as are the trappings of the horse. After him is led another horse, bay or brown, with saddle-cloth of rich cashmere, but having no rider. The white horse represents that of Hoseyn. Then follow a company of about 50 dervishes and others robed in white—equally divided on either side of the road and facing each other as they advance sideways—who gash their bare heads, like Baal's priests, with long curved swords, while the blood streams from their wounds. They represent the relatives and friends of Hoseyn, who perished as martyrs in his defence. These are succeeded by other fanatics, stripped to the waist, who lash themselves with thongs tipped with metal, and thump their breasts with their fists and open palms. The name of Hoseyn is shouted incessantly in loud and piteous tones; occasionally also that of his brother Hassan, who was poisoned at Medina. The procession ends by passing into the court of the house above mentioned, which is brilliantly illuminated, and in which an interesting company has been for several hours seated, and listening to the recitals appointed for the occasion. Here the scene is repeated, and the fanatics continue to gash and smite themselves as in the street. When this semi-dramatic and barbarous portion of the ceremony is concluded, a most impressive scene takes place. The recital of the martyrdom of Hoseyn is made in loud and pathetic tones by a moollah. All present are

moved to sobs and tears, and to every expression of the most intense grief.

Admission to the house in which this ceremony takes place can only be obtained with difficulty, through friends among the Persian community. Those who desire to witness the spectacle of the procession may do so from the window of some house overlooking the streets through which it passes, or by taking up a position in the densely-crowded streets.

The Sunni, or orthodox Muslims, offer no opposition to the celebration of this solemn anniversary, but a large force of police is employed to keep order.

**Yom Ashoora** (the Day of Ashoora). The 10th day of Moharrem, to which this name is given, is observed with peculiar reverence by all Muslims. The first ten days, indeed, of the New Year, which generally go by the name of the *Ashr*, are devoted to prayer and to deeds of charity. Amulets of various kinds are now provided especially for young children, who are carried through the streets on their mothers' shoulders. A particular sweet dish is made by all classes on this day. The Mosque of the Hassaneyn (p. 179) is densely crowded during the morning, chiefly by women, and presents an interesting scene. At the house alluded to in connection with the Leylet Ashoora, a further solemn service commemorates the Hoseyn anniversary. A large company of Persians assemble and strike their breasts with their hands as they listen to further recitals.

*Festivals, &c., in Saffar—*

**Return of the Mahmal** and of the pilgrim caravan. This takes place towards the end of the second month Saffar, generally about the 27th. Though numerous pilgrims, by rail and road, arrive at Cairo before the caravan, and enter the city escorted by their families with music and rejoicing, there is a formal procession, very similar to that of the departing caravan in the tenth month (see p. 218). After remaining one night, or more, in the district N. of Cairo to-



wards Abbasseeyeh, the cortège, preceded by a body of infantry, and the Bashi-Bazouk guard of the Mahmal, enters the Bab en-Nasr, and passes through the streets, beneath the Bab ez-Zuwéyleh, along the Darb el-Ahmar, and the Darb el-Wizeer, to the Rumeyleh (or Place Mohammed Ali), after making the circuit of which it sweeps round and enters the citadel.

*Festivals, &c., in Rabeeyeh-el-Owal—*

The **Moolid en-Nebbee**, or "birthday of the Prophet" Mohammed, is held in the beginning of the month of Rabeeyeh-el-Owal, on the return of the pilgrims to Cairo. It was first instituted by Sultan Murad, the son of Selim, known to us as Amurath III., 1588 A.D. (996 A.H.). It is a fête of rejoicing, and from the booths, swings, and other things erected on the occasion, has rather the appearance of a fair. It continues a whole week, beginning on the 3rd, and ending on the 11th, or the night of the 12th, of the month, the last being always the great day; the previous night having the name of *Leyleh Mobárakeh*, or "Blessed Night." On this day, about 1 P.M., takes place the ceremony of the *Dóseh*. The sheykh of the Saadeeyeh dervishes, mounted on a small white horse, unshod, and accompanied by the dervishes of various orders, with their banners, goes in procession to an open space near the Esbekeeyeh, where, between 200 and 300 fanatics having thrown themselves prostrate on the ground, closely wedged together, the sheykh rides over their bodies, the assembled crowd frequently contending with each other to obtain one of these degrading posts, and giving proofs of wild fanaticism which those who have not witnessed it cannot easily imagine. After the *Dóseh* the Saadeeyeh dervishes, the modern *Psylli*, sometimes perform in a tent adjoining that of the Sheykh el-Bekree many juggling tricks with snakes, some of which are truly disgusting; these fanatics frequently tearing them to pieces with their teeth, and assuming all the character of

maniacs. It should however be borne in mind that the chief features of this moolid, viz., the *Dóseh* and the eccentricities of the dervishes, are by no means countenanced by the orthodox Ulema, who never assist at the moolid, and who, far from recognizing any merit in these performances, consider them as contrary to the spirit and teaching of Islam.

The night side of this moolid presents the most interesting aspect to strangers. A large space of ground, adjoining the road that leads from the Esbekeeyeh to Boolak, is covered with handsomely embroidered, coloured tents, which are occupied by the various orders of dervishes. Different forms of the *zikr*, or religious exercise, of the dervishes go on in these tents, which are brilliantly illuminated. These *zikrs* continue till a very late hour of the night. The last few nights of the festival should be chosen by preference for a visit. A brilliant display of fireworks then takes place, and the whole scene is strange and striking in the extreme.

*Festivals, &c., in Rabeeyeh-et-tánee.*

—The **Moolid el-Hassaneyn**, or Birthday of "the two Hassans" (Hassan and Hoseyn), the sons of Ali and Fatmeh, is celebrated during 15 days in the 4th month Rabeeyeh-et-tánee, the great day being a Tuesday towards the close of the month. From a religious point of view the festival is next in importance to that of the Prophet; but it is less interesting otherwise than many of the great annual festivals. The people go in crowds to the great mosque of the Hassaneyn, in which are buried the head of Hoseyn and, as some say, the hand of Hassan. Solemn readings of the Korán are made, and grand *zikrs* are performed in their honour: the mosque being brilliantly illuminated, as well as the quarters in the immediate neighbourhood; while the people indulge in the usual amusements of Eastern fairs.

The *Moolid of the Sultan es-Sáleh* (Negm-ed-deen Ayoob, d. 1249 A.D., 647 A.H.), who was considered as a great saint, is observed at the same

time in the vicinity of his dilapidated mosque, which is in the Nahhasseen, or street of the copper merchants, and thus very near the mosque of the Hassaneyn.

*Festival, &c., in Gumad-et-tánee—*

The **Moolid er-Rifáee**. This festival is held in the 6th month, Gumad et-tánee, in honour of the Seyyid Ahmed Rifáee, founder of the Order of Rifaeeyeh dervishes, who died at Baghdad about 1165 A.D. (561 A.H.), and of his nephew Abou-Shibák, over whose tomb is being built the large mosque called the Rifáee, opposite that of Sultan Hassan. This festival is one of the most remarkable that occur during the year. In the desert tract between the "Tombs of the Memlooks" and the mausoleum of the Imám esh-Shaféeh are pitched numerous tents of the Rifáee order and its subdivisions. Dervishes of the order collect from all parts of Egypt, and the strangest types of feature and dress may be seen in the S.E. quarters of Cairo. Zikrs are performed at night in the tents, which are brilliantly illuminated, as at the other great moolids. The most conspicuous feature of the festival is the great procession which passes through a part of the city about midday on the great day, viz. a Thursday, about the middle of the month. The whole scene, including much that is of a barbarous character, defies description. Numerous dervishes as they pass along devour live serpents; others chew glass and burning coals. Many again make a pretence of cutting and piercing themselves with swords and pointed instruments. Men, boys, and even small infants carried in arms, have their arms, cheeks, and breasts pierced with skewers, or long needles, at the extremities of which are placed limes, dates, or other fruits. On arriving at the scene of the moolid, many of the dervishes throw themselves upon the ground, and hold swords across their bodies, necks, or open mouths, upon which the sheykh of the section to which they belong passes over them, treading upon the swords, but at the

same time leaning upon attendants, who partially support him on either side.

The *Moolid es-Seyyideh Nefeeseh*. In the month of Gumad-et-tánee is also celebrated the Festival of Nefeeseh, a great-granddaughter of Hoseyn, son of Ali. The great day is a Tuesday towards the close of the month. The usual festivities take place in the immediate neighbourhood of the mosque which contains her tomb, and which (as well as the gate close to it), in one of the S.E. extremities of Cairo, is called after her name.

*Festivals in Regeb—*

The **Moolid es-Seyyideh Zeyneb**. This festival is held during 15 days in the sacred month of Regeb: the great day (Wednesday) being about the middle of the month. Vast crowds visit her mosque (p. 184) and make the circuit of her tomb. Numerous tents are pitched near, and in some of the streets leading to, the mosque; and the usual festivities take place. The Seyyideh Zeyneb was the daughter of Ali and Fatmeh, and grand-daughter of the Prophet.

The **Leylet el-Miárág**, or Night of the Ascension of Mohammed. This anniversary, which commemorates the Night Journey of the Prophet (from Mecca to Jerusalem, and thence to Heaven where he conversed with God), is solemnly observed by the Muslims of Cairo, on the eve of, i.e. preceding, the 27th of Régeb. An interesting scene may be witnessed outside, or sometimes within the precincts of the Palace of Abdeen (in the latter case permission must be obtained to enter). A few spacious and richly-lined tents are prepared, the ground is carpeted, and the whole spot brilliantly illuminated. About 9 p.m. zikrs of Whirling (Mowloweeyeh) and other dervish orders take place, as well as various performances of a certain Moghrebee, or W. African sect (the Hantoosheeyeh), lately established in Egypt. Afterwards, at a late hour of the night, a solemn recital of the Night Journey (which is alluded to in ch. xviii. of the Korán) is intoned in a

clear voice by a sheykh selected for the occasion, who is surrounded by a chorus of Ulema.

The *Moolid of the Sheykh Aboo Saleh et-Tashtoóshi* is also celebrated on this night. The vicinity of his tomb, which is in the N. of Cairo, near the Bab esh-Sharéeyeh (or Bab el-Adawi), is much frequented. At noon—1 P.M.—of the day that precedes this eve, a *Dóseh* is performed in a street adjoining his tomb: but it is on a smaller scale than that of the Moolid en-Nebbee.

*Festivals, &c., in Shaaban—*

The **Leylet en-Nusf min Shaaban** (the Night of the Half of Shaaban). The eve of the 15th of the 8th month, Shaaban, called in some other countries the *Shab-e-Burát*, or Night of the Record, is solemnly observed. There are special prayers for the occasion. On this night the Lote tree (*es-Sidr*), called “the Tree of the Extremity” of Paradise, upon the leaves of which are written the names of all living persons, is shaken: and the leaf of any person that is destined to die during the ensuing year falls to the ground. At the prayers of sunset the mosques are frequented by unusual numbers of the faithful. The minarets of many mosques are illuminated.

Other moolids celebrated during the month of Shaaban are that of the *Imam esh-Shaféeh*, on a Wednesday, generally about the middle of the month, in the vicinity of his mausoleum (p. 193); and that of “*Sultan*” *Hánefeez*, held near the mosque called after him, towards the close of the month. A *Dóseh* is sometimes performed at both of these festivals.

*Festivals, &c., in Ramadan—*

**Ramadan**, the 9th month, and Muslim Fast, always of 30 days, is ushered in as soon as the new moon has been seen by two witnesses on the “Night of Observation” (*Leylet er-Rooyeh*): evidence of the fact having been duly sworn to at the house of the Kádi, where a mock trial requiring such evidence is instituted for the occasion. Processions are then formed, and proclamations announcing the fast are

made through all the streets of Cairo. The fast is observed by all persons, of either sex, whose age and health permit of their supporting it. The streets in the native quarters present, during this month, a livelier appearance than usual; and the cafés (in which the reciters of romances are generally engaged by the month, and extend their recitals over the 30 nights) are well attended. In the open court of the house of the Sheykh el-Békree dervish zikrs are performed every night, and the best *munshids* (singers of odes) may be there heard, permission to enter being readily and politely granted to Europeans. On the eves of the 13th and 14th, especially the latter, a visit should be paid between 8 and 10 P.M. to the mosque of Mohammed Ali, in the citadel. Here a solemn service takes place in memory of the founder of the reigning dynasty, who lies buried in the mosque; and at whose tomb recitations of the Korán are now made. The dervishes assemble and perform zikrs. The scene presented is almost identical with that which may be witnessed on the night next described.

The **Leylet el-Kadr**, or “Night of Power,” is observed on the eve of the 27th of Ramadan. On this night the Korán is believed to have been sent down to the lowest heaven, whence Gabriel delivered it in portions, during 23 years, to the Prophet. The divine decrees for the ensuing year are also believed to be issued. The gates of heaven stand open, and prayers are specially efficacious. Chapter 97 of the Korán is as follows:—

“Verily we sent down *the Kurán* in the night of El-Kadr. And what shall make thee understand *how excellent* the night of El-Kadr is? The night of El-Kadr is better than a thousand months. Therein do the angels descend, and the spirit *Gabriel* also, by the permission of their Lord, *with his decrees* concerning every matter. It is peace until the rising of the morn.”—*Sale*.

Travellers should visit the mosque of Mohammed Ali between 8–10 P.M. It is brilliantly illuminated, and zikrs of *Mowloweeyeh* (“Whirling”), *Kadreeyeh* (“Howling”), *Ahmedeeyeh*, *Saudeeyeh*, and other dervish orders



take place. The spectacle is a strange one, and being witnessed in a mosque on so sacred a night, will suggest various reflections respecting the present position of the dervishes in Islám. The minarets of this and many other mosques are lighted with lamps.

An interesting, and somewhat similar, spectacle may be witnessed in the mosque of the *Hassaneyn*.

*Festivals, &c., in Showál—*

The **Eed es-Sugheíyer**, or Little Festival (in Turkish, *Ramazán Bairam*), is celebrated during the first 3 days of *Showál*, the 10th month, and thus immediately succeeds the close of Ramadan. This, as well as the 'Great Festival,' which takes place 70 days later, is celebrated at Cairo by amusements of various kinds. New clothes are worn. Visits are made, especially by women, to the tombs of relatives, upon which palm branches, &c., are laid. The districts bordering on the great cemeteries outside the Bab en-Nasr, and the Bab el-Karáfeh, are the scene of much gaiety, numerous tents being pitched. The Khedive holds a reception in the morning which is attended by all native officials of any position, by the representatives of foreign countries, and many others. The princesses also receive visits. Visits and friendly embraces are the order of the day amongst all classes.

**Procession of the Kisweh.** During the early part of the month *Showál*, the *Kisweh*, or outer covering of the Kaaba at Mecca, a rich black brocade ornamented with letters of gold, and manufactured annually at Cairo, is carried from the citadel to the mosque of the *Hassaneyn*. There the separate pieces are sewn together, the *Hezam*, or band of richly embroidered brocade, being attached to the *Kisweh* itself. The pageant, with all its accompaniments, is very similar to that of the Procession of the *Mahmal*, which follows.

**Procession of the Mahmal.** This ceremony takes place on or about the 23rd of *Showál*, and announces the departure of the pilgrim caravan from

Cairo. The *Mahmal* itself is a square wooden frame with pyramidal top, covered with red cloth richly embroidered with gold. It represents the litter of *Fatmeh Shegeret ed-Door*, the wife of *El-Melek es-Saleh*, of the house of *Ayoob*, who caused herself to be proclaimed Queen of Egypt in 1250 A.D. (648 A.H.), and who performed a pilgrimage. It accompanies the pilgrims annually to Mecca, and an extreme and superstitious reverence is now paid to it. The procession passes through the streets of Cairo from the open square below the citadel to the Bab en-Nasr. It is headed by detachments of infantry and cavalry. Then follow numerous fraternities of dervishes bearing banners of various colours, and some of the 400 *Bashi-Bazouk* guards of the caravan. Most conspicuous in the cortège are the *Mahmal*, which all spectators endeavour to touch; the camels of the *Emeer el-Hagg* (Chief of the Pilgrims), and the *Sheykh el-Gemel* (*Sheykh* of the Camel), a burly, half-naked being, who rolls his bare head from side to side as the procession moves on.

Those who desire to see the actual start of the caravan will do well to ride out to the *Birket el-Hagg* (Lake of the Pilgrims), about 11 miles N. of Cairo, beyond *Matareeyeh*, on the edge of the desert. Here the pilgrims bid farewell to those who have accompanied them so far; and soon after the midday prayers on the 27th of *Showál*, the long train, including many features not witnessed in the Cairo procession—such as the *takht-rawans*, or covered litters of female pilgrims, and the picturesque corps of mounted *Bashi-Bazouks*—moves slowly forward on its desert route.

*Festivals, &c., in Zu-el-Kaadeh—*

The **Eed el-Kebéer**, or Great Festival (in Turkish, *Kourbán Bairam*), is celebrated on the 10th, 11th, and 12th of *Zu-el-Kaadeh*. It commemorates the willingness of *Ibrahim* to slay his son *Ismail* (according to the Arab legend). "Verily this was a manifest trial. And we ransomed him









with a noble victim." (*Korán*, ch. xxxvii.) On this day the pilgrims at Mecca slay their sacrifice; and in Egypt every family that can afford it kills a sheep. The rich give portions to the poor. In other respects

this festival resembles "the Little Festival" in *Showál*: all offices being closed, and the holiday being kept with rejoicings by all classes. The Khedive also holds a reception as at the other festival.

## ENVIRONS OF CAIRO.

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There are three capital roads on which an afternoon drive may be enjoyed. The Shoobra road (Excur. I.), the fashionable rendezvous, about an hour before sunset, especially on Sundays and Fridays. The Abbasseeyeh road, leading to Heliopolis (Excur. II.), the best for invalids, as being close to the fresh pure air of the desert. And the road across the river to Geezeh and the Pyramids (Excur. VII.).

### EXCURSION I.—SHOOBRA.

(*For admission to Palace and Gardens apply to the Consulate.*)—The road to Shoobra lies along a beautiful avenue composed of the sycamore fig, and the acacia known in Egypt as the "lebbekh," a tree of most rapid growth, and of great beauty when in blossom. The length of the avenue from the railway station to the palace is about 4 miles: on either side are houses and villas, the most noticeable of which is the Khedive's palace of *Kasr en-Noozheh* on the left, a rather handsome-looking building, generally devoted to the entertainment of distinguished foreigners. Opposite is the *Villa Ciccolani*, permission to visit which can be obtained from the owner. The Shoobra road may most appropriately be called the "Rotten Row" of Cairo, and the scene on a Sunday or Friday afternoon in the season is very gay and amusing, but in order to thoroughly appreciate it, the

stranger should be accompanied by an habitué to point out to him "who is who." It is perhaps the most republican promenade in the world; no description of vehicle, nor manner of animal, biped or quadruped, is excluded, and the Khedive and his out-riders are jostled and crossed in most unseemly fashion by files of bare-boned and sore-covered mules and donkeys, whipped in by a ragged urchin, who, with swaying legs and guttural ejaculations, is urging along his own wretched mount and the miserable team in front of him.

Before reaching the palace, you pass the village of Shoobra, or, as it is called, Shoobra el-Makkáseh, to distinguish it from another place 14 m. lower down the river, Shoobra esh-Shabeeyeh.

The palace and garden of Shoobra were the work of Mohammed Ali, whose favourite residence it was, but the former was almost rebuilt by his son Haleem Pasha. It has nothing to recommend it but the view from the windows. The *Gardens*, though formal, are pretty; and the scent of roses, with the gay appearance of flowers, is an agreeable novelty in Egypt. The walks radiate from centres to different parts of the gardens, some covered with trellis-work, most comfortable in hot weather. In one place are some *sont* trees (*Acacia Nilotica*), of unusual height, not less than 40 or 45 ft. high. The great *Fountain* is the feature of the garden. In the centre is an open space with an immense marble basin

containing water, about 4 ft. deep, surrounded by marble balustrades. You walk round it under a covered corridor, with kiosks projecting into the water; and at each of the four corners of the building is a room with divans.

At the other side of the garden, near the palace, is another kiosk, called el-Gebel, "the Hill," which forms a pretty summer-house, rising as it does above a series of terraces planted with flowers, and commanding a view over the whole garden, the Nile, and the hills in the distance. It consists of one room paved with Oriental alabaster, having a fountain in the centre.

#### EXCURSION II.—HELIOPOLIS.

*a.* Drive to Abbasseeyeh and Koo-bah. *b.* "Virgin's Tree." *c.* Obelisk and remains of Heliopolis. *d.* Mata-reeyeh. *e.* Birket el-Hagg and Ruined Towns.

*a. Drive to Abbasseeyeh and Koobah.*—The drive from Cairo to Heliopolis, the greater part of which is along a most excellent road, will occupy about 1½ hour.

The road from the Esbekeeyeh is the same as to the station and to Shoobra, but on reaching the new *sebeel* or drinking-fountain, erected by the Khedive's mother, you turn to the right and proceed along a wide road, bordered for some way with houses of European aspect. After a time the road divides and skirts on either side a large square battle-mented building, commonly called *Gámah ez-Záhir*, built by the Sultan ez-Zahir Baybers in the 13th cent. At one time used as a government bake-house, it was until lately almost completely choked up with dust and rubbish both inside and out. When the new road was made all this was cleared away, and it is now used as a guard-house. The S. gateway forms a very picturesque object, with its massive portal deep in the shade of a fine old sycamore-fig. A little further on is passed a gateway

called the *Bab el-Hassaneeyeh*, leading into the suburb of that name. To the right of the road, on the edge of the mountains, are the ruins of a mosque. The interior contains a tomb, which is supposed by some to be that of Kansooh el-Ghóree, who was killed in Syria. A band of inlaid Kufic inscriptions, very similar to that in the mosque of Ghóree in Cairo, and a few other decorations, adorn the interior: but the effect of the whole is spoiled by the miserable daubs of paint that have recently been bestowed upon it. Near the mosque is an excellent school, founded by the present Khedive, with a gymnasium, laboratory, and garden attached.

The road now widens into a really magnificent *chaussée*, planted with an avenue of *lebbekh* trees. On the right is the old caravan road to Suez, which is still in very good repair for some distance, and is the best drive the invalid can choose for the sake of the fresh pure desert air; and on the left is the *Tomb of el-Adel Tomán Bey* (1500 A.D.), the predecessor of El-Ghóree. It consists of a square chamber, surmounted by a richly-sculptured dome, resembling in form the tombs of many of the other Circassian Memlooks.

The district now called *Abbasseeyeh* was formerly named from this tomb Adeleeyeh. It was founded, as the name implies, by the late Abbas Pasha, as a sort of dependency to the huge unsightly palace on the right after crossing the railway, now turned into a barrack. Here Abbas Pasha, who was in constant dread of assassination—a fear which his end justified—used to shut himself up, with watchmen stationed on the high look-out tower at one corner of the building, and swift dromedaries saddled in the stable, ready to fly into the desert at the first alarm.

On the left of the road, opposite the palace, is the *Observatory*, and a little further on can be seen, about a mile out in the desert to the right, the *Race-course*. The beautiful plantations which the traveller now sees on either side of the road were only begun in 1869.

The soil in which they grow is merely desert sand, irrigated with Nile water, and so impregnated with the rich alluvial deposit it contains. Everything grows in luxuriance; palms, vines, orange and lemon trees, the castor-oil plant, and many others.

After crossing the old railway to Suez the road turns to the right, and becomes a delicious shady avenue, bordered with hedges of lemon shrubs as far as the entrance to the *Palace of Koobah*, built by Ismail Pasha for his son the present Khedive.

After passing through a fine olive-plantation, you emerge on a broad richly-cultivated plain. It was here that Sultan Selim gained the victory in 1517, which put an end to the Memlook monarchy in Egypt, and made it a Turkish province. Here, too, in 1800, the French, under Kleber, defeated the Turks, and regained possession of Cairo.

b. "**Virgin's Tree.**" — Just before reaching the village of *Matareeyeh*, at a little distance from the road on the right, is the garden in which is shown the sycamore-tree beneath whose shade the Holy Family are said to have reposed after the flight into Egypt. It is a splendid old tree, still showing signs of life, but terribly mauled alike by the devout and the profane, who respectively have forgotten their piety and their scepticism in the egotistical eagerness to carry away and to leave a record of their visit. The present proprietor, a Copt, fearing lest their united efforts should result in the total disappearance and destruction of the tree, has put a fence round it, which, while it prevents the ruthless tearing off of twigs and branches, affords those who are anxious to commemorate their visit a smooth and even surface on which, with the help of a knife obligingly kept in readiness by the gardener, they may make their mark.

c. **Obelisk and Remains of Heliopolis.** — A little further on beyond the village is *Heliopolis*. It is sufficiently known from a distance by its obelisk. The foundations of another obelisk,

which formerly stood opposite this, and which was doubtless of the same Pharaoh, as it was customary for the Egyptians to place them in pairs at the entrance of their temples, have lately been found. Before them appears to have been an avenue of sphinxes, which probably extended to the N.W. gate of the city, fragments of which may still be seen near the site of that entrance. According to Strabo, it was by one of these avenues that you approached the Temple of the Sun at Heliopolis, which he describes as laid out in the ancient Egyptian style, with a dromos of sphinxes before it, forming the approach to the vestibule.

The **Obelisk**, still standing, is the oldest in Egypt; the king whose name it bears, Osirtasen I., was the second king of the XIIth Dynasty. The inscription, which is the same on each of the four faces, records his erection of the obelisk, and has been thus deciphered by Dr. Brugsch-Bey:—

The Hor of the Sun,  
The life for those who are born,  
The King of the upper and lower land,  
Kheper-ka-ra;  
The Lord of the Double Crown,  
The life for those who are born,  
The son of the sun-god, Ra,  
Osirtasen;  
The friend of the spirits of On,  
Ever living:  
The golden Hor,  
The life for those who are born,  
The good god,  
Kheper-ka-ra,  
Has executed this work  
In the beginning of the 30 years' cycle,  
He the dispenser of life, for evermore.

The mounds and thick crude-brick walls, which enclose a space 4560 ft. by 3560 ft., mark, according to M. Mariette, not the limit of the town, but of the vast open space in front of the celebrated Temple of the Sun; an assertion which he defends by a reference to similar enclosures round the temples at Saïs and Denderah.

The faces of this obelisk measure at the ground 6 ft. 1 in. on the N. and S.; 6 ft. 3 in. on the E. and W.; it stands on the usual labical dado, which reposes on two slabs, each about 2 ft. high, forming apparently part of the paved dromos rather than pedestals or plinths, as



they extend a long way inwards beyond the dado of the obelisk. It is about 62 ft. 4 in. high, above the level of the ground, or 66 ft. 6 in. above the pavement. The apex indicates, from its shape, the addition of some covering, probably of metal; and the form of that in the Fayoom, of the same king, Osirtasen I., is equally singular. It is, indeed, not unusual to find evidences of obelisks having been ornamented in this manner; and the apices of those at Luxor, as well as of the smaller obelisk at Karnak, which have a slight curve at each of their four edges, recede from the level of the faces, as if to leave room for overlaying them with a thin casing of bronze gilt.

According to Strabo, the city of Heliopolis stood on a large mound or raised site, before which were lakes that received the water of the neighbouring canals. It is therefore evident how much the Nile and the land of Egypt have been raised since his time, as the obelisks are now buried to the depth of 5 ft. 10 in.; and as he saw the base of the temple and the pavement of its dromos, the inundation could not then have reached to a level with its area. Part of the lofty mounds may still be seen in the site of the ancient houses of the town, which appear to have stood on the north side, on higher ground than the temple, owing no doubt to their foundations having been raised from time to time as they were rebuilt, and no change of elevation taking place in the site of the temple. This continued in the place where its foundations had been laid by the first Osirtasen. The same was observed by Herodotus, though in a much greater degree, in the position of the temple of Diana at Bubastis, "which, having remained on the same level where it was first built, while the rest of the town had been raised on various occasions, was seen by those who walked round the walls in a hollow below them."

The ancient Egyptian name of Heliopolis was in hieroglyphics, *Annu* or *On*, with the addition of the sacred

name or epithet *Ra-ei* or *Ei-Ra*, "the House," or "Abode of the Sun," corresponding to the title Bethshemeh, of the same import, which was applied to it by the Jews. In Scripture and in Coptic it is called *On*. Moses is said to have studied there, and Joseph's father-in-law was a priest of its renowned temple.

Though small, Heliopolis was a town of great celebrity; but it suffered considerably by the invasion of the Persians. Many of its obelisks, and probably other monuments, were afterwards taken away to Rome and Alexandria; and at the time of Strabo's visit it had the character of a deserted city. He also saw "some very large houses where the priests used to live, that being the place to which they particularly resorted in former times for the study of philosophy and astronomy;" but the teachers, as well as the sciences they taught, were no longer to be found, and no professor of any one was pointed out to him. Those only who had charge of the temple, and who explained the sacred rites to strangers, remained there; and among other objects of interest to the Greek traveller, the houses where Eudoxus and Plato had lived were shown, these philosophers having, it is said, remained thirteen years under the tuition of the priests of Heliopolis. Indeed, it ceased to be the seat of learning after the accession of the Ptolemies, and the schools of Alexandria succeeded to the ancient colleges of the City of the Sun.

A few fragments bearing the names of Rameses II. and Thothmes III. are nearly all that has been found here; with the former name, which occurs in a stone gateway, are associated the gods Ra and Atum, the former being called "the lord of the temple." A pedestal with a bull and Osiris were found by Mr. Salt. The bull Mnevis, looked on as an incarnation of Ra or Phra, was one of the most noted among the sacred animals of Egypt. It was kept in a particular enclosure set apart for it, as for Apis at Memphis, and enjoyed the same honour in the Helio-

polite as the latter did in the Memphite nome. Close to the hamlet of *Kafr Gamoos*, a part of the *Necropolis* has been discovered by M. Mariette.

*d. Matareeyeh.*—The name of the neighbouring village Matareeyeh is erroneously supposed to signify “fresh water,” and to be borrowed from the Ain Shems (“Fountain of the Sun”) of ancient times; and though in reality supplied, like the other wells of Egypt, by filtration from the river, it is reputed the only real spring in the valley of the Nile. It is, however, etymologically impossible that the Arabic word Matareeyeh should signify “fresh water.” It is probably of Coptic origin, *Má-tá-ra* signifying “town” or “place belonging to the Sun,” an exact equivalent of Heliopolis. According to the Mosaic of Palæstrina, the “Fountain of the Sun” stood a short distance to the right, or E. of the obelisks before the temple. Coptic tradition relates that the water of this fountain was salt until the arrival of the Holy Family, when, “Our Lady having bathed in it, the waters acquired their softness and excellence.”

The gardens of Matareeyeh were formerly renowned for the balsam they produced. The balsam-plants are said to have been brought from Judæa to this spot by Cleopatra; who, trusting to the influence of Antony, removed them, in spite of the opposition of Herod, having been hitherto confined to Judæa. Josephus tells us that the lands where the balsam-tree grew belonged to Cleopatra, and that “Herod farmed of her what she possessed of Arabia, and those revenues that came to her from the region about Jericho, bearing the balsam, the most precious of drugs, which grows there alone.” This is the Balm of Gilead mentioned in the Bible. The plants were in later times taken from Matareeyeh to Arabia, and grown near Mecca, whence the balsam is now brought to Egypt and Europe, under the name of Balsam of Mecca; and the gardens of Heliopolis no longer produce this

valuable plant. But a still more profitable shrub—cotton—is said to have been first cultivated at the beginning of the century, on the ground near the obelisk; an experiment which has succeeded far beyond the most sanguine expectations.

In the month of April, the plain in the neighbourhood of Matareeyeh abounds in quail, and is in consequence much resorted to by Cairene sportsmen.

*e. Birket el-Hagg and Ruined Towns.*—Beyond Heliopolis are the *Birket el-Hagg*, or “Lake of the Pilgrims,” *El-Khanka*, and some *ruined towns*; which are not of general interest, and are seldom visited.

*Birket el-Hagg* is about 5 miles to the eastward of Heliopolis, and is the rendezvous of the Mecca caravan. Beyond this is *El-Khanka*; and still further to the N. is *Aboozábel*, once known for its military college, camp, hospital, and schools of medicine. *El Khanka* was remarkable in the days of Leo Africanus “for its fine buildings, its mosques, and colleges,” as the neighbouring plain for the abundance of dates it produced.

A mile or so beyond *El-Khanka* is the *Birket el-Akrashar*, abounding in wild duck; and in the neighbourhood at the right season are some very good snipe marshes.

Further on to the N.W. are the mounds of an ancient town called *Tel el-Yahoodéh*, the “Mound of the Jew.” (See p. 282.)

### EXCURSION III.—THE “PETRIFIED FOREST.”

This excursion, made from Cairo, will take from 3 to 4 hours. The Tombs of the Khalifs (*Kaitbey*, p. 190) may be taken in the way; or it may be combined with the excursion to Heliopolis. It is a somewhat wearisome ride, and a still more wearisome drive, when, as is often the case, the carriage sticks in the sand, and neither blows, prayers, nor curses are effectual in getting the wretched horses to move. A donkey is the best

means of getting there ; and to those who do not care to take the trouble to ride, it may generally be said that it is not worth while to drive there.

After passing Kaitbey, the way lies along a sandy *wády*, with the Gebel el-Ahmar, on the left, and the Gebel Mokattam on the right. The *Gebel el-Ahmar*, or "Red Mountain," is composed of red gritstone, which gradually runs into a siliceous rock, contains numerous calcedonies, and is of the same nature as the vocal statue at Thebes. Owing to the quality of the stone, which renders it peculiarly adapted for mills, this mountain has been quarried from a very early period. The same species of rock rises here and there to the southward, upon the slope of the limestone range, and the bed above it contains petrified wood of various kinds.

After passing the Red Mountain, the plain opens out on the left, and the scenery assumes a complete desert aspect. Nearing the Mokattam hills, a slight sandy ascent is climbed, and on the plateau at the top are to be seen lying scattered about small and large fragments of petrified wood. At this point the driver or donkey-boy will endeavour to stop, and insist that these few specimens in the sand are what he calls the "petrified ood." But if the visitor will persevere for about a mile further—he will be guided in the direction by the tracks of his predecessors—he will reach a spot where much larger fragments are lying, and among them two or three trees *in situ*, several feet in length. As they are sometimes more and sometimes less covered with sand, and as moreover pieces are constantly being taken to Cairo for ornamental purposes, it is hazardous to speak of their length, but there were two on the left-hand side of the track, one 48 feet long and the other 21, and on the right of the track one 39 feet long. These fossil stems and fragments have generally been taken to represent petrified palm-trees, but scientific investigation has decided that they are not correlated with any existing vegetation in Egypt. In an

interesting paper contributed to the 'Geological Magazine' (vol. vii., No. 7, July 1870), by Mr. Carruthers, he says that after examining microscopically a large number of specimens collected by Professor Owen, he has come to the conclusion that the stems, though dicotyledonous, are not coniferous, and that they may be divided into two species, the *Nicolia Ægyptiaca*, already so named by Unger, and the *Nicolia Owenii*, so named from the distinguished professor among whose specimens he discovered the new species. A great deal of information on the character and position of this remarkable silicified wood, may be found in the paper mentioned above, and also in an article on the "Geology of Egypt," by Newbold, in the 'Quarterly Journal of the Geological Society' (No. 16, 1848). More extensive remains of a similar kind are found in the desert about 3 hours farther, and also about 7 m. W. of the Pyramids of Geezeh. The latter are said to be worth a visit.

#### EXCURSION IV.—THE BARRAGE.

This excursion is hardly worth making for its own sake, except to those interested in hydraulic engineering ; but, if made at the proper season, it might be combined with a day's snipe or wild-fowl shooting in the neighbourhood. The most convenient way of going would be from the station of Boolak Dakroor on the Upper Egypt line (see p. 151) to Menáshéh ; but as the train only leaves in the evening, and there is none back till the next morning, the excursion cannot be done in one day. It will be better, therefore, to take the morning train on the Alexandria and Cairo line to Kaliob (see p. 282), and hire donkeys thence (1½ hr.) to the Barrage.

The first stone of the *Barrage* was laid by Mohammed Ali in 1847. The idea was originated and the works planned by M. Linant-Bey. Situated at the head of the Delta, about 12 miles below Cairo, the object of this gigantic work was to hold up the



waters of the Nile during the eight months of ebb, so as to maintain them at the level of the soil, and supply Lower Egypt during that period with the same amount of water as at the time of the inundation. It was calculated that the enormous expense of the work itself, and of the new system of canalisation which must be its necessary complement, would be compensated for by the great increase of cultivable land in the Delta, and by the being able to do away with the thousands of *sakeeyehs* and *shadoofs*, thus setting free for more useful agricultural purposes the men and animals employed in working them. Unfortunately, practical difficulties have prevented the realisation of this magnificent scheme; and the works having been for some time abandoned, the Barrage, as it is, answers hardly any other purpose than that of obstructing the navigation; so that what should have been a work worthy of old Egypt, has ended in becoming a very useless impediment in the river.

The Barrage consists of a double bridge or weir, the eastern part spanning the Damietta branch of the Nile, the western the Rosetta. Between the two is the head of the Delta. "To form," says Dr. Russell, "an idea of such an undertaking, we must fancy what it would be to throw a barrier across the Thames at Greenwich, in the height of a full tide running down, with this exception, that the bottom of the Thames would afford much greater facility for laying the foundation, for the Nile bed is for many feet only soft mud. The appearance of the whole structure is so very light and graceful, that the spectator is apt to overlook the difficulty and the greatness of the work itself. The Barrage is architecturally very beautiful, with a noble front and grand general effect, produced by a line of castellated turrets which mark the site of each of the sluice-gates. There are also two lofty crenellated towers in the centre of each dam, to correspond with the towers over the entrance gateways. The turrets on

[Egypt.—Pt. I.]

the N. side are constructed with small sentry-box-like chambers inside." The sluices "are formed of double cones of hollow iron, in a semi-circular form, working on radii of rods fixed to a central axis at each side of the sluice-gate. These double cones increase in size from the lower part of the cone to the top, and the lowest, which are the largest, fill with water as they descend into the bed prepared for them in the masonry at the bottom of the sluices. The labour of two men raised one very slowly against the great pressure of the water from its bed; when the gate was lowered, it was easy to understand the advantage of the curved surface in pressing obliquely against, instead of directly opposing, the current." These sluices are never all closed, as the vast pressure of such a mass of water would probably sweep the whole structure away. The arrangement of them has only been completed on the Western, or Rosetta, half. At the Delta end of each part is a lock, with sloping terraced quays above and below. The toll levied is 60 parás, or about 3*d.* an ardeb. Except during the high Nile, the only water that flows through the Eastern, or Damietta half, comes round from the other side by means of a canal, and rushes through two or three arches only; the rest is dry land. The width of the Damietta branch is 543 metres, and at high Nile there passes through it 2983½ cubic metres of water per second, the mean velocity being 1 metre per second. The Rosetta branch is 464 metres wide, and at high Nile there passes through it 4738¼ cubic metres, the mean velocity being 1.70 per minute. The number of arches respectively is 72 and 62, each arch having a span of 16 ft. A part of the Barrage scheme consists in a series of strong earthworks, which it is said will form a very strong military position, of great importance to the defence of the capital.

Starting from the head of the Delta, midway between the two halves of the Barrage, is a large wide canal, which follows to a certain extent the course

of the old Sebennyitic branch of the Nile.

#### EXCURSION V.—OLD CAIRO.

*a.* Drive to and Description of Old Cairo. *b.* Mosque of Amer. *c.* Roman Fortress of Babylon. *d.* Coptic Convents and Churches. *e.* Island of Roda and Nilometer.

*a. Drive to and Description of Old Cairo.*—Old Cairo is about 3 miles from Cairo. The road, after leaving the Esbekeeyeh, lies first a short way down the Boolak avenue, and then, turning to the left, through the new quarter of Ismaileeyeh to a *rond point* where several roads meet. One of those to the right leads to Kasr en-Neel palace and barrack. Continuing on along a shady, but no longer macadamised road, Kasr el-Ali, the palace of the Khedive's mother, is passed, and Kasr el-Ain, where are the government hospital and medical schools. Near this is the college or monastery of the Kadreeyeh (Howling) Dervishes (p. 209). Soon after the old canal or Khaleeg (p. 170) is crossed. Just beyond this is the head of the aqueduct, which carries water to the citadel. The original aqueduct of Saláh-ed-deen (Saladin) was merely a conduit supported on wooden pillars; and it was not till about the year 1518 that the present stone one was substituted, by order of Sultan el-Ghoree. The *sakeeyehs* which raise the water are inside the massive building close to the river. The island of Roda is seen on the right, divided from the mainland by a canal-like stream.

Old Cairo may be said to commence directly the aqueduct is passed. The village of Kerkau was here in the time of the XXIst Dynasty. The Arab city was founded by Amer ibn el-As, who conquered Egypt in the Khalifate of Omar, A.D. 638; and is said to have received its original name of *Fostát* from the leather tent (*fostát*) which Amer there pitched for himself, during the siege of the Roman fortress. In the same spot he erected the mosque that still bears his name, which in

after-times stood in the centre of the city, and is now amidst the mounds and rubbish of its fallen houses. Fostát continued to be the royal residence, as well as the capital of Egypt, until the time of Ahmed ibn-Tooloon, who built the mosque and palace at the Kálat el-Kebsh, A.D. 879.

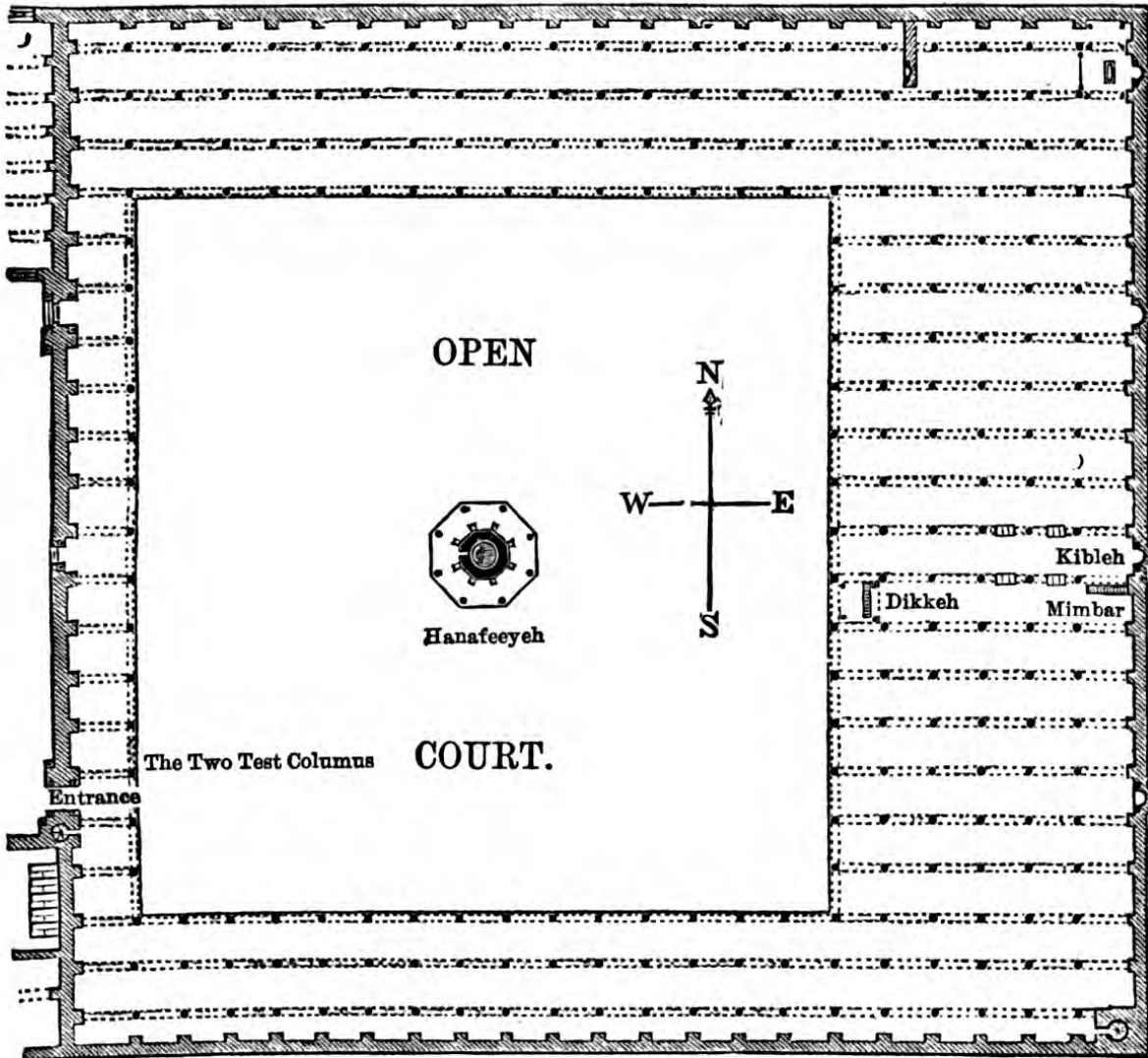
Gowher el-Káäd, having been sent by Moëz to conquer Egypt, founded the new city called Masr el-Káherah (Cairo), which four years after (in A.D. 974) became the capital of the country, and Fostát received the new appellation of *Masr el-Atéeka*, or "Old Masr," changed by Europeans into Old Cairo. The ancient name of the city which occupied part of the site of Old Cairo was Egyptian Babylon; and the Roman station, which lies to the S. of the Mosque of Amer, is evidently the fortress besieged by the Moslem invader.

In 1168, when the Crusaders invaded Lower Egypt, the Saracens set fire to Fostát to prevent its falling into the hands of the Christians. At that time it extended northwards as far as the Mosque of Tooloon, to what is the southern part of Cairo. This fire, which is said to have lasted fifty-four days without being put out, was the ruin of Fostát. Nothing but the extensive rubbish-mounds all around, in which are readily found pottery lamps, glass coins, and other Arabic antiquities, remain to prove its former size.

*b. Mosque of Amer (Gámah Amer).*—This is to the E. of the village, near the rubbish-heaps. It is the most ancient mosque in Egypt, and of square form, as were all the early mosques, except such as had been originally churches, which this never was; and it is somewhat similar in plan to the Mosque of Tooloon, with colonnades round an open court. The total area of the building is 350 ft. square. The outside walls are of brick. At the W. end, where is the entrance, is a single line of columns; at the two sides they are three deep, and at the E. end in six rows, the total amounting to no less than 229 or 230,

two being covered with masonry. Others are also built into the outer wall to support the *dikkeh* or platform of the *möeddin*; and the octagon in the centre of the open court is surrounded by eight columns. Many have fallen

exterior wall is the same as that found in contemporary Christian edifices. The general form of the arches is round, alternating with others of the pent-roof head; on the S. side some of the large lower arches are pointed,



Plan of the Mosque of Amer.

down, and time and neglect will soon cause the destruction of the whole building. It has three doors on the E. side, over the southernmost of which is a minaret, and another at the S.E. corner.

At that early time the Arabs were contented with humble imitations of Roman architecture, or with buildings erected for them by Christian architects, which appears to have been the case in this instance; and the style of the arches and other portions of the

and though it is doubtful if they are of the same age as the round ones above and adjoining them, still they are of undisputed antiquity, and consequently, as Mr. Fergusson says, are "a curious contribution to the much-contested question of the pointed arch." Indeed it may be doubted if the Arabs in the time of the conquest of Egypt had made sufficient progress in architecture to build a mosque of the size and character of this of Amer; though they added to the in-



terior in after-times. Makreezee gives a long account of the alterations and repairs that have been made at different times (see Lane's *Modern Egyptians*), from which it is evident that little of the original edifice founded by Amer (A.D. 643) remains. Its present arches, on columns, which are built against the simpler arches of the original outer wall, are evidently of the style common in the time of El-Moaiyud, about 1412 A.D., when repairs are said to have been made to the mosque. The last repairs were made by Murad Bey at the end of the last century, when some Kufic MSS., written on the finest parchment, were discovered, while excavating the substructions.

An ancient prophecy foretells the downfall of Moslem power whenever this mosque shall fall to decay. Another tradition assigns to *Two Columns* placed 10 inches apart, near the southernmost door, the power of discovering the faith of him who tries to pass between them, no one but a true believer in the Korán and the Prophet being supposed to succeed in the attempt. When all but Moslems were excluded from the mosques, the truth of this was of course never called in question; and now that the profane are admitted, the desecration of the building is readily believed to cause the failure of the charm. At the S.E. angle is the tomb of the founder Amer; and at the S.W. a spring, said by believers to communicate with the holy well of Zem Zem at Mecca.

**c. Roman Fortress of Babylon.**—The next point of interest is the large walled enclosure called "*Kasr esh-Shemmah*," or "*Dayr en-Nasarah*," or "*Dayr Wellee Girghis*," occupying the site of the fortress already alluded to as having been the Roman station of Babylon. The style of its masonry has the peculiar character of Roman buildings; which is readily distinguished by the courses of red tiles or bricks, and the construction of its arches: and over the main entrance on the S. side (which is now closed

and nearly buried in rubbish) is a triangular pediment, under whose left-hand corner the Roman eagle was recently visible. Above appears to have been a slab, probably bearing an inscription, long since fallen or removed. Its solid walls and strong round towers sufficiently testify its former strength, and account for its having defied the attacks of the Arab invaders for seven months; and it is doubtless to this that Aboolfeda alludes when he says: "In the spot where Fostat was built stood a Kasr, erected in old times, and styled Kasr esh-Shemmah ('of the candle'), and the tent (*fostat*) of Amer was close to the mosque called Jamat Amer."

Strabo mentions the station or fortress at Babylon, "in which one of the three Roman legions was quartered, which formed the garrison of Egypt." This Babylon he describes as a castle fortified by nature, founded by some Babylonians, who, having left their country, obtained from the Egyptian kings a dwelling-place in this spot. His statement, however, of its being fortified by nature, scarcely agrees with the Kasr esh-Shemmah, unless (which is very possible) the mounds of rubbish have raised the soil about it, and concealed its once elevated base; though the ridge of hill it occupied by the river, where hydraulic machines raised the Nile water for its supply, seems to accord with the description of its site given by Arab writers, who state that when taken by the Saracens the river flowed near its walls. At all events, it is evidently a Roman station, and probably the very one that existed in the days of the geographer, judging both from its style of building, and from the little likelihood of their forsaking a place "fortified by nature" for another; and no vestiges of any other Roman ruin are to be met with in the neighbourhood. The name itself of Babylon has been preserved in the name of the next Dayr beyond the Kasr esh-Shemmah, which is still called Dayr Babloon.

These Babylonians, according to Diodorus, were descendants of captives

taken by Sesostris: some suppose them to have been left by Semiramis in Egypt; and others say the town was not founded until the time of Cambyses. Some, again, pretend that the fort was first built by Artaxerxes, while Egypt was in the possession of the Persians. Strabo asserts that these Babylonians worshipped the Cynocephalus, which throws great doubt upon his assertion of the town having been founded by foreigners, and would rather lead to the conclusion that it was Egyptian; for it is more probable that those strangers were allowed to live there, than that they were presented by the kings with a strong position for the erection of a fortress.

Immediately on entering this gloomy-looking place by a low postern door on the W. side, the visitor finds himself in a narrow lane lined with shops. Indeed, the whole interior is a small town inhabited principally by Copts, but containing also some Muslims, and a Greek and a Latin convent. The objects of interest are many: but the traveller will find, if he trusts to his dragoman, that they are limited to the church in which is the traditional hiding-place of the Holy Family, and perhaps the Greek convent. It is well for those who wish to see something more to accept the services of a guide in the place itself, and distinctly make him understand what they wish to see. At some of the churches the key will not always be forthcoming, and the priests are apt to be surly and unaccommodating; but patience and *backsheesh* will work wonders. Some will find enough here to occupy many hours, and will of course have to postpone the remainder of the excursion to another day. For a description of the principal churches, see below.

The principal points at which remains of the old fortress are seen are inside the court of the Greek convent; inside the Coptic church called "El-Moalláka;" in the courtyard near the Jewish synagogue; and at the end of a lane, where the inside of one of the towers is used as a corn-mill.

This last spot is called el-Borg, and is said to be the place where people were hanged. It evidently forms a portion of a large Roman building, with additions of a later period: crossing the lower part of one of the towers, the entrance to which is beneath a fine old round arch, is a more modern pointed brick horseshoe arch, which has been built to support more recent erections inside the old round tower.

*d. Coptic Convents and Churches.*—The ancient Christian churches, now belonging to the Copts and Greeks, which are scattered about in different positions amongst the mounds of the Arabian Fostát, have received far less attention than they deserve, considering their high architectural importance, and the numerous curiosities and works of art which they contain. The *Dayrs*, or convents, in which they are situated are fortress-like buildings, evidently constructed with a view to security against attack, and often containing, besides the church or churches, a regular town within their walls, as notably in the case of the Kasr esh-Shemmah.

An account of the general arrangement of a Coptic church, and of the principal objects in it, has been already given (see p. 187).

In describing these ancient *Dayrs*, and the churches they contain, it will be convenient to arrange them in the order in which they occur as the visitor approaches from the Bab Seyyideh Zeyneb, at the S. end of Cairo:—

1. *Dayr Mari Mena*, containing the Coptic church of Mari Mena, with a chapel lately occupied by the Syrians attached, and the comparatively modern church of the Armenians.

St. Menas, whose name is interesting as recalling that of the first recorded King of Egypt, flourished at the beginning of the fourth century. There was a celebrated convent bearing his name at Alexandria, and there, probably, were made the numerous Christian bottles inscribed with

his name and effigy which are found in the catacombs at Alexandria and elsewhere in Egypt.

*Mari Mena.*—This church contains an extremely curious candlestick of bronze, representing two dragons with their heads at each extremity, and their tails interlaced in the middle. The lights are fixed along the back. This candlestick was copied about 150 years since for the adjoining church of the Armenians.

2. *Dayr Aboo Sepheen*, containing the churches of Aboo Sepheen, Amba Shenooda, and Sitt Miriam.

*Aboo Sepheen.*—A very fine and interesting church. The ancient wooden door is defended by a casing made of the scales of crocodiles! In a reliquary is preserved the arm of St. Marcarius. The pulpit is magnificent, with mosaics of coloured marbles intermixed with mother-of-pearl. The screens are of wood, inlaid with ivory, and superbly carved. The central apse has a magnificent semicircle of marble steps, and the wall above is lined with fine mosaics. Some of the paintings, upon a gold ground over the screens, appear very ancient. There is a fine Arabic ewer and basin enamelled in blue and green, and a remarkably perfect wooden book-desk. The nave has a high-pitched roof, and the dome is unusually lofty. Near the Epiphany water-tank is a curious prostrate stone column, 4 ft. 10 in. long, entirely covered with Arabic inscriptions, which merits investigation.

*Amba Senoódeh.*—An interesting church. There is a fine early pulpit of wood, and some curious coverings for the altar. Here are a Gospel-cover of base silver, and two silver diadems used in marriages.

3. *The Roman fortress known as "Kasr esh-Shemmah,"* or *Dayr Mari Girghis*, containing the Coptic churches of Mari Girghis, Kedeseh Berbarra, Sitt Miriam (A), Sitt Miriam (B), called also "El-Moalláka," and Aboo Sirgeh, with the subterranean church of Sitt Miriam beneath. Here

also is an ancient Jewish synagogue, formerly the church of St. Michael, and a Greek convent containing the church of St. George, and the chapel of the Forty Saints below it, which last is close to an ancient well, surrounded by a circle of massive columns supporting round arches.

*Kedeseh Berbarra.*—A very curious church of early date. The shrine of St. Berbarra is gaudily painted in bright colours, and contains within a brass grill the relics of St. Berbarra wrapped in a kind of blue bolster. The nave is supported on ten pillars, upon which rest elegantly painted beams of wood, above which are pointed arches. The lofty marble pulpit stands upon ten marble pillars, and is enriched with mosaics. This church abounds with splendid early carvings in wood and ivory. The paintings on the screen *before* the Iconostasis are unusually good. There is a curious triple standing candlestick of iron, a single one of brass, and a *corona* now disused.

*Aboo Sirgeh.*—A large, fine, and lofty church. The pulpit in the central aisle is of early wood-work. The principal screen is a magnificent specimen of carved ivory and wood: to the left of it are some interesting panels sculptured with St. George (the patron saint of the Copts), other Saints, and Scriptural subjects. Behind the high altar there is a grand flight of seven lofty steps of white and coloured marbles, the wall above being faced with exquisite mosaics, in which the coloured marbles are intermixed with mother-of-pearl and pieces of blue opaque glass. This mixture of shell with marbles can only be seen in a very few of the finest churches and mosques, and has a remarkably elegant effect. In the space in front of the Iconostasis two narrow staircases descend to a small three-aisled subterranean chapel with plastered walls, apparently of great antiquity. It is dedicated to *Sitt Miriam* (the Lady Mary). Two pillars on each side divide the side aisles from the centre. In the eastern wall of the central aisle is a deep cavity or niche with a cross-



slab at the bottom, and with the side and roof carefully finished with hewn stones. In the end of the S. aisle is a font embedded in stone like a copper, and used for the baptism of small children. In the side wall of each of the side aisles there is another niche, at the bottom of each of which is a sculptured cross. Tradition reports that at the time of the Flight into Egypt, the Blessed Virgin and the Holy Child rested in one cavity, and St. Joseph in the other.

**Sitt Miriam** (*El-Moalláka*). — A church of paramount interest. This church, being situated upstairs in one of the towers of the Roman Gateway of Babylon, and at a considerable height from the ground, is known as "El-Moalláka," i.e. "*the Suspended*." The approach is by a lofty staircase, with side walls of ancient stone masonry, and a vaulted roof of small dark-red bricks. It has five aisles, supported, as usual in these churches, by pillars and capitals torn from ancient Greek or Roman buildings. Upon these rest beams of wood sculptured with ancient Coptic inscriptions, and above are series of pointed arches. From the introduction of the cross amidst the Corinthianizing foliage of some of the capitals it is evident that they belong to the Roman-Christian period. In the principal aisle there is a remarkable marble pulpit, ornamented with *Opus Alexandrinum*, and supported on marble pillars. The pulpit staircase is adorned with two sculptured crosses. Beneath is the tomb of a Coptic Patriarch. The principal screen, which is surmounted by good paintings of our Lord with Saints and Angels, is exquisitely sculptured in ebony, cedar wood, and ivory. In a small space to the left of the high altar two leaves of a cedar door are preserved, which are carved with great delicacy and elegance, and are of the highest interest. The panels are eight in number; the two upper ones represent crosses amidst interlacing foliage, below which are the following subjects: The Adoration of the Magi, Our Lord's Baptism, Our Lord's Triumphant Entry into Jeru-

salem, The Ascension, The Descent of the Holy Ghost on the Day of Pentecost, and another subject, possibly the Avowal of St. Peter. In one of the aisles is a portion of pavement executed in *Opus Alexandrinum*, and there are some good fragments of mosaic in the Baptistery. Many of the details of this church are extremely curious. It also possesses one of the few specimens of a stained-glass window to be found in or around Cairo in a Christian church.

A door in the entry gives access to the interior of one of the Roman Gate-towers, which is partly used for burials. By another door access is obtained to the remarkable doorway which bears a long Christian inscription in Greek, and Christian sculptures upon beams of cedar. The capitals which support the beams are themselves carved out of wood. Unfortunately the beams are so built into the wall at one end that the beginning of the inscription is illegible. It is arranged in four lines, and appears, so far as it can be deciphered, to consist of sentences from the Greek liturgy. The presence of the letters ΔΙΟΚ near the end of the last line has led to the supposition that the inscription is to be referred to the time of the Emperor Diocletian, but the debased style of the Greek letters would rather point to a later origin. The sculpture represents Our Blessed Lord seated within a vesica or nimbus, and on either hand are six Apostles, divided from each other by rude columns or palm-trunks. Beyond the doorway is a small chamber with a vaulted brick roof. The whole no doubt formerly was a side entrance to the original Greek church. It is probable that the edifice came into the possession of the Copts at the time of the Muslim conquest, when Amer rewarded them for their ready submission and aid by making over to them various properties belonging to the hated fellow-Christians by whom they had been so long oppressed.

The *Greek Convent* is a large build-

ing, and contains many objects of interest. In the church are some beautiful specimens of old Arabic and Persian tiles.

The *Jewish Synagogue*, already alluded to, is the desecrated Christian Church of St. Michael, given up several centuries since to the Jews, to whom a large sum was owed, which the Copts were unable to pay. In plan it resembles a Basilica in miniature. Above and around the niches for the books of the Law are numerous Hebrew inscriptions amidst interlacing foliage executed in wood and plaster. A door to the left of the building admits to an open space, where a fine view is obtained of the interior of one of the Roman bastion-towers, and of the inside of the gate on the S. side, mentioned above.

4. *Dayr Babloon*, preserving the name of the Roman Babylon of Egypt, and containing the Church of Sitt Miriam.

5. *Dayr Tedreus*, containing the Church of Sitt Miriam, and that of

*Aboo Keer wa Hanna* (Hannes).—This church has been rebuilt at no very remote period. It contains, however, several curious objects, pre-eminent among which is a magnificent silver-gilt Gospel-case, ornamented with Arabic and Coptic inscriptions. Here are also some fine crimson and gold vestments, and a pair of silver-gilt girdle-clasps, enriched with *niello*. The relics of Aboo Keer wa Hanna are preserved in a chapel to the right of the church. The cup and paten of this church appear to be ancient.

6. *Dayr Melek Michael* (the Archangel Michael), with the church of St. Michael.

7. *Dayr el-Adaweeyeh*, on the bank of the Nile, a little N. of the village of Toora; it is beautifully situated, and commands a fine view of the river and the pyramids.

It may be added that all these ancient churches are built east and

west, and in their arrangements and fittings give as accurate a picture of early Christian usages as can anywhere be found.

Days Nos. 1 and 2 might be taken on the visitor's way back to Cairo, supposing him to have begun with No. 3.

*e. Island of Roda and Nilometer.*—The *Island of Roda* lies opposite Old Cairo, from which it is separated by a canal-like branch of the river. The N. part of it was formerly occupied by beautiful gardens, planted chiefly by Ibrahim Pasha. Though no longer resorted to by the Cairenes as a cool and shady retreat in summer, it still presents a very pretty and pleasing appearance. Arab tradition has chosen it as the site of the finding of Moses by Pharaoh's daughter. Opposite the hospital of Kasr el-Ain, there is a tall palm with a smooth white trunk, called "Moses' tree." In the time of the latter princes of the Greek empire, Roda was joined to the main land by a bridge of boats, for the purpose of keeping up a direct communication between Babylon and Memphis, which still existed at the period of the Arab invasion under Amer; and at a later period the island was fortified by the Baharite Memlooks with a wall and towers of brick, some of which still remain.

The minaret with 3 balconies that rises picturesquely above the village belongs to a mosque built by Kaitbey. In type it resembles the other mosques built by that Sultan. A high Nile rises to the inscription, which is fast decaying, of the portal. In seasons when the Nile attains to an excessive height, the island is entirely submerged, and boats sail over the fields. The embankments of stone and brick on the W. side of the island are in a ruinous state, and are gradually subsiding, in large masses, into the stream.

The *Nilometer*, in Arabic *Mekke'is* (measure), is situated at the S. extremity of the Island, in the garden of a house, the entrance to which may be reached in a boat from Old Cairo,

As its name indicates, it is used for the purpose of measuring the height of the Nile. It consists of a square well or chamber, in the centre of which is a graduated pillar. This pillar is divided into 17 cubits, the lowest of which is not marked; each of these cubits is about  $21\frac{7}{16}$  inches long, the 10 uppermost being subdivided into 24 digits each, while the 7 lowest are separated only by a line. According to the measurement of Cairo, where the cubit is reckoned at about  $14\frac{1}{4}$  inches, the column contains  $25\frac{1}{2}$  cubits. It has been stated that the cubits are of the same length, but this, according to the latest measurement, is not the case: though no accurate calculation can be obtained from a column which has been very much broken and repaired; and it is evident that the number of cubits of the river's rise, as calculated at the time of its erection, must differ much from that marked by it at the present day; the elevation of the bed of the Nile having altered the relative proportion of the rise of the water, which now passes about one cubit and two-thirds above the highest part of the column.

The interior of the building is about 18 feet square, and was formerly surmounted by a dome, which is said to have borne a Kufic inscription, and a date answering to A.D. 848. On each side is a recess, about six feet wide and three deep, surmounted by a pointed arch. Over each of these arches is an inscription in Kufic, and a similar inscription runs round the upper part of the chamber. They are passages from the Korán, relating to the "water sent by God from heaven," which shows the received opinion of the causes of the inundation, first alluded to by Homer in the expression *Διίπετός ποταμοῖο* applied to the Nile, and occasionally discarded and re-admitted by succeeding authors until a very late period. The inscriptions have no date, but their age may be fixed by the character in which they are written; they being the same as that used in the Mosque of Ibn-Tooloon, and a different writing having been in-

troduced in the century following. The fixing of this date is of considerable architectural interest, as it affords an additional proof of the early use of the pointed arch: and if Mr. Lane's date, A.D. 861, for the completion of the first Nilometer at Roda be accepted, it follows that the pointed arches here seen are 16 years older than those of the Mosque of Tooloon.

According to Mr. Lane, the first Nilometer of Roda was built during the khalifate of El-Weleed, who reigned from A.D. 705 to 717. "This was washed down by the river, or as some say, was pulled down by the order of the Khaleefeh El-Ma-moon, about the beginning of the third century of the Flight; but that which replaced it was not finished by him; under the Khaleefeh El-Mutawekkil it was completed in the beginning of 247 (A.D. 861). This is the building now existing (says El-Is-hákee, in his history, which he brought down to A.H. 1032). In the year 259, Ebn Tooloon went to inspect it and gave orders for repairing it; which was done; 1000 deenárs were expended on it; the Khaleefeh El-Mustansir is also said to have caused some trifling repairs to be done to it. But it has undergone very slight alteration since the time of El-Mutawekkil."

Diodorus would seem to affirm that the first Nilometer in the time of the Pharaonic kings was erected at Memphis, which is repeated by Arab historians. Herodotus speaks of the measurement of the river's rise under Mœris, and at the period he visited Egypt: a Nilometer is mentioned at Eileithyias, of the time of the Ptolemies: that of Elephantine is described by Strabo; and from the inscriptions remaining there we know it to have been used in the reigns of the early Roman emperors. A movable Nilometer was preserved till the time of Constantine in the Temple of Serapis at Alexandria, and was then transferred to a church in that city, where it remained until restored to the Serapeum by Julian. Theodosius afterwards removed it again, when that building was destroyed by his order.



“Remains of an ancient Nilometer existed in the time of El-Makreezee in the Dayr el-Benát in the Kasr esh-Shemmah ; which was the Nilometer before El-Islám.” The first Nilometer built in Egypt after the Arab conquest is ascribed to Abd el-Azeéz, brother of the Khalif Abd el-Melek, erected at Helwán about the year 700 ; but being found not to answer there, a new one was made by his successor El-Weleed, as already stated, in the Isle of Roda. Mamoon built another at the village of Benbenooda, in the Saeed, and repaired an ancient one at Ekhmeem. These are perhaps the oldest constructed by the Arab kings ; though Kalkasendas pretends that Omar has a prior claim to this honour.

The rise of the Nile as measured by the Nilometer of Roda is proclaimed in the streets of Cairo every day during the inundation by several criers, to each of whom a particular district is allotted. Their duties begin the first week in July, soon after the commencement of the rise, and continue until the end of September when the river has reached its greatest height. The ceremony of the cutting of the Canal already described takes place when the river has reached, according to the official declaration, the sixteenth cubit of the Nilometer ; but the actual rise of the river at the time of the “Wáfá en-Neel,” (the completion, or abundance of the Nile) as it is termed, is generally about twenty or twenty-one feet in the neighbourhood of the metropolis. Twenty-two cubits is reckoned by the Cairenes as a perfect inundation. From 24 to 26 feet may be taken as the ordinary maximum of the rise at Cairo.

The **View** from the terrace of the palace at the S. point of Roda is animated and interesting. Immediately to the left is the port of Old Cairo, one of the principal ferry-stations between the two banks. Boats of all sizes, containing a curious medley of human beings, camels, and donkeys, are constantly passing ; and it is difficult to say which is the most striking and the least pleasing, the bray of the donkey, the roar of the camel, or the harsh

shrieks of the passengers and the boatmen disputing over the fare. The traveller of the present day, who can loll in his carriage all the way to the Pyramids, loses the annoyance and the interest of the ferry-crossing between Old Cairo and Geezeh, which used to be a principal feature in that excursion. The Nile is here seen in its full width and grandeur, and the eye can follow its course for some distance S. To the right are magnificent palm-groves stretching for miles along the plain, and behind them, on the edge of the desert, rises a long line of pyramids reaching from Geezeh to Dashóor.

On the return home, the route may be varied by taking the road to the right after passing under the aqueduct. This will lead by the Christian cemeteries and the two Coptic convents of Mari Mena and Aboo Sepheen, described above, to the mosque of Seyyideh Zeyneb, and thence to the Ezbekeeyeh.

#### EXCURSION VI.—BOOLAK AND GEZEEREH.

(*For admission to the Palace and Garden of Gezeereh apply to the Consulate.*) This excursion can be combined with that to the Pyramids, but it is better to make it the object of a separate drive. The Museum of Egyptian Antiquities, which is at Boolak, can also be visited during this excursion. The drive direct to Gezeereh takes about  $\frac{1}{2}$  hr. It must not be forgotten that the bridge over the Nile is closed from 1 to 3 P.M.

A long avenue leads from the Esbekeeyeh across the Ismaileeyeh Canal, and past the stables of the Viceroy to Boolak.

**Boolak** was founded about 1313 A.D., in the reign of En-Nasr ibn Kalaoon. The tract on which it stands, with that adjoining it to the N., was formed by the Nile, which previously flowed in this direction and immediately to the W. of Maks. It is said that an island was gradually formed by the sinking of a ship called

*el-Feel* (the Elephant), whence the island took the name of Gezeeret el-Feel. Subsequently, in the 12th centy. (reign of Saláh-ed-deen), the island became united with the mainland. Boolak, founded on the banks of the Nile, naturally became the port of Cairo, and rapidly grew to be a populous and flourishing place.

Boolak contains several points of interest. Foremost stands the *Museum of Egyptian Antiquities* (see p. 198), though it is to be hoped that this valuable collection will before long be removed to a more central position.

Among the *Mosques* the following may claim notice:—

*Gámah Sinaneeyeh*, 1573 A.D. (980 A.H.). This mosque was built by Sinan Pasha, a Turkish Governor of Egypt under Selim II., who constructed various other buildings of public utility at Boolak. It consists of a square building, from which rise 16 sides supporting a dome. The effect produced differs greatly from that of the lofty domes rising from an octagon, with more graceful pendentives, in the best Egyptian style. Although the mosque in construction and in decorative details bears clearly the impress of native art, the Turkish influence is also observable, and the whole bears a close resemblance to the Mosque of Mohammed Bey, near the Azhar. Instead of an outer court with porticos, we find the porticos (consisting of arcades with pointed arches and domical vaultings) embracing the building itself, on the N., W., and S. sides. The windows, consisting of groups of circular apertures, are pierced alternately in 8 of the 16 sides. In the springing of the dome are 16 windows of fantastic shape. The windows throughout contain coloured glass, in good preservation. A very bad staircase on the W. side leads to the *dikkaeh*, and to a narrow gallery encircling the dome. The *kibleh* is of black and white marble. The minaret, *meydáah*, and other accessory parts are to the S.

*Gámah Mehkémeh*, about 1415 A.D. (822 A.H.), a little to the E. of the *Sinaneeyeh*, is a pretty mosque, which is unfortunately falling into complete

ruin. It is said to have been built by the Kádi Zeyn-ed-deen el-Yémeni.

*Gámah Mirza*, about 1700 A.D. (1107 A.H.), is well worthy of a visit. The principal wall of the sanctuary is cased in the lower part with elaborate mosaics of marble and coloured stones, and in the upper with tiles of faïence. The windows contain coloured glass. There is a double portico on the Mecca side, and single arcades, with pointed arches, on the other three sides. The mosque is roofed, and provided with a skylight. It was built by Mustafa Mirza, a Persian.

*Gámah Aboo'l Eyla*, towards the termination of the road from the *Esbekeyeh*, is much venerated. A *Moolid* in honour of the saint immediately follows that of the Prophet.

There are several other mosques, the minarets of some of which are quaintly constructed, but none of them call for special attention.

There are several fairly good *Baths* at Boolak.

A visit is strongly recommended to **The Printing Press** (*El-Matbáah*), founded by Mohammed Ali. Catalogues of all the works that have been here printed may be obtained in Arabic, and many of them may be purchased at the press. Amongst other works, it may be mentioned that a second edition of the *Khitat* of El-Makreezee (containing the most valuable account of Cairo existing), which was printed at Boolak in 1854, is about to be taken in hand. The director of the Press, Husein Bey, is exceedingly obliging, and gives every facility to those who desire to inspect the establishment.

The *Paper Manufactory* (*Kaghid-kháneh*, or *Warshet-el-wáarak*), which adjoins the Press, is also under the direction of Husein Bey, who readily admits travellers who may wish to examine the works and the various qualities of paper that are here made. No special order is required.

The *School of Arts and Trades*, founded by M. Lambert, has done service to Cairo, some of the best educated Egyptians having received instruction there.

Various other institutions, such as the *Arsenal*, *Foundry*, *Railway Works*, and *Lunatic Asylum*, will possess no particular interest for the ordinary traveller.

The **Palace of Gezeereh** lies immediately opposite Boolak, but in order to reach it we must drive to the *Bridge of Kasr en-Neel* (closed from 1 to 3 P.M., to allow of the passage of boats). This bridge is of iron, about 420 yds. long, the buttresses of stone. After crossing the bridge the road turns to the rt., and a short distance brings us to the **Palace**, built by the late Khedive Ismail. The outside presents no remarkable feature, with the exception of some handsome iron-work. The entrance-hall and staircase are very fine. The reception-rooms and the ball-room are magnificently furnished and decorated. Many of the articles of furniture are beautiful works of art, which were exhibited at the Paris Exhibition in 1867. The rooms are shown which were inhabited, on the occasion of the opening of the Suez Canal, first by the Empress Eugénie, and then by the Emperor of Austria. The gardens are extremely pretty, and kept up with great care. In them is a kiosk of remarkably pretty architecture, in the style of the Alhambra. Attached to and forming part of the gardens was lately a collection of African birds and beasts.

*Gezeereh* in Arabic means "island," and a glance at the map will show that we are in fact on an island, though the W. channel of the Nile is dammed up, and is only full of water during the high Nile. When, however, the works in connection with embanking this channel are finished, the river will be allowed to resume its course, and a considerable volume of water will be directed from the Boolak or E. channel, where the force of the current has very much undermined the E. bank.

#### EXCURSION VII.—THE PYRAMIDS.

*a.* Preliminary Observations. *b.* Drive to the Pyramids. *c.* Geezeh.

The History and Object of pyramidal buildings in Egypt. *d.* Survey of the Pyramid Field. *e.* The pyramid platform of Geezeh. *f.* The Great Pyramid. *g.* The Second Pyramid. *h.* The Third Pyramid. *i.* Other small Pyramids. *k.* The Sphinx. *l.* Temple of the Sphinx. *m.* Tombs. *n.* The Causeways. *o.* Pyramid of Aboo Roásh. *p.* Pyramids of Abooséer.

*a. Preliminary Observations.*—The excursion to the Pyramids is no longer what it used to be. Carriages, a bridge over the Nile, and a macadamised road have superseded donkeys, the ferry at Geezeh, and the tortuous dusty footpath. It is no longer necessary, however high the Nile may be, to go many miles out of the way in order to avoid some canal or fields under water. Starting in a carriage from the Esbekeeyeh, the Pyramids may be reached at any time of year in 1½ hour by the excellent high road, which lies above the reach of the inundation, and crossing all the principal canals on stone bridges, leads up to the very base of the Great Pyramid itself. Some will regret the change, and not appreciate the facilities afforded to the European *οί πολλοί* of Cairo for aiding in the task already too well performed by those who should know better, of disfiguring the monuments; while others may think that in a country where to lay a railroad is easier than to make a road, a first-class carriage and a locomotive would be a desirable and obvious improvement upon a rickety chaise and a pair of screws.

The whole excursion to the Pyramids from Cairo and back, may be "done" in five or six hours; but those who are not pressed for time will do well to devote a whole day to it. Leaving Cairo at a moderately early hour—say 8.30 a.m., there will be time to drive to the Pyramids, make the ascent of the Great Pyramid, and visit the interior before the middle of the day; two hours may then be devoted to luncheon and rest, and plenty of time will still remain for the other two pyramids, the sphinx, and the tombs. The hire of a carriage will be from 16 shillings to 11,



whether the whole or part of a day be employed. For a donkey, 4 shillings. As the ascent of the Great Pyramid and the groping into the interior are very fatiguing, ladies who are not very strong and invalids will do well to send on donkeys from Cairo, to carry them about to the Sphinx and other objects of interest.

The monopoly of acting as guides is in the hands of the inhabitants of the village on the edge of the plain close to the Pyramids, commonly called the Pyramid Bedaween, and their Sheykh is responsible for the good behaviour of his men, and the safety of visitors. There is a regular tariff of 2 shillings which should be paid to the Sheykh, and for which he is bound to furnish two or, if desired, three men to assist in making the ascent, and visiting the interior. This should not be paid in advance, and the traveller should decidedly refuse the assistance of any men, except those appointed by the Sheykh. If he is accompanied by a dragoman it will be better to leave the settlement of everything in his hands, making him distinctly understand that he is to arrange it all, and prevent all annoyance as much as possible. Of all pestilent nuisances to which the sight-seeing traveller is subjected in the course of his wanderings, the Pyramid Arabs are by far the worst, and the pleasure of the trip is often spoiled by the annoyance and weariness caused by their importunities. Perhaps the best plan is to choose one as a special attendant, and make his *backsheesh* dependent on the manner in which he keeps off the others.

It may be taken for granted that, as a rule, any so-called antiquity offered for sale at the Pyramids is not genuine. Things of small value, such as bits of mummy-cloth, beads, &c., may be old, as there is an inexhaustible supply of them at Sakkárah, and if they are not of very remote date the investment is not large enough to be a matter of regret; but so-called antique gems and other articles, for which a comparatively high price is asked, are almost invariably counterfeit. When the Pyramid Arabs have

got a good thing, they do not offer it at first hand to the European sight-seer.

All who desire to see well the interior of the King's Chamber, inside the Great Pyramid, should take some magnesium wire with them. A rope-ladder is necessary for those who wish to see any of the other chambers. Candles will also be wanted for the passages in the pyramids and for some of the tombs.

It will require about 2-2½ hrs. to see the principal objects of interest, such as the Great Pyramid (top and inside), the Sphinx, Campbell's Tomb, &c., but there is much more of interest, and longer time may well be spent.

It is possible to go to the Pyramids, and then on to Sakkárah, or *vice versa*, and back to Cairo in one day, but it is a very long day's work, and not to be recommended. By taking tents, however, and camping out at either of the two places, the two excursions may very pleasantly be combined in one. (See Excursion VIII., a.)

#### b. Drive to the Pyramids. Geezeh.—

The route for a short distance is the same as to Old Cairo; it then turns to the right to Kasr en-Neel, and crosses the river over a handsome iron bridge above Boolak (Excur. VI.).

On the opposite side we leave Gezeereh (Excur. VI.) on the right, and on the left the foundations of the new Museum. The road then crosses another bridge over the W. branch of the Nile. Here the road divides, one part continuing in a direct line to the station of Boolak ed-Dakroor. The other, which we follow, turns to the left, and enters a beautiful avenue of *lebbekh* trees leading to the *Palace of Geezeh*, a summer retreat, built by the Khedive Ismail. It is not shown to visitors. Passing between it on the left and two other palaces on the right, the road crosses the Upper Egypt Railway, and runs between it and the canal to the Khedive's private station, and thence to the right direct to the Pyramids, leaving on the left

The *Village of Geezeh*, once the sum-

mer retreat of the Memlooks and Cairenes, but now containing only a few cafés, ruined bazaars, and the wrecks of houses. Its Coptic name was *Tpersioi*. At the time of the Memlooks it was fortified, and formed, with the Isle of Roda, a line of defences which commanded or protected the approach to the capital. Leo Africanus calls it a city, beautified by the palaces of the Memlooks, who there sought retirement from the bustle of Cairo, and frequented by numerous merchants and artisans. It was also the great market for sheep, brought, as he says, from the mountains of Barca, whose owners, the Arabs, fearing to cross the river, sold their stock there to agents from the city. The mosques and beautiful buildings by the river's side are no longer to be seen at Geezeh; and the traveller, as he approaches it from the river, wanders amidst uneven heaps of rubbish, and the ill-defined limits of potters' yards, till he issues from a breach in the crumbling Memlook walls into the open plain. No one is likely to turn aside on his way to the Pyramids, to look at Geezeh, unless it be for the purpose of visiting a large egg-hatching establishment (see p. 37); and its name only will claim his notice, as distinguishing the locality of the Pyramids *par excellence* of Egypt.

From Geezeh the road continues along the cultivated land in one unbroken straight line; and a glaring, dusty highway it is, though the trees on each side give promise in a short time of a shady avenue. The embankment, on the top of which the road runs, is a very broad and substantial one. The inundation finds an exit through two bridges. The first to drive to the Pyramids without a break were the Prince and Princess of Wales, in 1868. The inundation of that year washed the bridges and some of the road away, but they were repaired for the Suez Canal fêtes in 1869. They were broken again by the inundation of 1878, and have been but partially repaired. It is well before setting out to ascertain whether the carriage can go the whole way. If not, don-

keys may be sent on. It is, no doubt, a great convenience to be able to drive to the Pyramids in an hour and a half, along a good road; but the sense of the convenience is tempered by regret at the loss of much that was picturesque and striking in the old round-about donkey ride. The principal features of this ride, as it used to be, are thus well described: "The plain we now traversed, being intersected in various directions by canals, and partly covered by broad sheets of water, the remains of the inundation, between which in many places lay the road, over slippery causeways, or banks of earth, barely wide enough to admit of one person's riding along them at a time. Large flights of ibises (?), as white as snow, continually kept hovering above us, or alighted on the lakes, while several other kinds of water-fowl, of brilliant plumage, were scattered here and there in flocks. A great portion of the plain was covered with forests of date-palms, of magnificent growth; planted in regular lines, and springing up from a level carpet of grass, or growing corn of the brightest green. Interspersed among these woods, and numerous smaller groves of tamarisk and acacias, were the villages, mosques, and Sheikhs' tombs; not unpleasing objects when beheld by a cheerful eye.

"As owing to the quantity of water which still remained from the inundation, the pathway turned in various directions, and proceeded in a very circuitous manner; we often seemed to be moving towards the east, and caught a view of the Mokattam Mountains: frequently the Pyramids of Sakkarah, Abooseer, and Dashoor became visible in the distance towards the south; but though they were many in number, I could discern no more than seven. The appearance of the country continued extremely fine, and the rocks and grey sand-hills of the desert, which bounded our view towards the west, seemed only to enhance by contrast the splendour of the intervening landscapes. It would appear to be mere prejudice to suppose,



that a fine level country like Egypt, contemplated through an atmosphere of extraordinary purity, with a surface diversified by all the accidents of wood and water, rustic architecture, flocks and herds, or hemmed in by rocks and sands eternally barren, must necessarily be insipid and unpicturesque. The landscape now before me was beautiful, and there are artists in England who, from such materials, and without overstepping the modesty of nature, could create pictures to rival the softest scene among the works of Claude. The date-palm itself is a lovely object; far more lovely than I have ever seen it represented by the pencil; and when beheld in its native country, relieved against a deep blue sky, or against the yellow sands of the desert, with a herd of buffaloes, a long string of laden camels, or a troop of Bedouins passing under it, lance in hand, it constitutes a perfect picture. But when we have before us a whole forest of these trees, of all sizes, from ten to one hundred feet in height, intermingled with mimosas, acacias, tamarisks, and Egyptian sycamores, more noble, if possible, than the oak, disposed in arched echoing walks, with long green vistas, glimpses of cool, shady lakes, villages, mosques, pyramids, the whole ever canopied by a sky of stainless splendour, and glowing beneath the pencil of that arch-painter, the sun, nothing seems to be wanting but genius to discover the elements of the most magnificent landscapes."—*J. St. John.*

The view from the present high-road over the fertile plain on each side is a very beautiful one, especially in the month of January, when everything is green; and the back-ground of pyramid and desert in going, and of Cairo and its citadel and the Mokattam hills in returning, are worthy settings to the picture.

The sportsman, too, will regard it with no less interest than the artist, as, in the months of March and April, the fields of clover, corn, and vetch abound in quail, and bags of 30 or 40 brace are often made by two guns in a few hours.

Most travellers have expressed their sense of disappointment on approaching the Pyramids, so vast at a distance, so apparently insignificant when only a short way off—a feeling not dispelled until one stands close under the Great Pyramid. "I found the best way of getting an impressive idea of the enormous magnitude of these pyramids, was to place myself in the centre of one side and to look up. The eye thus travels over all the courses of stone, from the very bottom to the apex, which appears literally to pierce the blue vault above. This way of looking at the Great Pyramid—perhaps it is a way which exaggerates to the eye its magnitude unfairly—makes it look alpine in height, while it produces the strange effect just noticed."—*Rev. B. Zincke.*

On the right of the road, just as it reaches the desert and begins to ascend the rocky platform on which the Pyramids stand, is a building intended for an hotel. Emerging from between the walls which keep this last portion of the road from being buried in sand, the traveller finds himself at the foot of the Great Pyramid.

The house at its N.E. angle was built by Ismail Pasha for the reception of distinguished visitors at the opening of the Suez Canal. A room for luncheon may be secured in it by a small payment to the custodian.

**c. The History and Object of pyramidal buildings in Egypt.**—What may be called the Pyramid Field of Egypt, extends in a long series of groups, over about three parts of a degree of latitude, from Aboo Roash on the N., to Illahoon, in the Fayoom, on the S. Brick pyramidal structures are also found at Thebes. In Ethiopia, near Napata (Meroë), there are also many similar structures. Stone is the material employed in building them, with a few exceptions, such as the crude brick ones at Dashoor, in the Fayoom, and at Thebes; all of which, however, are probably of a later date than the stone ones. The "law of Egyptian pyramid building" has been thus described, according to the theory



of Lepsius and Mr. Wild : " A rocky site was first chosen and a space made smooth, except a slight eminence in the centre, to form a peg upon which the structure should be fixed. Within the rock, and usually below the level of the future base, a sepulchral chamber was excavated, with a passage, inclining downwards, leading to it from the north. Upon the rock was first raised a moderate mass of masonry, of nearly a cubic form, but having its four sides inclined inwards, upon this a similar mass was placed ; and around, other such masses, generally about half as wide. At this stage, the edifice could be completed by a small pyramidal structure being raised on the top, and the sides of the steps filled in, the whole being ultimately cased, and the entrance passage, which had of course been continued through the masonry, securely closed ; or else the work could be continued on the same principle. In this manner it was possible for the building of a pyramid to occupy the lifetime of its founder without there being any risk of his leaving it incomplete."

Many have been the ideas propounded, as to the purpose which pyramids were intended to serve. Temples, granaries, observatories, tombs, and many other notions, have all had their advocates ; but it is now a pretty generally accepted fact among Egyptologists, that they were simply tombs : that in fact, during a certain period of Egyptian history, it was customary to raise a structure of pyramidal form, varying in size according to the importance of the owner, over every tomb of any consequence—a theory which the uniform subterranean chamber and descending passage found beneath every pyramid yet examined seems to confirm. How far it is applicable to the special case of the Great Pyramid, with its complicated arrangement of chambers in the very heart of the structure, is not a question that need be decided here. Many learned men have seen, in the elaborate structure of the Great Pyramid, a wider intention and a more abstruse meaning ; and the latest and most

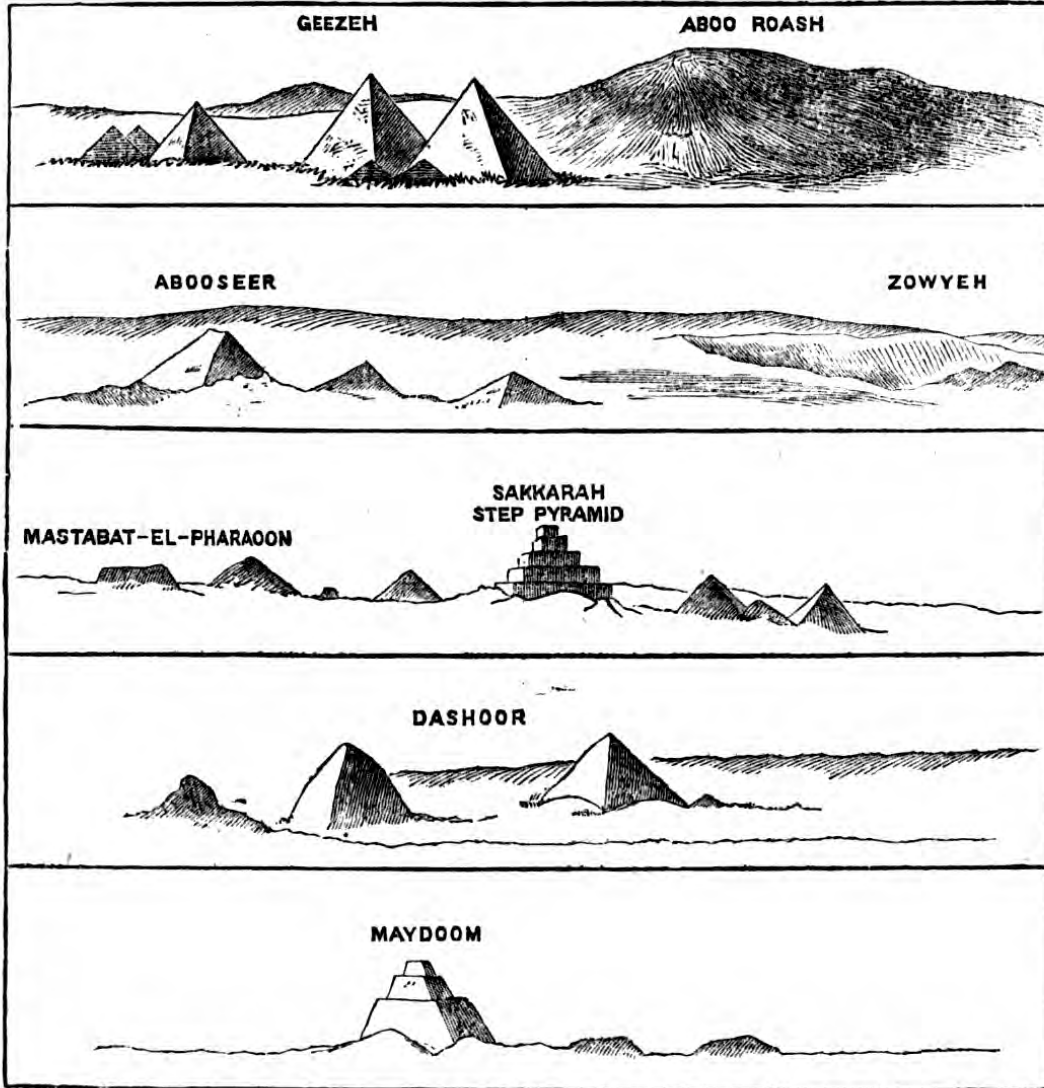
able opponent of the tomb theory as applied to the Great Pyramid, Mr. Piazzzi Smyth, has written a learned work, to prove that it is a "metrological monument," intended to serve as a standard for all kinds of measures. Some think they served for astronomical purposes as well as for tombs. The latest authority, M. Mariette, thus speaks decisively in favour of their being nothing but tombs : " With regard to the object for which the Pyramids were destined, it is contrary to all that we know of Egypt, to all that archaeology has taught us of the monumental customs of that country, to see in them anything but tombs. The pyramids, such as they are, are tombs ; massive, complete, hermetically sealed everywhere, even to the most carefully constructed passages, without windows, without doors, without any external opening. They are the gigantic and for ever impenetrable casing of a mummy ; and the fact that one alone among them has accessible interior chambers, from which astronomical observations might have been made, as from the bottom of a well, only proves that such was not the purpose for which it was originally destined. It is useless to argue that the orientation of the four sides denotes some astronomical object. The four sides are thus accurately arranged because they are dedicated for mythological reasons to the four cardinal points, and therefore, in a monument so carefully finished as a pyramid is, a side dedicated to the north for instance, would not face any other point but the north. The pyramids then, are only tombs ; and the enormous size of some of them can furnish no argument against this conclusion, since there are many not more than twenty feet high. Be it remarked, moreover, that there is not in Egypt a single pyramid that is not situated in a necropolis ; a fact enough of itself to settle the question of their destination."

The pyramid in the hieroglyphs is denoted by the word *abumer*, " a great tomb." The word *pir-am-us* also means in certain texts the same thing, though, according to Dr. Brugsch, it

is more strictly equivalent to the "edge of the pyramid," i.e. those four edges from the apex to the base. Both these words are suggestive of a clue to the derivation of the modern word. Some again have derived it from Pi-Rama, the "mountain." There is little doubt, however, that the word "pyramid" is of Greek origin, and

both to the derivation of the word and the purpose of the thing, we may come to the most satisfactory conclusion with Lord Lindsay, when he says:—"Temples or tombs, monuments of tyranny or of priestly wisdom, no theory as to the *meaning* of the pyramids,

"Those glorious works of fine intelligence,"



Panorama of Pyramids from Aboo Roash on the N. to Maydoom on the S.

may be derived either direct from  $\pi\upsilon\rho$ , fire, or, following Mr. Taylor, quoted by Mr. Piazzì Smyth, from  $\pi\upsilon\rho\acute{o}s$ , wheat, and  $\mu\acute{\epsilon}\tau\rho\nu$ , measure; or it may be referred to the  $\pi\upsilon\rho\alpha\mu\acute{o}\upsilon\varsigma$  or  $\pi\upsilon\rho\alpha\mu\acute{\iota}\varsigma$ , a pointed cake used in the rites of Bacchus—the object of common life suggesting a name for the mathematical solid. With regard [Egypt.—Pt. I.]

has been broached so beautiful, to my mind, as old Sandys's; who, like Milton and the ancients, believing them modelled in imitation of 'that formless formtaking substance,' fire, conceives them to express the 'original of things.' 'For as a pyramis, beginning at a point by little and little dilateth into all parts, so nature, proceeding from an

individual fountain, even God, the Sovereign Essence, receiveth diversity of form, effused into several kinds and multitudes of figures, uniting all in the supreme head, from whence all excellencies issue.' A truth that will outlive the pyramids."

The Arab name for a pyramid is *el-Haram*.

*d. Survey of the Pyramid Field* (see panorama on p. 241).—The remains of 70 pyramids have been found in the necropolis which extends from Aboo Roash on the N. to Maydoom on the S. Two or more are in the Fayoom. The first king who is known to have built pyramids is Ouenephes, or Vane-phes, of the Ist Dynasty, mentioned by Manetho. His pyramid has been identified with that in steps at Sakkárah, which M. Mariette considers to be an ancient Apis mausoleum, but the identification does not rest on any very clear grounds (see p. 271). There are many pyramids of the usual kind at Sakkárah, and any of them may well be those built by Ouenephes. The oldest pyramid of which the identity is tolerably certain is that of Seneferoo at Maydoom. The latest is probably that of Amenemhat III. at Illahoon.

The pyramids hitherto identified are only nine or ten in number. The following is a list of them.

1. *Maydoom*; height, with mound, about 250 ft., in three degrees; never opened. Tomb of Seneferoo, IIIrd Dynasty. Hieroglyphic name, *Kha*, "the rising," "the festival," "the diadem."

2. *Geezeh*; height, 460 ft. Tomb of Shoofoo, IVth Dynasty. Name, *Khut*, "the lights."

3. *Geezeh*; height, 447 ft. Tomb of Khafra, IVth Dynasty. Name, *Ur*, "the great."

4. *Geezeh*: the southernmost of the three small pyramids by the side of No. 2, has been identified as the tomb of Hentsen, a daughter of Shoofoo.

5. *Geezeh*; height, 203 ft. Tomb of Menkaora, IVth Dynasty. Name, *Hir*, "the upper."

6. *Abooseer*; height, 118 ft. Tomb of Saora, Vth Dynasty. Name, *Khaba*, "the rising of the souls."

7. *Abooseer*; middle pyramid. Tomb of Raenoser, Vth Dynasty. Name, *Men Setu*, "the most enduring place."

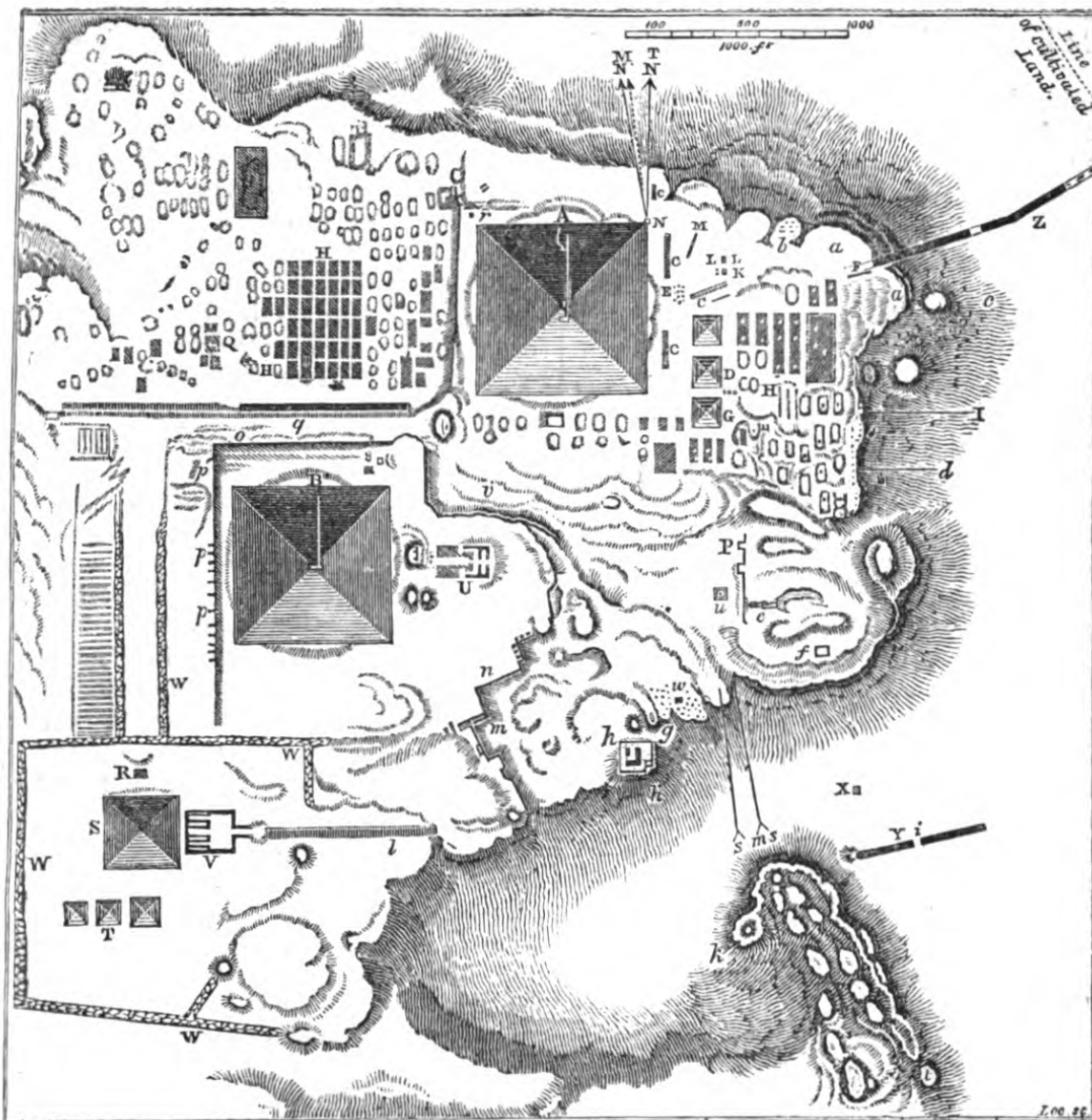
8. *Sakkárah*; one of the pyramids is that of Hormenkaoo, of the Vth Dynasty, the name of which was *Neter Setu*, "the most holy place."

9. *Mastabat el-Pharaoon*; a flat-topped building, or pyramid of one stage. Tomb of Oonas, seventh king of the Vth Dynasty. Name, *Nefer Setu*, "the most beautiful place."

Although the exact site has not been determined, it is known that a pyramid was built by every king from Seneferoo to the end of the VIth Dynasty. In every case it is probable that a temple was attached to the pyramid, not of necessity closely adjoining, but not far off. The ruins of such temples exist near several of the pyramids at Sakkárah, those of Abooseer, and the second and third pyramids at Geezeh. Commemorative inscriptions were probably in these temples, rather than upon the pyramids themselves, but it is certain that sculpture of some kind decorated a portion at least of the vast surface of these monuments. In connection with this it has been ingeniously suggested that the "raphanus, onions and garlic," of which Herodotus speaks as having been recorded on the Great Pyramid, were probably an inscription containing the garlic or onion plant *suten*, the sign for "king," with the papyrus and lotus which were used in spelling the royal titles as lord of Upper and Lower Egypt. In all pyramids the entrance is to the north: in other tombs of the Memphite necropolis it faces east. All the pyramids are on the west or left bank of the Nile; and when they were perfect, the line from Maydoom to Aboo Roash was nowhere broken by a distance of more than seven or eight miles. They are all situated above the level of inundations, and all, except those of Abooseer, upon the rocky platform which borders the desert.

*e. The Pyramid platform of Geezeh*.—The rocky plateau on which stand the Pyramids of Geezeh, was





### TOPOGRAPHICAL PLAN OF THE PYRAMIDS OF GEEZEH.

A, Entrance to the Great Pyramid. B, Entrance to the Second Pyramid. C C, Long pits, by some supposed for mixing the mortar. D, Pyramid of the daughter of Cheops (Herodotus, ii. 126). E, Pavement of black stones (basaltic trap), the same as found on the causeways of the pyramids of Sakkarah. F, Remains of masonry. G, Round enclosures of crude brick, of Arab date, at N.E. angle of this pyramid. H, Tombs of individuals, with deep pits. I, The Tomb of Numbers. K, Two inclined passages, meeting under ground, apparently once belonging to a small pyramid that stood over them. L L, The rock is here cut to a level surface. M, A narrow and shallow trench cut in the rock. N, A square space cut in the rock, probably to receive and support the corner-stone of the casing of the pyramid. The corner itself is of rock. P, Here stood a tomb which has received the title of the Temple of Osiris. Q, Tomb of Trades, to west of tombs H. R, A pit cased with stone, of modern date. S, The Third Pyramid. T, Three small pyramids. U V, Temples in front of second and third pyramids. W W W, Fragments of stone arranged in the manner of a wall. X, A few palms and sycamores, with a well. Y, Southern stone causeway. Z, Northern causeway, repaired by the Khalifs. *a*, Tombs cut in the rock. *b*, Masonry. *c*, Black stones. *d d*, Tombs cut in the rock. *e*, The Sphinx. *f*, Granite, and alabaster temple, with oval of Khafra or Chephren, builder of second pyramid: in it was found the large statue of Chephren, now in the museum at Cairo. *g*, Pits. *h*, Stone ruin on a rock. *i*, Doorway, or passage through the southern causeway. *k*, A grotto in the rock, and above to the S.E. are pits at *l*. *l*, Inclined causeway, part of Y. *m n*, Tombs in the rocks. *o*, Some hieroglyphics on the rock, and trenches below, cut when the squared blocks were taken away. *p*, Tombs cut in the scarp of the rock; one of them (the 6th from the S.) has a ceiling cut in imitation of the trunks of palm trees. *q*, Stone wall. *r*, Steps cut in the rock, near the N. W. angle of the Great Pyramid. M N, *m s*, Magnetic North and South, in 1832 and 1836: T N is True North. *u*, Campbell's tomb. *v*, Arched tomb, with name of Psammetichus. *w*, A tomb with figures in relief and the Egyptian curved cornice. The constructed tombs at H, and behind the rocks, *d d*, are less regularly disposed than in the plan, but it is difficult to define them exactly on so small a scale.

from the time of the IVth Dynasty one of the cemeteries of Memphis. It is elevated about 100 feet above the plain, and forms a sort of promontory in the Libyan chain, whose greatest projection is towards the north-east. The principal monuments situated on this platform are the Sphinx, and the three large pyramids known as the Great Pyramid, or Pyramid of Cheops, the Second Pyramid, or Pyramid of Chephren, and the Third Pyramid, or Pyramid of Mycerinus; in addition to which there are several smaller pyramids, and many ordinary tombs. The rock is what is commonly called nummulite limestone, abounding in fossil remains, and nummulites of the kind called *Nautilus Mammilla*, or *Lenticularis*. They were mistaken by Strabo for the petrified residue of the lentils and barley, that formed the staple food of the workmen employed in building the pyramids, and when we see the views of the present day, we readily forgive the geographer for his fanciful conclusion.

*f. The Great Pyramid.—History.—*The first visitor to Egypt who left any record of his travels was Herodotus, 2300 years ago, and he thus relates the history of the building of this Pyramid. “. . . Cheops succeeded to the throne, and at once plunged into all manner of wickedness. He closed all the temples, and forbade the Egyptians to perform sacrifices; after which he made them all work for him. Some were employed in the quarries of the Arabian hills, to cut stones, to drag them to the river, and to put them into boats, others being stationed on the opposite shore to receive them, and drag them to the Libyan hills; and the 100,000 men thus occupied were relieved by an equal number every three months. Of the time,” he adds, “passed in this arduous undertaking, 10 years were taken up with the construction of the causeway for the transport of the stones,—a work scarcely less wonderful in my opinion than the pyramid itself; for it has 5 stades in length, 10 orgyes in breadth, and 8 in height in the highest part, and is constructed of

polished stones, sculptured with the figures of animals. These 10 years were occupied exclusively in the causeway, independently of the time spent in levelling the hill on which the pyramids stand, and in making the subterranean chambers intended for his tomb in an island formed by the waters of the Nile, which he conducted thither by a canal. The building of the pyramid itself occupied 20 years. It is square, each face measuring 8 plethra in length, and the same in height. The greater part is of polished stones, most carefully put together, no one of which is less than 30 feet long.

“This pyramid was built in steps, and, as the work proceeded, the stones were raised from the ground by means of machines made of short pieces of wood. When a block had been brought to the first tier, it was placed in a machine there, and so on from tier to tier by a succession of similar machines, there being as many machines as tiers of stone; or perhaps one served for the purpose, being moved from tier to tier as each stone was taken up. I mention this, because I have heard both stated. When completed in this manner, they proceeded to make out (the form of) the pyramid, beginning from the top, and thence downwards to the lowest tier. On the exterior was engraved in Egyptian characters the sum expended in supplying the workmen with *raphanus*, onions, and garlic; and he who interpreted the inscription told me, as I remember well, that it amounted to 1600 talents (200,000*l.* sterling). If that be true, how much must have been spent on the *iron* tools, the food and clothing of the workmen, employing as they did, all the time above mentioned, without counting that occupied in cutting and transporting the stones and making the subterraneous chambers, which must have been considerable!”

Diodorus, the next authority in point of time, says that “Chemhis (or Chemmis), a Memphite, who reigned 50 years, built the largest of the three pyramids, which are reckoned among the seven wonders of the world. They stand on the Libyan side (of the Nile),

distant from Memphis 120 stadia, and 45 from the river. They strike every beholder with wonder, both from their size and the skill of their workmanship; for every side of the largest, at the base, is 7 plethra in length, and more than 6 in height. Decreasing in size towards the summit, it there measures 6 cubits (9 feet). The whole is of solid stone, made with prodigious labour, and in the most durable manner, having lasted to our time, a period not less than 1000 years, or, as some say, upwards of 3400; the stones still preserving their original position, and the whole structure being uninjured. The stone is said to have been brought from Arabia, a considerable distance, and the building made by means of mounds (inclined planes), machines not having yet been invented. What is most surprising is that, though these structures are of such great antiquity, and all the surrounding ground is of so sandy a nature, there is no trace of a mound, nor vestige of the chippings of the stone: so that the whole seems as if placed on the surrounding sand by the aid of some deity, rather than by the sole and gradual operations of man. Some of the Egyptians try to make wonderful stories about them, saying that the mounds (inclined planes) were made of salt and nitre, which by directing the water of the river upon them, were afterwards dissolved without human aid when the work was completed. This cannot be true; but the same number of hands that raised the mounds removed the whole to the original place whence they were brought. For it is reported that 360,000 men were employed in this work, and the time occupied in finishing the whole was scarcely less than 20 years."

Pliny says, "The largest pyramid is built of stones from the Arabian quarries; 366,000 men are said to have been employed for 20 years in its construction; and the three were all made in 68 years and 4 months. Those who have written about them are Herodotus, Euhemerus, Duris of Samos, Aristagorus, Dionysius, Artemidorus, Alex-

ander Polyhistor, Butori Antisthenes, Demetrius, Demoteles, Apion; and yet no one of them shows satisfactorily by whom they were built; a proper reward to the authors of such vanity that their names should be buried in oblivion.

"Some have affirmed that 1800 talents were spent in raphanus-roots, garlic, and onions. The largest covers a space of 8 acres (jugera), with 4 faces of equal size from corner to corner, and each measuring 883 feet; the breadth at the summit being 25 feet.

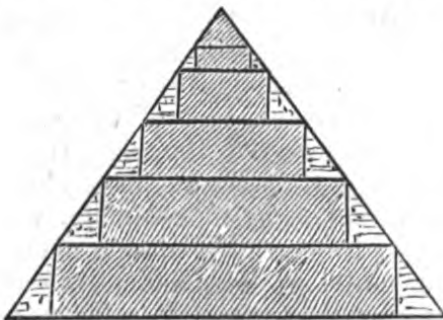
"No vestiges of houses remain near them, but merely pure sand on every side, with something like lentils, common in the greater part of Africa. The principal question is, how the blocks were carried up to such a height? For some suppose that mounds, composed of nitre and salt, were gradually formed as the work advanced, and were afterwards dissolved by the water of the river as soon as it was finished; others, that bridges were made of mud-bricks, which, when the work was completed, were used to build private houses; since the Nile, being on a lower level, could not be brought to the spot."

Modern research has decided that the Cheops of Herodotus is identical with the Suphis of Manetho, and the Shoofoo of the Tables of Abydos and Sakkarah, the second king of the IVth Dynasty, reigning at Memphis some time between 4235 B.C. and 2450 B.C., according to the system of chronology adopted. His hieroglyphic name, Shoofoo (see p. 69), is found in the Great Pyramid on bricks and in the uppermost chamber, and in some of the tombs of the platform. The story of his wickedness, and of the way in which he oppressed the Egyptians, is inconsistent with the testimony of certain contemporary monuments, which represent him as treated as a divinity, and specially worshipped. Manetho's account, "that he was arrogant towards the gods; but, repenting, he wrote the Sacred Book," seems to reconcile both views of his character.

*Exterior.*—The statement of the three



writers already cited, that Cheops' Pyramid was built with stone from the quarries of the Arabian mountains, is partly true, as much of the material comes from the magnesian limestone quarries of Toora and Masarah (see p. 279), but the nummulite limestone of the neighbouring rock has also been largely employed. The causeway along which the stone from the other side of the river was brought will be found described further on (*l.*). Traces of a similar causeway have been observed between Gebel Masarah and the Nile, which probably served for the conveyance of the stone from the quarry to the river. Herodotus's expression, that the "greater part is of polished stone, most carefully put together," corroborated by similar statements of Plato, Pliny, and early Arabian authors, though conjectured to mean that the Great Pyramid had, originally, a smooth and even surface, similar to what may still be seen at the top of the Second Pyramid, received no proof until the discovery by Col. Howard Vyse, in 1837, of two of the "casing stones," *in situ*. They were blocks of limestone from the Toora quarries 4 feet 11 inches in perpendicular height, and 8 feet 3 inches long, the outer face sloping with an angle of  $51^{\circ} 50'$ . After this discovery, there was no longer any doubt that the spaces between the several corners of the Pyramid had been filled in with similar blocks, which after insertion, had been shaped to the required angle, and then polished to an uniform surface. It is conjectured that



these stones, with the exception of the two found by Col. Vyse, were taken away during the time of the Khalifs, for building purposes at Cairo. They were in their place, in the time

of Abd-el-Lateef, who speaks of the extreme nicety with which the stones of which the pyramid is constructed have been prepared and adjusted, a nicety so precise that not even a needle or hair can be inserted between any two of them. The same author corroborates Herodotus in his assertion, that these polished exterior stones were covered with writing, and adds, "These inscriptions are so numerous, that if those only, which are seen on the surface of these two pyramids were copied upon paper, more than 10,000 pages would be filled with them." The stones which now appear on the exterior are of various sizes, varying from 2 feet to 5 feet in depth: the first layer is laid in the rock, and the others, each receding about a foot, form, as it were, a staircase. The mortar used appears to be made of crushed red bricks, gravel, sand, Nile mud, and lime.

The method employed in the construction of pyramids has been already described, and is applicable in all its general features to the Great Pyramid. The rock has been carefully levelled all round, and a nucleus of native rock, about 22 feet high, left in the interior. As to how the stones were raised into their places and what was the form of the machines mentioned by Herodotus, nothing is known. "The notion of Diodorus that machines were not yet invented, is sufficiently disproved by common sense, and by the assertion of Herodotus. It is certainly singular, that the Egyptians, who have left behind them so many records of their customs, should have omitted every explanation of their mode of raising the enormous blocks they used. Some have imagined inclined planes, without recollecting what their extent would be when of such a height and length of base; and, though the inclined plane may have been employed for some purposes, as it was in sieges by the Assyrians and others, as a "bank" (2 Kings xix. 32; 2 Samuel xx. 15) for running up the movable towers against a perpendicular wall, it would be difficult to adapt it to the sloping

face of a pyramid, or to introduce it into the interior of a large temple.”—*Rawlinson’s Herodotus.*

The *Dimensions* of the Great Pyramid have been variously stated at different times by ancient and modern writers. Herodotus makes it 8 plethra (800 ft.) in length on each side at the base, and the same in

height; this last measured no doubt not vertically, but along the sloping side. Diodorus makes it 7 plethra (700 ft.) in length, and 6 (600 ft.) in height. Pliny gives the length at 883 ft. Nine modern writers have equally varied in their calculations. The following is the result of the two most careful modern measurements:—

	SIR G. WILKINSON.	COL. H. VYSE.
Former length of each side when entire . . . . .	756 ft.	764 ft.
Present length . . . . .	732 ft.	746 ft.
Former perpendicular height . . . . .	480 ft. 9 in.	480 ft. 9 in.
Present ditto . . . . .	460 ft.	450 ft. 9 in.
Former area . . . . .	571,536 sq. ft.	13 ac. 1 rd. 22 ps.
Present area . . . . .	535,824 sq. ft.	12 ac. 3 rds. 3 ps.

The space covered by this pyramid is said to equal the area of Lincoln’s Inn Fields; and its solid contents have been calculated at 85,000,000 cubic ft. It may be interesting to compare its height with that of other well-known edifices. The tower of Strasburg Cathedral, the highest in Europe, is 461 ft. high. The dome of St. Peter’s at Rome, 429 ft. high. The dome of St. Paul’s, London, 404 ft. high.

Having now given the history, and described the exterior, of the Great Pyramid, the next thing is to accomplish the task, which most travellers think it necessary to set themselves, of getting to the top of it. The **Ascent** is usually made from the N.E. corner. Some pronounce the getting to the top to be a very fatiguing business, while others declare that it is the easiest thing possible. Some speak of the giddiness they experienced, and others affirm that the weakest head has nothing to fear. The truth may be said to lie between these two extremes, at least for those who are neither very old nor very young, very strong-headed nor very subject to *vertigo*: the not altogether inactive may find it a little fatiguing; and heads that are unaccustomed to going aloft, either on rigging or Alps, may feel a little dizzy. The following account gives a good idea of the ascent. If the traveller has nerve and determination enough, he should insist on no Arabs

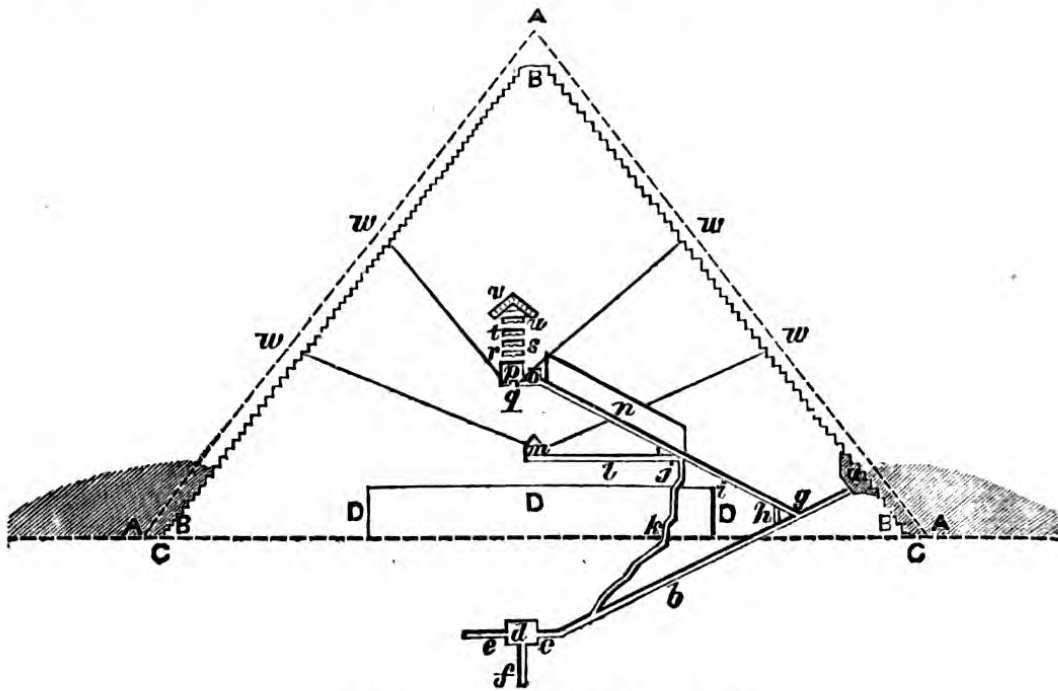
accompanying him but those who have been told off for the job.

“On looking up, it was not the magnitude of the pyramids which made me think it scarcely possible to achieve the ascent, but the unrelieved succession, almost infinite, of bright yellow steps, a most fatiguing image. Three strong and respectable-looking Arabs now took me in charge. One of them, seeing me pinning up my gown in front that I might not stumble over, gave me his services as lady’s-maid. He tied up my gown all round, and tied it in a most squeezing knot, which lasted all through the enterprise. We set out from the N.E. corner. By far the most formidable part of the ascent was the first 6 or 8 blocks. If it went on to the top thus broken and precipitous, the ascent would, I felt, be impossible. Already it was disagreeable to look down, and I was much out of breath. One of my Arabs carried a substantial camp-stool, which had been given me in London, with a view to this very adventure—that it might divide the higher steps, some of which, being 4 ft. high, seem impracticable enough beforehand. But I found it better to trust to the strong and steady lifting of the Arabs in such places, and, above everything, not to stop at all, if possible; or, if one must stop for breath, to stand with one’s face to the pyramid. I am sure the guides are right in taking people quickly. The height is not so great, in itself: it is the way in which it is

reached that is trying to look back upon. It is trying to some heads to sit on a narrow ledge, and see a dazzling succession of such ledges for 200 or 300 ft. below ; and then a crowd of diminutive people looking up to see whether one is coming bobbing down all that vast staircase. I stopped for a few seconds 2 or 3 times at good broad corners or ledges. When I left the angle, and found myself ascending

be true, that both must be easier than the coming down.”—*H. Martineau*.

At the top there is a space about 30 ft. square. “I was agreeably surprised,” says the writer last quoted, “to find at the top, besides blocks standing up which gave us some shade, a roomy and even platform, where we might sit and write, and gaze abroad, and enjoy ourselves, without even seeing over the edge unless we wished



PLAN OF THE GREAT PYRAMID.

- |                                   |                                                   |                                   |
|-----------------------------------|---------------------------------------------------|-----------------------------------|
| A. Pyramid when cased and entire. | g. Granite block closing upper passage.           | o. Vestibule.                     |
| B. Pyramid as at present.         | h. Passage forced by Khalif El Mamoon.            | p. King's Chamber.                |
| C. Base of Pyramid.               | i. Ascending gallery.                             | q. Sarcophagus in King's Chamber. |
| D. Natural rock, conglomerate.    | j. Mouth of well.                                 | r. Davidson's Chamber.            |
| a. Entrance.                      | k. Well.                                          | s. Wellington's Chamber.          |
| b. Descending passage.            | l. Horizontal gallery leading to Queen's Chamber. | t. Nelson's Chamber.              |
| c. Horizontal continuation of b.  | m. Queen's Chamber.                               | u. Lady Arbuthnot's Chamber.      |
| d. Subterranean chamber.          | n. Great Gallery.                                 | v. Campbell's Chamber.            |
| e. Passage out of d.              |                                                   | w. Air-passages.                  |
| f. Pit dug by Col. H. Vyse.       |                                                   |                                   |

the side, the chief difficulty was over ; and I cannot say that the fatigue was at all formidable. The greater part of one's weight is lifted by the Arabs at each arm ; and when one comes to a 4 ft. step, or broken ledge, there is a third Arab behind. When we arrived at a sort of recess, broken in the angle, my guides sported two of their English words, crying out, ‘Half vay’ with great glee. The last half was easier than the first. I felt, what proved to

it.” The **View** from the summit is extensive, and, during the inundation, peculiarly interesting and characteristic of Egypt. The canals winding through the plain, or the large expanse of water when the Nile is at its highest, and the minarets of Cairo, the citadel, and the range of the Mokattam hills in the distance, with the quarries of Masarah, whence so many of the blocks used for building the pyramids were taken, are interesting



features in this peculiar landscape ; and the refreshing appearance of the plain, whether covered with water or with its green vegetation, are striking contrasts to the barren desert on the W. To the southward are the pyramids of Abooseer, Sakkárah, and Dashóor ; to the northward the heights of Aboo Roásh ; and a little to the E. of N. are the 2 stone bridges built by the Arab kings of Egypt, which some suppose to have served for the transport of the stones from the pyramids to Cairo.

The descent is generally made by the same way as the ascent, but it can be made down the S.W. corner. It should not be forgotten that a high wind is destructive of any enjoyment to be gained by an ascent of the pyramid, and a clear day is necessary for appreciating the view. Before mid-day is, as a rule, the best moment for avoiding the wind and gaining the view. Sunrise and sunset produce, of course, their own peculiar effects ; but, unless preparations are made for encamping, they involve an early start and a late return.

*Interior.*—Before penetrating to the interior of the Great Pyramid, it will be well to have some idea of those internal peculiarities which distinguish it from any other specimen of pyramidal construction, and which chiefly constitute its claim, according to Mr. Piazzi Smyth and writers who hold his views, to be considered as intended for some higher purpose than that of holding a king's body. As has been said in the remarks on pyramidal structures in general, an ordinary pyramid is a solid mass of stone, erected over a well leading to a sepulchral chamber, excavated in the solid rock which forms the platform of the building. This chamber is duly in its place in the Great Pyramid (*d*), and is mentioned by Herodotus and Pliny, though their statements that a communication existed with the Nile, by means of which water was introduced, so as to inundate the sepulchral chambers, appears to be inaccurate, as the bottom of the chamber is considerably above the level of

the high Nile at the present time, and must have been still more so in the days when the pyramid was built : moreover, an excavation, 36 ft. in depth, by Col. Howard Vyse (*f*), sunk diagonally in the sepulchral chamber (*d*), failed to reveal any signs of this subterranean communication. The direct way to this chamber is by a passage 306 ft. long (*b*), leading from the main entrance of the pyramid, and it is supposed that if Herodotus, Strabo, and Pliny were ever at all inside the pyramid, this passage and well were all they knew of its interior.

Of the entrance itself (*a*) no sign was visible in the smooth and polished surface of the pyramid's sides as they presented themselves to the travellers of those days ; and even if, which is not at all certain, the old Egyptians revealed to privileged strangers the secret of the opening (Strabo speaks of a *movable* stone), and allowed them to see or hear of the subterranean chamber, no hint was given of there being anything else hidden within that enormous mass ; nor did anything in that long passage suggest to the most inquisitive eye the possibility of other passages and other chambers. And inviolable the secret remained for 5000 years or so till the year A.D. 820, when, according to Arab writers, it was violently brought to light by the Khalif El-Mamoon, son of Haroon er-Rasheed. Tradition, and the romancing story-tellers of the day, declared that the pyramids had been built by "Saurid ibn Salnook, a king of Egypt, who lived before the flood," who had placed in them all kinds of treasures, including a "cock made of precious stones," and "a quantity of gold coins put up in columns, every piece of which was the weight of 1000 dinars." Incited by these stories, the Khalif ordered the engineers of the day to discover the entrance, and open the pyramid. In order more effectually to deceive those who should attempt to violate the tomb, the Egyptians had placed the passage 23 ft. from the centre. The workmen of the Khalif commenced, as was natural enough, and as the Egyptians foresaw,

in the centre of the face, and with iron, fire, and vinegar, quarried their way through the solid masonry. The labour must have been excessive; but, when they had penetrated to the distance of about 100 ft., the sound, or the falling of some stones, accidentally disclosed the vicinity of the real passage, 15 ft. to their left, by which they continued to the great gallery and the two chambers. As they returned, they cleared the real passage to its mouth, being more commodious than the rough way they had forced, for the ingress and egress of the workmen. Access was thus at length obtained to the place of the wished-for treasures, and great hopes were entertained, say the Arab historians, of finding a rich reward for their toil. But these hopes were doomed to end in disappointment. The chamber indeed was "a right noble apartment . . . of polished granite throughout; in blocks squared and true, and so large, that 8 floors it, 8 roofs it, 8 flags the ends, and 16 the sides;" and all put together with such exquisite skill, that the joints are barely discernible to the closest inspection." But all there was in it was a stone chest without a lid. Clearly the pyramid had been previously entered and rifled, and the Khalif was about to abandon his vain search, when the people began to evince their discontent and to censure his ill-placed avidity. To check their murmurs, he had recourse to artifice. He secretly ordered a large sum of money to be conveyed to, and buried in, the innermost part of the excavated passage; and the subsequent discovery of the supposed treasure, which was found to be about equal to what had been expended, satisfied the people, and the Khalif gratified his own curiosity at the expense of their labour, their money, and their unsuspecting credulity. Abd-el-Hôkm says that a statue resembling a man was found in the sarcophagus, and in the statue (mummy-case) was a body, with a breastplate of gold and jewels, bearing characters written with a pen which no one understood. Others mention an emerald vase of beautiful work-

manship. But the authority of Arab writers is not always to be relied on; and it may be doubted whether the body of the king was really deposited in the sarcophagus. Lord Munster found in the second pyramid the bones of an ox, which he brought with him to England: but from these no conclusion can be drawn, as they may have been taken into it after it was opened, either by men or wild beasts; neither of whom were aware how much they might puzzle future antiquaries with speculations about the bones of Apis.

That both the pyramids had been opened before the time of the Arabs is exceedingly probable, as we find the Egyptians themselves had in many instances plundered the tombs of Thebes; and the fact of its having been closed again is consistent with experience in other places. Belzoni's tomb had been rifled and re-closed, and the same is observed in many Theban tombs, when discovered by modern excavators.

The forced passage of the Khalif could once be followed for a great distance from the point where the upper and lower passages join; but it is now filled with stones, brought from the excavations in the pyramid. The Khalif's workmen in the course of their labours cleared the real passage to its mouth, being more convenient for their ingress and egress than the rough way they had forced. The way thus opened by El-Mamoon was not again closed, and people continued to go in and out. But no further discoveries were made till in 1763, when Mr. Davidson, British Consul at Algiers, discovered another room over the King's Chamber. This was followed in 1839 by Col. Howard Vyse's discovery of four other chambers, one above another over Davidson's chamber (*r*), which he called respectively Wellington's (*s*), Nelson's (*t*), Lady Arbuthnot's (*u*), and Campbell's chamber (*v*). No more hollow spaces have since been discovered, though many explorers, convinced that the hollow portion of the pyramid was greatly out of proportion to its solid substance,



have restlessly tried in every direction in the hope of finding something.

A Visit to the Inside is not a very pleasant task, and, on the whole, it is perhaps more fatiguing than going to the top; the close air, the scrambling, and the dust all contribute to make it disagreeable. Nervous ladies had certainly better not attempt it. Miss Martineau says: "To the tranquil the inside of the pyramid is sufficiently airy and cool for the need of the hour. But it is a dreadful place in which to be seized with a panic, and no woman should go who cannot trust herself to put down panic by reason. There is absolutely nothing to fear but from oneself; no danger of bad falls, or of going astray, or of being stifled. The passages are slippery: but there are plenty of notches; and a fall could hardly be dangerous—unless at one place—the entrance upon the passage to the King's Chamber . . . The one danger is from the impression upon the senses of the solidity and vastness of the stone structure in such darkness." Nails in the shoes are as bad for going inside the pyramid as they are good for going up it: slippers give the best foothold in the slippery parts. As has been advised in the Preliminary Remarks, magnesium wire should be taken for the purpose of seeing the King's Chamber to advantage, and each person would do well to have a candle to himself, and matches in his pocket: there will be plenty of candidates for carrying water, but no more Arabs than is absolutely necessary should be allowed to enter, as they only add to the dust and heat, and seem to think that the more noise they make the greater will be the impression of awe made on the mind of the visitor.

The Entrance (a) is, like that of all other pyramids, on the northern face, about 23 ft. from the true centre, and 45 ft. from the ground. It is reached by climbing over a heap of stones and rubbish which have accumulated below. Over it is a block of immense size, on which are four other large blocks, resting against each other, so

as to form a pent-roof arch, and so serving to take off the superincumbent weight from the roof of the passage. The position of the stones in the body of the pyramid is horizontal, but at the entrance they follow the inclination of the passage, which is an angle of  $26^{\circ} 41'$ . This passage (b) is 3 ft. 5 in. high and 3 ft. 11 in. wide, and is roofed with well-wrought and closely fitted stones. It continues in the same incline for 320 ft., and with such exactness that the sky is visible from the farther end. It then runs, with somewhat smaller dimensions, for 27 ft. farther in a horizontal direction, and ends in a subterranean chamber (d), already spoken of as the sepulchral chamber common to all pyramids. This chamber is 46 ft. long, 27 ft. broad, and 11 ft. 6 in. high, and the roof of it is more than 90 ft. below the base of the pyramid. It has been left in a rough and unfinished state. Into here, if anywhere, must have flowed the water of the Nile through the canal mentioned by Herodotus, but though Col. H. Vyse excavated 36 ft. down, he discovered no signs of it. From the S. side of the chamber issues a narrow passage 53 ft. long, ending abruptly in nothing.

All this, however, is seldom seen by the ordinary visitor. We return to join him at a point in the descending passage 63 ft. from the entrance. Here is seen the end of a granite block (g), once carefully connected by a triangular piece of stone fitting into the roof of the passage, and secured in that position by an iron cramp on either side. It was probably the falling of this stone which revealed to the workmen of El-Mamoon the existence of the entrance passage. But as they were unable to remove the granite block it had concealed, this block still remains in its original place; and in order to avoid and pass above it, you turn to the right by the forced passage (h) that these workmen made, and after climbing a few rough steps find yourself at the upper extremity of the block, and in another passage (i), the entrance to which this block had sealed. This upper passage continues



ascending at nearly the same angle as the lower one for 125 ft., until what is called the *Great Gallery* (*n*) is reached.

At this point a horizontal passage (*l*) branches off, 110 ft. long, leading to what is called the *Queen's Chamber* (*m*). Near the end of this passage, not far from the chamber, there is the descent of a step, after which the passage becomes higher. The *Queen's Chamber* is 18 ft. 9 in. long, 17 ft. broad, and 20 ft. high in the centre. It is roofed with blocks of stone resting against one another, in the manner of a pent-house, like those over the entrance of the pyramid; and in order to give them strength they have been carried a long way into the masonry. The stones in the side-walls are admirably fitted together, so that the joints can scarcely be traced; and an incrustation of salt has tended to give them the appearance of having been hewn in the solid rock. On the E. side, a short way from the door, is a sort of niche or recess, built with stones projecting one beyond the other. The object of this niche is not known; the Arabs, probably in the hope of finding treasure, have broken into the masonry at the back for some distance. An excavation in the floor by Sir G. Wilkinson revealed no signs of a sepulchral pit. This chamber is 67 ft. above the base of the pyramid, 407 ft. below the original summit, and 71 ft. below the *King's Chamber*. According to Col. H. Vyse, Sir G. Wilkinson, and others, it stands immediately under the apex of the pyramid. On each side of it are air-holes, similar to those in the *King's Chamber* (see below).

Returning to the commencement of the horizontal passage, immediately on the right of the *Great Gallery*, is the mouth of an opening, commonly called the well (*j, k*). It is a passage partly vertical, partly slanting and irregular, which leads down into the descending passage from the entrance to the subterranean cavern. It is 191 ft. deep, and 2 ft. 4 in. square. This well is cut through the masonry, which evidently proves that it was an afterthought, and was probably made for the purpose

of affording a means of communication after the closing of the upper passage with the block of granite above mentioned. The workmen having by it reached the lower passage could ascend to the entrance. The *Great Gallery* continues to ascend at the same angle as the passage of which it is a continuation. It is 151 ft. long, 28 ft. high, and nearly 7 ft. wide, but this width is reduced one-half by a stone ramp on each side 20 in. wide and 2 ft. high. Notches are cut in the floor at intervals, which are supposed to have some connection with the machinery by which the sarcophagus in the *King's Chamber* was raised; as it is they serve as welcome footholds on the slippery surface of the smooth and polished stone. There are 8 courses of stone in the side walls, which project one over the other, so giving the gallery the appearance of being arched. At the end of the *Great Gallery* is an ascending step into a *Vestibule* (*o*), formerly closed according to some authors with 4 granite portcullises, sliding in grooves of the same stone, which concealed and stopped the entrance to anything beyond. On the other side of these, one of which remains in its original position, is a short passage leading into

The *King's Chamber* (*p*), the principal apartment of the pyramid, 34 ft. 3 in. long, 17 ft. 1 in. broad, and 19 ft. 1 in. high. The floor is 138 ft. from the base of the pyramid, and its position is not exactly under the apex, but a little southward and eastward of the vertical line. The roof is flat, and formed of simple blocks of granite, resting on the side-walls, which are built of the same materials; and so truly and beautifully are these blocks fitted together that the edge of a penknife could not be inserted between them. At the upper end, placed N. and S., is the sarcophagus (*q*), of red granite or porphyry like the blocks: "the only and one thing," says Sandys, "which this huge mass contained within its darksome entrails." It is without a lid, and totally devoid of hieroglyphics or any ornamental carving. The measurements given of it by

different authors are various. Taking those of Col. Howard Vyse, we find the length of the exterior given as 90.5 in., the breadth 39 in., and the height 41 in.; the length of the interior 78 in., the breadth 26.5 in., and the height 34.5 in. On being struck, it emits a very fine sound, as of a deep-toned bell; but the foolishness of travellers in endeavouring to verify this assertion, and also to carry off pieces of the stone, will end in reducing it to a mere fragment. It is a bad example, too, for the Arabs, who want no encouragement to the wanton destruction of relics of antiquity. The object of this stone chest, in which most Egyptologists agree to see nothing but a simple sarcophagus, is the subject of much ingenious conjecture on the part of a few, of whose views Mr. Piazzzi Smyth may be considered as the chief exponent. He sees in the "coffer," as he calls it, a standard measure of capacity and weight for all ages. His views, which are curious, but certainly not conclusive, on this and the pyramids generally, will be found at length in his book, 'Our Inheritance in the Great Pyramid.' In the side walls of the King's Chamber are small holes or tubes, similar to those already mentioned in the Queen's Chamber, the use of which perplexed every one until Colonel Howard Vyse believed he had ascertained their real use, as tubes to conduct air into the interior of the pyramid. They have been traced to a termination some way within the exterior courses of stone, and cannot have been air-holes, except during the progress of the construction. One is on the N., and the other on the S. side of the chamber, about 3 ft. from the floor.

Over the King's Chamber is another room (*r*), or rather entresol, which, like those above it, was evidently intended to protect the roof of that chamber from the pressure of the mass of masonry above. The ascent to it was by means of small holes cut into the wall at the S.E. corner of the great gallery, at the top of which was the entrance of a narrow passage leading

into it. This room is not more than 3 ft. 6 in. high; and the floor, which is the upper side of the stones forming the roof of the chamber below, is very uneven. Its roof also consists of granite blocks, like that of the King's Chamber, and serves as the floor of another entresol (*s*); above which are three other similar low rooms (*t*, *u*, *v*), the uppermost of which has a pent-roof, made of blocks placed against each other, like those of the Queen's Chamber, and over the entrance of the pyramid.

On the stones, in the 3 uppermost chambers, were found some hieroglyphics, painted in red ochre, presenting, besides the quarry marks of the workmen, the oval of King Shoofoo (Cheops). In the chamber below the upper one is another royal oval (*a*), a variation of the first, but which by some has been taken to be that of another king, Noo Shoofoo, and an argument drawn that the two were brothers, and shared the throne, and that the so-called Queen's Chamber was for one, and the King's Chamber for the other. The name is found in both forms in an adjacent tomb. Noo or Knum is sometimes interpreted "builder," a title which may well have been given to Shoofoo.



It may seem remarkable that, while the roofs of these chambers are smooth and even, the floors are left rough, the inequalities of the stones in some places being of several feet; but this only shows that they were not intended for any use beyond that of relieving the king's chamber from the superincumbent weight. Towards the ends of the blocks in the floor of the uppermost room are small square holes, the object of which it is difficult to determine. They are probably connected with their transport from the quarry, or their elevation to their present position.

These chambers are seldom visited, the ascent without a ladder being extremely difficult: nor is there anything to make it worth the ordinary

traveller's while. He will probably have had quite enough scrambling and crawling by the time he reaches the king's chamber, and may think the sight of that a sufficient reward for his exertions. "There is nothing else like it," says Miss Martineau, "no catacomb or cavern in the world; there never was, and surely there never will be . . . the symmetry and finish so deepen the gloom as to make (it) seem like a fit prison-house for fallen angels." And very like fallen angels one may be disposed to think the attendant Arabs as they shout, and hollow, and scream in the almost black-darkness. It is with a feeling of relief, as of a task accomplished, that the entrance and daylight are once more reached. Care should be taken on coming out, if it is evening, or the wind is cool, to have some warm covering to put on.

*g. The Second Pyramid.—History.—*Herodotus writes thus of this pyramid, which stands about 500 ft. to the S.W. of the Great Pyramid:—"Cheops, having reigned 50 years, died, and was succeeded by his brother Cephren, who followed the example of his predecessor. Among other monuments he also built a pyramid, but much less in size than that of Cheops. I measured them both. It has neither underground chambers, nor any canal flowing into it from the Nile, like the other, where the tomb of its founder is placed in an island surrounded by water. The lowest tier of this pyramid is of Ethiopian stone of various colours (granite). It is 40 ft. smaller than its neighbour. Both are built on the same hill, which is about 100 ft. high." Diodorus has the following: "On the death of this

king, his brother Cephren succeeded to the throne, and reigned 56 years. Some say he was his son, by name Chabryis, and not his brother. All, however, agree that on his accession, wishing to emulate his predecessor, he built the second pyramid, similar to the other in its style of building, but far inferior in size, each face being only one stade in length at its base. On the larger one is inscribed the sum spent in herbs and esculent roots for the workmen, amounting to upwards of 1600 talents. The smaller one has no inscription, but on one side steps are cut to ascend it."

The Cephren of Herodotus is now considered to be the Khafra of the monuments (see p. 69); his name is not found on any stone in this pyramid, but it occurs in many tombs in the neighbourhood, and the magnificent statue of him, found with eight other smaller ones by M. Mariette in the granite and alabaster temple near the Sphinx, proves the high state of civilisation at which the Egyptians had already arrived; while the hieroglyphics it bears are a sufficient proof, were any further needed, that the builders of the Pyramids were acquainted with the art of writing. According to the Tables of Abydos and Sakkarah, Khafra was not the immediate successor of Shoofoo, one King Ratatef whose reign was probably of short duration, intervening.

*Exterior.—*The size of this pyramid is not much inferior to that of the Great Pyramid, and the fact of its standing on higher ground gives it the appearance, when seen from certain positions, of greater height. The following are the dimensions given respectively by

	COL. H. VYSE.	SIR G. WILKINSON.
Former length of base . . . . .	707 ft. 9 in.	
Present length of base . . . . .	690 ft. 9 in.	690 ft.
Former height . . . . .	454 ft. 3 in.	453 ft.
Present height . . . . .	447 ft. 6 in.	446 ft. 9 in.
Former area . . . . .	11 ac. 1 rd. 38 ps.	
Present area . . . . .	10 ac. 3 rds. 30 ps.	

The number of granite blocks lying about prove the correctness of Herodotus's assertion that the lowest tier was of "variegated Ethiopic stone" on

the outside. The remainder was built, like the Great Pyramid, partly of the nummulite rock from the neighbourhood, and partly of stone from the



other side of the river; but the stones have been less carefully selected, and the spaces in some parts of the interior appear to have been filled in with rubble. Like the Great Pyramid, this one also formerly presented a smooth and polished surface. Some of the casing, indeed, still remains for about 130 or 150 ft. from the top. Except for the purpose of examining this casing, there is no object in mounting to the summit, and the ascent is rather difficult, not to say dangerous, as the casing considerably projects beyond and overhangs the part below. In the smooth part there are holes cut to serve as steps. It is a favourite amusement with some travellers, when at the top of the Great Pyramid, to give an Arab a small *backsheesh* to run to the bottom, then across the intervening ground, and up to the top of the Second Pyramid, over the smooth space, in less than ten minutes. According to the account of ancient writers, the people of the neighbouring village of Busiris were wont to practise the same feat for a similar consideration.

*Interior.*—This pyramid has two entrances, one at about the same relative height as that of the Great Pyramid, and the other in the pavement at the base. Both descend at the same angle for over 100 ft. At this point they are closed by a granite portcullis. The lower one then becomes horizontal, and passes over an excavated chamber 34 ft. long 10 ft. broad, and 8 ft. high. Soon after it begins to ascend, and joins the upper passage, which beyond the portcullis also becomes horizontal, and proceeding on ends in a chamber 46 ft. long, 16 ft. broad, and 22 ft. high, called after the name of its rediscoverer, Belzoni's Chamber. He reopened this pyramid in 1816. In the chamber is a sarcophagus of red granite sunk in the floor, rather larger than that in the Great Pyramid, and like it, without sculpture or hieroglyphics. It contained, when found by Belzoni, the bones of an ox. From an Arabic inscription in this chamber, it appeared that the pyramid had been already opened either by Sultan Ali

Mohammed or Sultan el-Azeez Othman, translators differing in their versions.

An area sunk in the rock runs round its northern and western face, parallel with the pyramid, distant from it on the N. 200, and on the W. 100 ft. The object of thus cutting away the rock was to level the ground for the base of the pyramid, the hill in this part having a slight fall towards the E. and S.; which is very evident from the N.W. corner of the scarped rock being of great height, 32 ft. 6 in., and gradually decreasing to its southern and eastern extremities. In the level surface below this corner the rock has been cut into squares, measuring about 9 ft. each way, similar to those at Tehneh near Minieh; showing the manner in which the blocks were taken out to form this hollow space, and to contribute at the same time their small share towards the construction of the pyramid. On the face of the rock on the W. and N. sides are two inscriptions in hieroglyphics. One contains the name of Rameses II., and of an individual who held the office of superintendent of certain functionaries supposed to be attached to the king, and officiating at Heliopolis. The inscription is in intaglio, and of much more modern style than the hieroglyphics in the neighbouring tombs; which would suffice to show, if other evidence were wanting, how much older the latter, and consequently the pyramids themselves, are than this king.

About 270 ft. to the E. of this pyramid are the ruins of a building (U), which was probably the temple dedicated to king Khafra, here worshipped in front of his tomb as a god.

*h. The Third Pyramid.—History.*—The story of this pyramid is variously told.

"After Cephren," says Herodotus, "Mycerinus, the son of Cheops, according to the statement of the priests, ascended the throne. He also built a pyramid, much less than his father's, being 20 ft. smaller. It is square:

each of its sides is 3 plethra long; and it is made half-way up of Ethiopian (granite) stone. There are some Greeks," he says, "who ascribe it to the courtesan Rhodopis, but they are in error, and do not appear to know who she was, or surely they would not have attributed to her the building of a pyramid, which must have cost thousands and thousands of talents. Besides, Rhodopis did not live in the time of Mycerinus, but of Amosis, many years after the kings who built these monuments."

The account of Diodorus is somewhat similar: "After them (Chembis and Cephren) came Mycerinus, or, as some call him, Mecherinus, the son of the founder of the great pyramid. He built the third, but died *previous to its completion*. Each side was made 3 plethra long at the base, with (a casing of) black stone, similar to that called Thebaïc, as far as the fifteenth tier, the rest being completed with stone of the same quality as the other pyramids. Though inferior in size to the others, it is superior in its style of building and the quality of the stone. On the N. side is inscribed the name of its founder, Mycerinus. Some think it was erected as a tomb for Rhodopis by certain monarchs who had loved her."

Strabo repeats, with variations, the fable rejected by Herodotus:—"At some distance, on a more elevated part of the hill is the third, smaller than the other two, but built in a more costly manner. From the base to about the middle it is of black stone, of which they make mortars, brought from the mountains of Ethiopia; and this being

hard and difficult to work rendered its construction more expensive. It is said to be the tomb of a courtesan, built by her lovers, whom Sappho the poetess calls Doricha, the friend of her brother Charaxus, at the time that he traded in wine to Naucratis. Others call her Rhodope, and relate a story that, when she was bathing, an eagle carried off one of her sandals, and, having flown with it to Memphis, let it fall into the lap of the king as he sat in judgment. Struck by this singular occurrence and the beauty of the sandal, the king sent to every part of the country to inquire for its owner, and, having found her at Naucratis, he made her his queen, and buried her at her death in this sepulchre."

Pliny says, "The third pyramid is less than the other two, but much more elegant, being of Ethiopian stone, and measures 363 ft. between the corners." Manetho, according to Eusebius and Africanus, says that it was built by Nitocris, the last sovereign of the VIth Dynasty. The question as to who was the founder of this pyramid is considered to have been settled by the discovery, by Col. H. Vyse, of a wooden mummy case, now in the British Museum, with the oval of King Menkera, or Menkaora (see p. 69), the Mencheres of Manetho. As, however, there is evidence of its having been enlarged, it is not impossible that the addition to its size may have been made by Nitocris.

*Exterior.*—The dimensions of this pyramid are much less than those of the two others.

	COL. H. VYSE.	SIR G. WILKINSON.
Former base . . . . .	364 ft. 6 in.	
Present base. . . . .		333 ft.
Former height . . . . .	208 ft.	
Present height . . . . .	203 ft.	203 ft. 7 in.
Extent of area . . . . .	2 ac. 3 rds. 21 ps.	
Angle of casing . . . . .	51°	

The casing of granite mentioned by all writers, still covers it to a height of 36 ft. 9 in. on the W. side, and 25 ft. 10 in. on the N. From the colour of the granite, this pyramid has been called by Arab writers the Red Pyramid. The stones of the casing have bevelled

edges; a style of masonry common in Syria, Greece, and Rome; but round the entrance their surfaces are smooth, and of a lower level than the rest, as if something had been let into that depressed part. Here perhaps were the hieroglyphics containing the name

of Mycerinus, mentioned by Diodorus.

This pyramid shows the mode, already explained, of constructing these monuments (not perceived in any of the other two), in almost perpendicular degrees or stories, to which a sloping face has been afterwards added. For it has been conjectured that all the pyramids were built in this manner, and that the statement of Herodotus, "that they finished them from the top," is explained by their first filling up the triangular spaces of the uppermost degree. It is, however, true that at the pyramids, as in other Egyptian buildings, the stones were put up rough and afterwards smoothed off to a level surface.

*Interior.*—With the exception of a statement by Edreese writing in 1250 A.D., to the effect that "the Red Pyramid been opened a few years before," no tradition existed of any attempt to open this pyramid, nor was there any sign of an entrance. One or two unsuccessful efforts to force an opening were made at the beginning of the century, but they only resulted in making a hole in the north face and throwing down numerous stones, which encumbered the spot where the real entrance was. The right entrance was successfully discovered by Caviglia, and the operations begun by him were concluded by Col. H. Vyse, who found that, like the others, this pyramid had been already opened and rifled. The entrance as usual is on the north side, about 13 ft. from the base. Thence a passage descends at an angle of  $26^{\circ} 2'$ . It is 104 ft. long, 28 of which are lined with granite. At the end is a vestibule with sculptured panels, beyond which are granite portcullises. A horizontal passage now leads to a chamber 46 ft. long and 12 broad, nearly under the apex of the pyramid. Here was found the mummy case already mentioned with the name of Menkaora. In the floor is a depression, perhaps meant for a sarcophagus, but no signs of one was found, except some fragments of granite. From this chamber, another passage, entered from the floor, descends

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into a second sepulchral chamber lined with granite, in which was found a basalt sarcophagus, without inscriptions, but sculptured in compartments. Its broken lid was found in the inclined passage, and also a body, now in the British Museum. The sarcophagus was got out, and sent to England, but the vessel carrying it foundered at sea. There is another chamber again below this, in which are niches, meant probably for the reception of mummies. Returning to the chamber first reached, another passage is seen near the top of the north side, which leads upwards towards the exterior, but ends abruptly after about 50 ft. It is conjectured that this was the entrance passage to the original pyramid; but that, when the pyramid was enlarged, this entrance was blocked up by the added masonry, and the new entrance and passage made probably from within, outwards.

The site on which this pyramid stands has been made level by raising on the eastern side a substructure, 10 ft. in height, composed of two tiers of immense blocks.

As in the case of the Second Pyramid, a ruined temple (v) stands about 40 ft. from the E. face of this one, intended for the worship of the deified royal occupant of the tomb. From it leads a part of the causeway (L) for bringing stones to the Third Pyramid.

Enclosing this group of monuments, and the 3 small pyramids mentioned below, is an enclosure (w) about 1200 ft. square, formed of rough stones heaped on each other in the form of a low rude wall. Similar heaps of stones occur in parallel rows to the northward of it, bounded by others which run parallel to the western face of the second pyramid.

#### *i. Other Small Pyramids.*

To the E. of the Great Pyramid are 3 small ones, built in degrees or stages. The centre one (D) is stated by Herodotus to have been erected by the daughter of Cheops, of whom he relates a ridiculous story, only surpassed in improbability by another he tells



of the daughter of Rhampsinitus. It is 122 ft. square, which is less than the measurement given by the historian of  $1\frac{1}{2}$  plethrum, or about 150 ft. ; but this difference may be accounted for by its ruined condition. From an inscription preserved at Boolak, it is probable that the third, or most southerly, is the tomb of Hentsen, another daughter of Shoofoo. All these have descending passages leading to a subterranean chamber, but nothing has ever been found in any of them.

Three somewhat smaller pyramids ( $\tau$ ), again, stand to the S. of the Third Pyramid. They also each have a passage leading to a chamber ; and in the centre one is the name of the king Menkaora, painted on a stone in the roof of its chamber, the same that occurs on the wooden coffin of the Third Pyramid. The roof is flat, and above it is a space or entresol, as in the Great Pyramid, to protect it from the pressure of the upper part of the building. In the chamber is a sarcophagus of granite, without hieroglyphics or sculpture of any kind. The lid had been forced open before it was found by Colonel Vyse, and is remarkable for the ingenious contrivance by which it was fastened. It was made to slide into a groove, like the sliding lids of our boxes ; and its upper rim (which projected on all sides to a level with the four outer faces of the sarcophagus) was furnished with a small movable pin, that fell from the under part of it into a corresponding hole, and thus prevented the lid being drawn back.

Of the remaining two pyramids, one has not been finished ; but in the sepulchral chamber of the other a sarcophagus was found containing bones, said to be those of a female.

There are indications of the existence of other pyramidal structures in different parts of the Necropolis.

*k. The Sphinx.*—About a quarter of a mile to the S.E. of the Great Pyramid is the Sphinx, the most remarkable object, next to the Pyramids, exhibited on the Geezeh platform.

*History.*—No mention is made

of the Sphinx by any author or traveller before the Roman period ; a fact which, as will be seen, goes to prove the fallacy of attempting to argue the non-existence of ancient monuments at the time any account of the country was written, from the circumstance of no mention of such monument being made in that history ; just as, *e.g.*, some people have asserted that the Pyramids could not have been built when Abraham or the Israelites were in Egypt, because no mention of them is made in the Bible. Negative testimony is of little value in such cases. Pliny gives a long account of the Sphinx, and says that they supposed it in his time to be the tomb of Amasis of the XXVIth Dynasty. Till quite recently most Egyptologists were inclined to recognise in it the work either of Thothmes IV. of the XVIIIth Dynasty, or of Khafra the builder of the Second Pyramid, but the researches of M. Mariette would seem to prove it to be of even greater antiquity than the Pyramids. In the museum at Cairo is a stone found by him in a ruined building at the foot of the southernmost of the three small pyramids close to the Great Pyramid. It appears to have formed part of a wall. Among the inscriptions with which it is covered are the following, thus rendered by M. Mariette : “The living Horus, the . . . ., the king of Upper and Lower Egypt, Shoofoo, during his lifetime, has cleaned out the temple of Isis, ruler of the Pyramid, which is situated at the spot where is the Sphinx, on the N.E. side of the temple of Osiris, Lord of Rosatoo. He has built his Pyramid where the temple of this goddess is, and he has also built the Pyramid of the princess Hent-sen where this temple is. The living Horus, the . . . ., the king of Upper and Lower Egypt, Shoofoo, during his lifetime, has paid this honour to his mother Isis, the divine mother Athor having ordered him to have it graven on a stone. And he has renewed (the foundation) of the divine offerings, and has built for them his temple in stone, and a

second time he has also restored the gods (of this temple) in the sanctuary." After the gods referred to follow representations of their statues, accompanied by descriptions indicating their size, and the materials of which they should be made. Among them figures the Sphinx, followed by this inscription, "The place of the Sphinx of Hor-em-Khoo is to the south of the temple of Isis, ruler of the Pyramid, and to the north (of the temple), of Osiris, Lord of Rosatoo. The images of the god of Hor-em-Khoo are in accordance with the regulations." M. Mariette thinks that this monument, whether contemporaneous with Cheops (a fact which may be doubtful), or whether belonging to a later epoch, proves that "the Sphinx is anterior to Cheops, since it figures on one of the monuments which he restored."

*Description.*—As now seen, only the head, shoulders, and back of the Sphinx are visible, the rest is buried in sand; but in 1817 excavations made by Caviglia revealed the complete form and arrangement of this remarkable monument, and proved the correctness of Pliny's description, and of the dimensions given by him. Commencing from the edge of the rock, where it overhangs the plain, a sloping descent, 135 ft. long, cut in the rock, led to a flight of thirteen steps, below which was a platform. Here were found the remains of two buildings, one apparently, from the inscription, erected in the reign of Septimius Severus, the name of Geta being erased as on the triumphal arch at Rome. From this platform another flight of thirty steps led to a paved dromos enclosed within the paws of the Sphinx. "This gradual approach, during which the figure of the Sphinx was kept constantly in the spectator's view, rising above him as he descended, was well adapted to heighten the impression made by its colossal size, its posture of repose, and calm majestic expression of countenance."—*J. Kenrick.* The clearing away of the sand from this approach was a most difficult and tedious operation, and as it accumulates again in a very

short time, every successive attempt to clear the space again requires the same labour to be repeated. This accumulation of sand was in former times prevented by crude brick-walls, remains of which are still visible; and it is probably to them that the inscription set up there in the time of "Antoninus and Verus" alludes, in noticing the restoration of the walls.

An altar, three tablets, a lion, and some fragments were discovered in the space between the paws; but no entrance could be found in that part, and it is probable that the interior is of solid rock. The altar stands between the two paws; and shows, from its position, that sacrifices were performed before the sphinx, and that processions took place along the sacred area, which extended between the forelegs to the breast, where a sort of sanctuary stood, composed of three tablets. One of these, of granite, attached to the breast, formed the end of the sanctuary, 14 ft. in height; and two others, one on the rt., and the other on the l., of limestone, formed the two sides. The last have been both removed. At the entrance of the sanctuary two low jambs projected, to form a doorway, in the aperture of which was a crouched lion, looking towards the sphinx and the central tablet. It is supposed that the fragments of other lions found near this spot indicated their position on either side of the doorway, and others seem to have stood on similar jambs near the altar. On the granite tablet King Thothmes IV. is represented offering on one side incense, on the other a libation to the figure of a sphinx, the representative, no doubt, of the colossal one above, with the beard and other attributes of a god.

The title given to the sphinx is *Hor-em-Khoo (a)* ("the Sun in his resting-place"), from which no doubt he was styled "the Sun, *Armachis*," in the Greek inscription of Balbillus. Like other deities, he is said to grant "power" and "pure life" to the king; and there is no doubt that, as Pliny observes,





this sphinx had the character of a local deity, and was treated with divine honours by the priests, and by strangers who visited the spot. The side tablets have similar representations of Rameses II. offering to the same deity. On a fractured part of the granite tablet is the oval of Khafra, the founder of the Second Pyramid. The deification of the sphinx is singular, because that fanciful animal is always found to be an emblematical representation of the king, the union of intellect and physical force; and is of common occurrence in that character on monuments as early as the XIIIth Dynasty.

The front paws, which are 50 feet in length, are cased with hewn stone. Upon them are cut some Greek exvotos, or dedicatory inscriptions, one of which, restored by Dr. Young, ran as follows :—

Σον δεμας εκπαγλον τευξαν θεοι αιεν εοντες  
 Φεισαμενοι χωρης πυριδα μαζομενης·  
 Εις μεσον ευθυναντες αρουραιοιο τραπεζης,  
 Νησον πετραιης ψαμμον απωσαμενοι·  
 Γειτονα πυραμιδων τοιην θεσαν εισοραασθαι,  
 Ου την Οιδιποδαο βροτοκτονον, ως επι Θηβαις,  
 Τη δε θεα Δητοι προσπολον αγνοτατην,  
 (Ευ μαλα) τηρουσαν πεποθημενον εσθλον ανακτα,  
 Γαιης Αιγυπτιοιο σεβασμιον ηγητηρα,  
 Ουρανιον μεγαν αυτομεδοντα (θεοισιν ομαιμον),  
 Εικελον Ηφαιστω, μεγαλητορα (θυμολεοντα),  
 (Αλκιμον εν πολεμω και ερασμιον εν πολιηταις)  
 Γαιαν αδυρωσθαι (πασαις θαλαισι κελοντα).  
 Αρριανος.

The same scholar has thus rendered it into English verse :—

‘ Thy form stupendous here the gods have placed,  
 Sparing each spot of harvest-bearing land ;  
 And with this mighty work of art have graced  
 A rocky Isle, encumbered once with sand ;  
 And near the pyramids have bid thee stand :  
 Not that fierce sphinx that Thebes erewhile laid waste,  
 But great Latona’s servant, mild and bland ;  
 Watching that prince beloved who fills the throne  
 Of Egypt’s plains, and calls the Nile his own.  
 That heavenly monarch (who his foes defies),  
 Like Vulcan powerful (and like Pallas wise).”  
 ARRIAN.

The inscription is remarkable from its allusion to the isolated position of this monument of rock, and the notion of the Egyptians sparing the cultivable land, of which many instances occur

in the foundation of towns on the edge of the desert.

We now come to that part of the sphinx which is generally visible to the traveller, its head and body. The body is 140 ft. long, and is formed of the uncut natural rock, with pieces of badly worked sandstone masonry added here and there in order to make it the required shape. The head is cut out of the solid rock, and measures nearly 30 feet from the top of the forehead to the bottom of the chin, and about 14 ft. across. It was formerly covered with a cap, probably the *pschent*, terminating in an asp erect, as seen in the figures of the sphinx on the tablets above mentioned. The wig still hangs, a huge mass of stone, on either side the head. Originally it had a beard, fragments of which, now in the British Museum, were found in the area below. It is hardly necessary to say that the idea of the sphinx in the abstract as a female belongs to Greek mythology. Traces of the red colour mentioned by Pliny, “*rubrica facies monstri colitur*,” may still be seen on the right cheek, and the same colour was found on the lions, and in the fragments of the small sphinx found in the area. We may agree with “Eothen” that, “Comely the creature is, but the comeliness is not of this world: the once worshipped beast is a deformity and a monster to this generation, and yet you can see that those lips so thick and heavy, were fashioned according to some ancient mould of beauty.” As Dean Stanley says, “there is something stupendous in the sight of that enormous head;” and we may well wonder with him “what it must have been when on its head there was the royal helmet of Egypt; on its chin the royal beard; when the stone pavement by which men approached the Pyramids, ran up between its paws; when immediately under its heart an altar stood, from which the smoke went up into the gigantic nostrils of that nose, now vanished from the face, never to be conceived again!” The mutilated state of the face renders it impossible to trace the outline of the



features with any accuracy, and the traveller must draw upon his fancy and imagination, to decide whether they are cast in a Negro, Nubian, or Egyptian mould, whether they be sublimely beautiful or sweetly smiling, calmly benevolent or awe inspiring, typical of solemn majesty or debased idolatry; *quot homines, tot sententiæ.*

Old Arab writers speak of it as a talisman to keep the sand away from the cultivated ground; and tradition at one time says that it was mutilated by a fanatic sheykh in the 14th centy., and that since then the sand had made great encroachments. Certainly in Abd el-Lateef's time it appears not to have been disfigured, as he speaks of the face as "very beautiful," and of the mouth as "graceful and lovely, and, as it were, smiling graciously;" and adds that the red colour was quite bright and fresh. By the Arabs of the present day it is known as *Aboo el-hól* (the Father of Terror).

Whatever the object and origin of the sphinx "its situation and significance are worthy of its grandeur;" and, "if it was the giant representative of Royalty, then it fitly guards the greatest of Royal sepulchres; and, with its half-human, half-animal form, is the best welcome, and the best farewell to the history and religion of Egypt."—*A. P. Stanley.*

**l. The Temple of the Sphinx** (so-called).—A short distance to the S.E. of the sphinx is the building (*f*) already mentioned as having yielded the statue of Kkafra now in the Boolak Museum. The statue with eight other smaller ones was found at the bottom of a water-well, down which at some unknown epoch they had been thrown. The building itself is wholly constructed of immense blocks of red granite from Assooán, lined in places with equally magnificent blocks of alabaster. It consists of a descending passage, leading to an open area, divided into three aisles by simple square columns and lintels, which will remind the English visitor of Stonehenge. At the E. end is a kind of transept and a

short passage leading to a second but narrower transept, where was the well—now filled up—in which the statues of Khafra were found. Some cynocephali in hard green stone, the remains of which are lying in the sand, were also here; two smaller chambers terminated the ends. Observe here the enormous size of some of the granite blocks: one measures upwards of 18 ft. in length and is 7 ft. in height, the end being so cut as to turn the corner and add to the stability of the building. Coming back to the aisled hall, we enter what appears to be a mortuary chamber at the S.W. corner of the inner transept and observe the six niches for mummies, constructed in two storeys, of large blocks of alabaster. Similar chambers open from the sloping passage. This singular building is almost certainly a tomb-house, constructed, with a certain reference to the neighbouring sphinx, by Khafra, for the reception of the bodies of his family; but no hieroglyphs have been found in any part of it to solve the difficulties which it suggests.

**m. Tombs.**—The pyramid platform of Geezeh was, as has been already mentioned, one of the cemeteries of Memphis, and, as such, abounds in tombs belonging to various epochs; but the greater number, and those to which the greatest interest attaches, belong to the Old Empire, *i.e.* the period extending from the 1st to the XIth Dynasties. A detailed account of the mode of construction and arrangement usual in the building of the Egyptian tombs has already been given (see p. 77). It will be sufficient here to indicate briefly that they consist generally of three parts: 1, an exterior temple or chapel, containing one or more chambers always accessible by means of doors opening at will; 2, a vertical well leading from one of these chambers, or from some concealed corner of the chapel to 3, a sepulchral chamber, in which was buried the mummy: the lower part of the well, and the whole of the sepulchral chamber, being cut out of the solid rock. Sometimes the exterior temple was a

constructed monument on the plain; sometimes it was hollowed out of the side of the hill. Specimens of both kinds occur at the Pyramids.

Under the Old Empire the usual form of a constructed exterior temple was pyramidal. "They have," says M. Mariette, "the form of a *mastabah*, a sort of truncated pyramid, covering like a massive lid the well, at the bottom of which reposes the mummy." The entrance is nearly always on the E. side. Two or three good examples of a *mastabah* are seen to the E. of the Great Pyramid.

In the eastern face of the platform (a) are tombs containing sculpture, and the names of Shoofoo (Cheops) and other ancient kings. One of them (D), a little below the line of the rocks, and nearly in a line with the S.E. angle of the Great Pyramid, near the village of Kafr, has been called the **Tomb of Numbers**, from its containing a curious and satisfactory specimen of the Egyptian numbers, from units to thousands, prefixed to goats, cattle, and asses, which are brought before the scribes to be registered as part of the possessions of the deceased. The representations and hieroglyphics are very much obliterated.

There are several tombs in the perpendicular face of the lower rock behind the sphinx, and a short distance behind this rock is a tomb called **Campbell's Tomb** (u), after the Consul-General in Egypt at the time of its discovery by Col. H. Vyse. The upper part of it is completely gone, but it offers a good example of the well or pit which forms the second part of a tomb. It is cut in the rock to a depth of 53 ft. 6 in., and is of the period of the later monarchy.

In the high rock, between this and the Great Pyramid, are several pits where sarcophagi were found; and in one of them was discovered a gold ring bearing the name of Shoofoo. In a tomb to the S.E. of the Great Pyramid occurs an oval bearing the name of Seneferoo of the IIIrd Dynasty.

To the S.E. of the Second Pyramid

are some tombs (*m, n*), with the ovals of Khafra and Menkaora; and there are some other smaller ones with sculptures and hieroglyphics. In the scarp of the rock to the W. of the same pyramid are a dozen tombs (*p*), in one of which (the 6th from the S.) the *Ceiling* is remarkable, the stone being cut in imitation of palm-tree beams, reaching from wall to wall. Other instances of this occur in Upper Egypt, which shows that the houses of the Egyptians (when the arch was not preferred) were sometimes so roofed, as at the present day. This tomb is the third from the line of the S.W. angle of the pyramid, going northwards along the face of the rock.

To the W. of the Great Pyramid are a number of tombs (H); and in one of them, near the extremity, are some interesting *Sculptures*. Trades, boats, a repast, agricultural scenes, the farm, the wine-press, and other subjects are there represented; and it is worthy of remark that the butchers slaughtering an ox sharpen their *red* knives on a *blue* rod, which would seem to indicate the use of steel at this early period. In the sculptures columns with the full-blown lotus capital are represented, and the man of the tomb seated in an armed chair of very early form on a figured mat, very like those now made in the Delta. Beneath his chair is a favourite dog. The long passage in this tomb has the roof made in imitation of an arch, the tympanum at the end being a single block. The names of Shoofoo and Aseskef, successor of Menkaora, occur in the sculptures; and in the next tomb to the S. are the names of Shoofoo and other old kings; Aimai, the possessor of the tomb, having been director of the temple of Shoofoo. Three names of kings of the Vth Dynasty occur in the tomb adjoining this to the N.

These tombs, like those to the E. of the Great Pyramid, afford good examples of the constructed external covering, or *mastabah*. Some of them are of considerable size, though no great height, and they are all built with their sides inclining inwards



towards the top at an angle of  $77^{\circ}$ , thus producing the appearance of a truncated pyramid as mentioned above. The mouth of the well, or pit, may be noticed in nearly all.

*n. The Causeways.*—Herodotus, as we have seen, speaks of the great labour involved in bringing the finer part of the stone of which the pyramids were constructed from the Arabian hills on the other side of the river, and says that it took 10 years to make the causeway, along which those for the Great Pyramid were transported. This causeway he describes as 5 stadia (3000 ft.) long, 10 orgyes (60 ft. wide), and 8 orgyes (48 ft. high). Remains of it still exist (Z); but it can only be traced for about 1400 ft., the rest being buried in the alluvial soil gradually deposited by the inundations. Its present breadth too, is only 32 ft., the outer face having fallen, and there being no signs of the “polished stones adorned with the figures of animals” (hieroglyphics), spoken of by Herodotus. But its height of 85 ft. exceeds that given by the historian, and as it naturally reached to the height of the rocky platform which Herodotus correctly places at 100 ft. above the plain, it is evident that he or his copyist committed an oversight in giving 48 ft. as the height. It was repaired by the khalifs and Memlook kings, who made use of the same causeway to carry back to the “Arabian shore” those blocks that had before cost so much time and labour to transport from its mountains; and several of the finest buildings of the capital were constructed with the stones of the quarried pyramid.

There does not appear to have been any causeway exclusively belonging to the Second Pyramid, unless we suppose it to have been taken away when no longer required, and the stones used for other purposes; and were it not for the presence of the causeway of the Third Pyramid, we might attribute the northern one to the Khalifs, and thus explain the statement of Diodorus, who says, that, owing to the sandy base on which it was built, it had

entirely disappeared in his time. But he is speaking of the mounds which he supposed to have been erected on the platform itself, as vast inclined planes to raise the stones to the upper course of the pyramids. And, moreover, the causeway which leads to the Third Pyramid is certainly of Egyptian, and not Arab workmanship. Remains of this causeway still exist (Y and *l*), and that part of it remaining on the plain (Y) has an opening (*i*) in the centre for the passage of persons travelling by the edge of the desert during the high Nile.

A short distance to the N. of this causeway are a well with some palms, and a big sycamore-fig tree (X). For those who wish to remain for any time in the neighbourhood of the pyramids, this spot affords a very good camping-ground.

Few persons probably will be content with a single visit to the Pyramids; and all would wish to fill in for themselves the picture thus graphically suggested: “It is only by going round the whole place in detail that the contrast between its present and its ancient state is disclosed. One is inclined to imagine that the Pyramids are immutable, and that such as you see them now such they were always. Of distant views this is true; but taking them near at hand, it is more easy from the existing ruins to conceive Karnak as it was, than it is to conceive the Pyramidal platform as it was. The smooth casing of part of the top of the Second Pyramid, and the magnificent granite blocks which form the lower stages of the third serve to show what they must have been all, from top to bottom; the first and second, brilliant white or yellow limestone, smooth from top to bottom, instead of those rude disjointed masses which their stripped sides now present, the third, all glowing with the red granite from the First Cataract. As it is, they have the barbarous look of Stonehenge; but then they must have shone with the polish of an age already rich with civilization, and that the more remarkable when it is remembered that these granite blocks which furnished the outside of the



third and inside of the first, must have come all the way from the First Cataract. It also seems from Herodotus and others, that these smooth outsides were covered with sculptures. Then you must build up or uncover the massive tombs, now broken or choked with sand, so as to restore the aspect of vast streets of tombs, like those on the Appian Way, out of which the Great Pyramid would rise like a cathedral above smaller churches. Lastly, you must enclose the two other Pyramids with stone precincts and gigantic gateways, and above all you must restore the Sphinx as he was in the days of his glory."—*A. P. Stanley.*

About 10 m. due W. of the Pyramids is a hill of reddish miocene formation, which looks from a distance like a pyramid. All round it are large quantities of *petrified wood*, some of the trees being of large size. It can be reached on donkeys in about two-and-a-half hours from the Great Pyramid.

*o. The Pyramid of Aboo Roásh.*—Few will care to extend the excursion to Aboo Roásh, about 5 m. to the N. of the Geezeh platform; though, if encamped at the latter place, a walk or ride to the pyramid of Aboo Roásh might be combined with a search for a hyæna in the "Red Mountain" in its vicinity, where this animal is sometimes found by the Arabs.

About one-third of the way are seen inland to the right, two stone bridges of several arches, with inscriptions showing that they were built by the Sultans Nasr Mohammed and El-Ashraf respectively, and the dates of their erection and repair. A little farther on, on the edge of the desert, are the remains of an old village, now a heap of pottery and bricks.

The pyramid stands on a range of hills that skirt the desert behind *Kerdásseh*, and forms the southern side of a large valley, a branch of the Bahr el-Fargh. From the decomposed condition of the stone, it has the appearance of greater age than the pyra-

mids of Geezeh. Only 5 or 6 courses of the stone remain, and it contains nothing but an underground chamber, to which a broad inclined passage, 160 ft. long, descends at an angle of 22° 35' on the north side. According to the measurements given by Colonel Vyse, the base of the pyramid was 320 ft. square, and the chamber 40 ft. by 15 ft., with smaller apartments over it, as in the Great Pyramid of Geezeh.

Near the pyramid, to the westward, is another stone ruin; and a causeway 30 ft. broad leads up to the height on which they both stand, from the northward; the length of which is said by Colonel Howard Vyse to be 4950 ft. A great quantity of granite is scattered around the pyramid, mostly broken into small fragments, with which (if ever finished) it was probably once cased. From the hill is a fine *View* over the valley of the Nile; and being much higher than that of the Pyramids of Geezeh, it commands them, and has the advantage of showing them in an interesting position, with those of Abooseer, Sakkárah, and Dashoor in the distance. This view is also remarkable from its explaining the expression "*peninsula*, on which the Pyramids stand," used to denote the isolated position of the hill. It is the same that Pliny applies to the *isolated* rocky district about Syene.

At the eastern extremity of the hills of Aboo Roásh are some massive crude brick walls, and the ruins of an ancient village, with a few uninteresting tombs in the rock; and in the sandy plain to the S. of them is the tomb of the sheykh who has given his name, Aboo Roásh, to the ruined pyramid.

*p. The Pyramids of Abooseer.*—These pyramids, like the one just described, offer no inducement to the traveller to go out of his way to see them; but if he should be including Geezeh and Sakkárah in one excursion (see Exc. viii., *a*) they will not lie far out of his course in riding between the two places. The road, which lies along the edge of the desert, passing the almost obliterated remains of several pyramids at

*Zowyet el-Aryan*, affords a constant succession of beautiful points of view across the rich plain to the Nile, ever changing in hue and outline at different periods of the day.

The pyramid first reached is an isolated one about  $\frac{3}{4}$  of a mile N. of the central group. It is 123 ft. 4 in. square. On one of the blocks is the name of Raenoser of the Vth Dynasty. In the plain below are the remains of a stone building, apparently a temple, connected with the pyramid by a causeway; and about halfway between this and the pyramids of Abooseer are other vestiges of masonry, now a heap of broken fragments of white stone.

The **Pyramids of Abooseer** were fourteen in number, but only four are now visible. The largest measured originally, according to Colonel Vyse, 359 ft. 9 in. square, and 227 ft. 10 in. high, now reduced to 325 ft. and 164 ft. The northernmost one is that of Saora (Vth Dynasty); it is surrounded by an enclosure 137 paces square; the pyramid itself being about 213 ft. square, or 216 according to Colonel Vyse, having been originally 257 ft.; and its height of 162 ft. 9 in. is now reduced to 118 ft. They are all in a dilapidated state, and seem to have been loosely built; but the sepulchral chambers have been constructed with great care, and have blocks in the roof larger than any in the pyramids of Geezeh; there being some from 35 ft. to 50 ft. long, and 12 ft. thick. Fifty paces to the E. of the northernmost pyramid is a temple, and a causeway leading from it to the plain; and some distance to the S. of this is another causeway leading to the central pyramid, at the side of which lie fragments of black stone that once paved it.

Besides the pyramids are 8 or 9 other stone ruins, one of which, to the S.W. of the large pyramid, is 78 paces by 80, with an entrance on the N. It has perpendicular sides, and some of the stones measure nearly 17 ft. in length, but it does not seem to have ever been completed.

The *Village of Abooseer*, from which

these pyramids are named, is 1 m. farther S., and about 7 m. distant from the Geezeh platform. It has the mounds of an ancient town, but though it may have succeeded to the name, it can hardly occupy the site of the ancient village of *Busiris*, which must have stood much nearer the Geezeh pyramids; for we read in Pliny and other ancient writers, that the inhabitants of Busiris used to climb the pyramids for the amusement of visitors, much in the same way no doubt as the Arabs of the neighbouring village do now. This is not the only instance of the Arab form of the Egyptian word: Abooseer being the modern name of Busiris in the Delta, near Sebennytus, and of Busiris, the supposed Nilopolis, near the Heracleopolite nome.

#### EXCURSION VIII. SAKKÁRAH.

*a.* Preliminary Observations.—*b.* Bedreshayn, Mitrahenny.—*c.* History of Memphis.—*d.* Remains of Memphis.—*e.* Village of Sakkárah.—*f.* Site of Necropolis.—*g.* Serapeum, or Apis Mausoleum.—*h.* Tombs.—*i.* Pyramids of Dashoor.

*a.* **Preliminary Observations.**—This excursion will occupy the entire day. The best way of making it is to drive to the station at Boolak Dakroor in time for the daily train to Upper Egypt, about 8 A.M. Take the train to the first station, Bedreshayn, reached in about an hour. Thence on donkeys to Sakkárah, an hour to an hour and a half's ride. Good donkeys can be procured at Bedreshayn, but the best plan is to send on donkeys from Cairo either to the station early in the morning, to go in the train with you, or across country overnight, to be ready to meet you at Bedreshayn in the morning on the arrival of the train. The few remains at Memphis should be taken on the way to Sakkárah. This will lengthen the ride a little, and leave about 4 hrs. to be spent at Sakkárah, from which place a start

should be made about  $\frac{1}{2}$  past 3 back to Bedreshayn, to catch the daily train from Upper Egypt to Cairo due about 5, though often much later. The charge for the carriage to Geezeh will be 5 shillings; but if it is required to wait, or to come again in time for the return—and it is very necessary to secure there being a carriage ready for this purpose—16 shillings will be asked, as for the whole day. Five shillings should be enough for a donkey, if taken there and back in the day, *plus*, of course, the railway fare for it and the boy. Seven or eight shillings if sent on the day before. It is possible to ride to Sakkárah and back in one day, but few probably will choose this somewhat fatiguing manner of making the excursion.

A very good plan for those who are provided with tents is to combine Sakkárah and the Pyramids in one trip of two days. This may be done in any of the following ways:—Go to Sakkárah as directed above, and after having seen everything there, ride by Abooseer to the Pyramids (3 hrs.). The tents will have been sent there direct from Cairo, and pitched near the well in readiness: the following day may be devoted to the Pyramids, beginning with seeing the sun rise from the top of the Great Pyramid; and the donkeys can then be used for the ride home, or a carriage can have been ordered previously from Cairo. If it is thought better to spend more time at Sakkárah, the tents can be taken there, and the camp pitched for the night in the palm-grove on the edge of the desert outside the village: then next morning early ride to the Pyramids. In the same way, if the order is reversed and the Pyramids taken first, the tents can either be pitched there for the night, and the ride to Sakkárah be taken early the next morning, or the tents sent on to be pitched at Sakkárah, and the ride there taken after finishing the Pyramids. In either of these last two cases the return from Sakkárah must be arranged so as to catch the train to Cairo, as directed above. Of these four

alternatives the first is perhaps the one to be preferred, as involving the least expense and trouble for the carriage of tents, and avoiding the chance of having to wait hours for the return train at Bedreshayn; but dragomen sometimes object to camping at the Pyramids, owing to the somewhat intrusive character of the neighbouring inhabitants.

Travellers going up the Nile may prefer to make the excursion from their boat, stopping for that purpose at Bedreshayn either on the way up or down the river.

The later in the spring the excursion is made, the more will there be to see of the remains of Memphis, as the water of the inundation, which covers most of what there is in the winter, will have subsided.

Candles and matches, and some magnesium wire, for lighting up the Apis Mausoleum, should be taken; and provisions will be required for luncheon.

**b. Bedreshayn. Mitrahenny.**—The road to Geezeh has been already described in Excs. v. and vi. From Geezeh to Bedreshayn the rlwy. runs through an almost continuous forest of palm-trees. On reaching *Bedreshayn*, the first stat. from Boolak, the traveller mounts his donkey, and, skirting the village, which is composed of the usual mud hovels, and contains nothing of interest, rides along a winding embankment till the palm-groves are reached, in and around which lie the mounds of *Mitrahenny*, so called from the village, which is situated a little farther on. These mounds mark a part of the site of ancient Memphis. Before proceeding to point out the objects which may arrest the attention for a few moments, it may be well to give some account of this once famous city, nearly every trace of which is now so completely obliterated. During the inundation another route has to be followed, which turns to the right immediately after leaving the railway, and goes direct to Sakkárah.

**c. History of Memphis.**—According



to Herodotus's account of the story told him by the priests, Memphis was founded by Menes, the first recorded king of Egypt, who, by turning the Nile from its old course under the Libyan hills into a more western channel cut by him, made a large tract of dry land, on which he built the city. At the point where the river was turned off, he constructed dykes to prevent its returning into its old channel and overwhelming Memphis. Of these dykes no trace remains, though Herodotus says they were kept up with great care by the Persians at the time of his visit: but the actual appearance of the river strongly corroborates the account. For at Kafr-el-Iyát, 14 m. above Mitrahenny, the Nile takes a considerable curve to the eastward, and would, if the previous direction of its course continued, run immediately below the Libyan mountains to Sakkárah; and the slight difference between this distance and the approximate measurement of Herodotus, who places the dykes at 100 stadia above Memphis, offers no objection. Indeed, if we calculate from the outside of the town, which the historian doubtless did, we shall find that the bend of Kafr-el-Iyát agrees exactly with his 100 stadia, or about 11½ m., Mitrahenny being some way within the city of Memphis.

It is not necessary to suppose, however, that the whole of the river was diverted from its original channel into an entirely different one. It probably divided into two arms, as is often the case in many parts of its course, which joined into one stream again some miles lower down, and Menes merely blocked up the western channel, and turned all the water into the eastern. The arm of the river was replaced by a canal which brought water to the famous lake "on the N. and W. of the city" excavated by Menes; and this canal is now represented by the one which flows through the plain between the desert and Mitrahenny, and continues on to below the pyramids of Geezeh. It is a continuation of the Bahr Yoosef, and appears here to flow through a natural depression.

Memphis is styled in Coptic *Mefi*,

*Momf*, and *Menf*, which last is traditionally preserved by the modern Egyptians, though the only existing town whose name resembles it is Menoof, in the Delta. The Egyptians called it *Panouf*, *Memfi*, *Membe*, and *Mennefer*, "the place of good," which Plutarch translates "the haven of good men," though it seems rather to refer to the abode of the Deity, the representative of goodness, than to the virtues of its inhabitants. In hieroglyphics it was styled "Mennefer, the land of the pyramid," and sometimes *Ei-Ptah*, "the abode of Ptah," as well as "the city of the white wall."

Though the remains of Memphis lie chiefly about Mitrahenny, it is evident that the city extended considerably beyond the present mounds, which appear to have belonged to the enclosures about the temple and other sacred edifices, as well as to the "palaces" that were situated, as Strabo says, on an elevated spot reaching down to the lower part of the town; and there is reason to believe that it extended from near the river at Bedreshayn to Sakkárah, which only allows a breadth E. and W. of 3 miles. Diodorus calculates its circuit at 150 stades, upwards of 17 Eng. m., requiring a diameter of nearly 6 m.; and its greatest diameter was probably N. and S. But the whole of this space was not covered by houses or public buildings; much was given up to gardens, villas, and "sacred groves;" and the great Acherusian lake, "surrounded," according to Diodorus, "by meadows and canals," occupied a large portion of it. This lake was probably in the lowlands to the N.E. of Sakkárah with a canal communicating with the large reservoir constructed for the service of the temple of Ptah, in the open space to the N. of the colossus, between Mitrahenny and the long eastern mounds, in the mud of which several statues have been discovered. On the river side of these mounds is the site of what is called the Nilometer.

It may be doubted if Memphis was surrounded by a wall. It was not the custom of the Egyptians to include

the whole of a large city within one circuit: Thebes even, with its 100 gates, had no wall; but each temple had its own circuit, generally a thick crude-brick wall, with strong gateways, sometimes within an outer one of greater extent; and the quarters of the troops, or citadel, were surrounded by a massive wall of the same materials, with an inclined way to the top of the rampart. The temples of Memphis were, no doubt, encompassed in the same manner by a sacred enclosure; and the "white wall" was the fortified part of the city, in which the Egyptians took refuge when defeated by the Persians. This white fortress was very ancient, and from it Memphis was called the "city of the white wall."

Memphis had probably already suffered somewhat from the Persians when Herodotus saw it, but the account he has left of some of the principal buildings shows that it must have been the largest and most magnificent city in Egypt at the time of his visit.

Among those which he mentions are the Temple of Ptah or Hephæstus, said to have been founded by Menes, and enlarged and beautified by succeeding monarchs. Mœris (Amenemhat III.) erected the northern vestibule; and Sesostris (Rameses II.), besides the two colossal statues, one of which is still to be seen, made considerable additions with enormous blocks of stone which "he employed his prisoners of war to drag to the temple." Pheron (Menepthah), his son, also enriched it with suitable presents, which he sent on the recovery of his sight, as he did to all the principal temples of Egypt. The western vestibule, or propylæum, was the work of Rhampsinitus (Rameses III.), who also erected 2 statues, 25 cubits in height, one on the N., the other on the S.; to the former of which the Egyptians gave the name of summer, and to the latter winter. The eastern was the largest and most magnificent of all these propylæa, and excelled as well in the beauty of its sculpture as in its dimensions. It was built by Asychis (Shishak). Several grand additions

were afterwards made by Psammethichus, who, besides the southern vestibule, erected a large hypæthral court covered with sculpture, where Apis was kept, when exhibited in public. It was surrounded by a peristyle of Osiride figures, 12 cubits in height, which served instead of columns;—similar no doubt to those in the Memnonium at Thebes. Many other kings adorned this magnificent temple of Ptah with sculpture and various gifts, among which may be mentioned the statue of Sethos, in commemoration of his victory over the Assyrians, holding in his hand a mouse with this inscription, "Whoever sees me, let him be pious." Amasis, too, dedicated a recumbent colossus, 75 ft. long, in this temple, which is the more singular as there is no instance of an Egyptian statue, of early time, in that position: and the same king built a magnificent temple to the goddess Isis.

The *temenos*, or sacred grove, of Proteus was very beautiful and richly ornamented. Some Phœnicians of Tyre, settlers at Memphis, lived round it, and in consequence the whole neighbourhood received the name of the Tyrian camp. Within the *temenos* was the temple, called "of Venus the stranger;" whence the historian conjectured that it was of Helen, who was reported to have lived some time at the court of the Egyptian king. This is of course an idle Greek story, which, like so many others, shows how ready the Greeks were to derive everything from their own country.

Four hundred years after Herodotus, Diodorus expatiates on the size and magnificence of Memphis, which, however had already become second in importance to Alexandria. And Strabo, a few years before the Christian era, says: "The city is large and populous, next to Alexandria in size, and, like that, filled with foreign residents. Before it are some lakes; but the palaces, situated once in an elevated spot, and reaching down to the lower part of the city, are now ruined and deserted." The temples, however, seem still to have been kept



up in the former style of magnificence. They suffered no doubt in the reign of Theodosius from the zeal which he displayed against idolatry and its shrines. But Memphis still continued to enjoy some consequence, even at the time of the Arab invasion; and though its ancient palace was a ruin, the governor of Egypt, John Mekaukes, still resided in the city; and it was here that he concluded a treaty with the invaders after they had succeeded in taking the strong Roman fortress at Babylon. The wealth, as well as the inhabitants of Memphis, soon passed to the new Arab city of Fostat, and the capital of Lower Egypt in a few years ceased to exist. The blocks of stone of its ruined monuments were afterwards taken to help in building the new city of Cairo: and yet notwithstanding this wholesale spoliation we find Abd el-Lateef at the end of the 12th centy., asserting that "the ruins of Memphis occupy a space half a day's journey every way;" and that "they still offer to the eyes of the spectator a collection of marvels which strike the mind with wonder, and which the most eloquent man might in vain attempt to describe." Aboolfeda, 150 years later, speaks of the ruins as still occupying a large extent, but gradually disappearing. But from that time hardly any mention is made of them; and the waters of the inundation, long ago unrestrained by the protecting dykes, covered the plain with a gradually increasing layer of mud deposit, beneath which every trace of such ruins as were left completely disappeared. It was not till the beginning of the present century that researches were made which resulted in discovering some traces of the ancient city.

*d. Remains of Memphis.* — Some statues, a few fragments of granite, and some substructions are all that can be seen of the ruins of a city, which, if there is any truth in the description given of it, "in its glory must have exceeded any modern city, as much as the Pyramids exceed any mausoleum which has been erected

since those days."—*Curzon*. It is possible that much may be concealed beneath the mounds, but the latest researches have been singularly unproductive. There are a few objects, chiefly statuettes of the god Ptah, at the museum at Cairo, and one interesting discovery was that of a private house.

The only object that will attract the traveller's attention is the beautiful **Colossal Statue of Rameses II.**, lying on its face in an excavated hollow to the left of the path before reaching Mitrahenny. It was discovered here by Signor Caviglia and Mr. Sloane, by whom it was given to the British Museum, on condition of its being taken to England; but no attempt has ever been made to remove it. This is probably one of the statues mentioned by Herodotus and Diodorus as erected by "Sesostris" in front of the Temple of Ptah. These statues were 30 cubits (45 to 51½ feet) high: this one is unfortunately broken at the feet, and part of the cap is wanting; but its total height may be estimated at 48 ft. 8 in. without the pedestal. The stone is a white siliceous limestone, very hard, and capable of taking a high polish. From the neck of the king is suspended an amulet or breastplate, like that of the Urim and Thummin of the Hebrews, in which is the royal prenomen, supported by Ptah on one side, and Pasht on the other. In the centre, and at the side of his girdle, are the name and prenomen of this Rameses, and in his hand he holds a scroll, bearing at one end his name, Amen-mai-Ramsees. A figure of his daughter is represented at his side. It is on a small scale, her shoulder reaching little above the level of his knee. The upper part of the statue is somewhat worn away, but the under part still retains its polish. The expression of the face, which is perfectly preserved, is very beautiful: and by going down into the hollow a good view may be obtained of the features, which are sharp cut and most delicately finished. At the time of high Nile the hole is full of water and but little of the statue visible; and indeed



the whole of the face is seldom to be seen before March.

There are some other remains of statues, and another colossus, lying not far from this one; and at the guard's house close by may be seen a few things which have been dug up at various times; among them are some statues in the sitting attitudes of the modern Egyptians, with crossed legs, or knees up to the chin. The space to the S. of the colossus is the site of the temple of Ptah, of which the foundations have been discovered by M. Mariette. In the open space to the N. are some remains only visible at low Nile. This open space, which is still a depression filled with more or less water according to the time of year, was formerly probably a reservoir in front of the temple, supplied with water by a canal from the lake before mentioned, situated near Sakkárah. On the borders of this pond M. Mariette discovered a small temple of Rameses II.

**e. Sakkárah. Site of Necropolis.**— Crossing the western line of mounds, with the village of Mitrahenny on the right, we enter the fertile plain that reaches to the edge of the desert. The path generally followed in the winter and spring turns to the right, till it reaches a high embankment at a point where the latter crosses a canal by means of an old Arab bridge. This embankment leads up to the S. corner of the rocky promontory on which are the pyramids and tombs. Immediately on the left, before reaching the desert, is the probable site of the lake dug by Menes for regulating the supply of water to Memphis and the surrounding country. Except at low Nile there is always plenty of water in it, and it sometimes abounds in ducks. In summer a road may be followed straight across the plain from Mitrahenny to the village of Sakkárah, passing through it and along the edge of the pond on to the platform. Outside the village to the N., before reaching the pond, is the grove in which those who encamp at Sakkárah have been advised to pitch their tents.

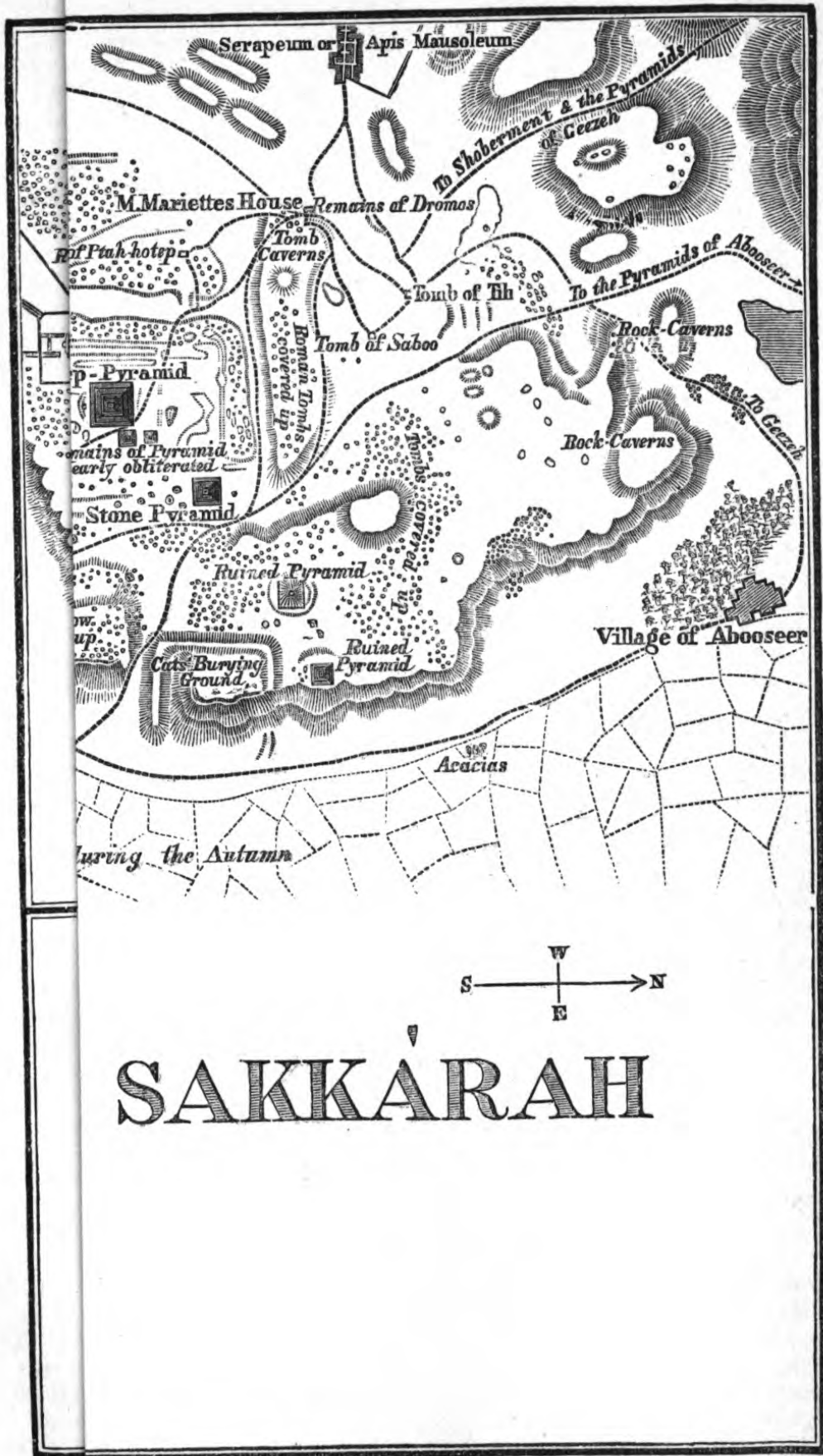
The Necropolis, to which the neigh-

bouring village of Sakkárah gives its name, is the oldest, as well as the most modern, of the cemeteries of Memphis. It is also the largest, being nearly  $4\frac{1}{2}$  m. long, and having a breadth varying from  $\frac{1}{4}$  m. to nearly 1 m. Like the Necropolis of Geezeh, that of Sakkárah belongs more especially to the Old Empire. In the centre, forming as it were the nucleus of this vast *ensemble*, rises a pyramid curiously built in degrees. If tradition may be trusted, and if the place of which this pyramid is the centre is called Ko-Komeh, and if King Ouenepes built his pyramid, as Manetho says he did, in a place called Ko-Komeh, then this pyramid of Sakkárah may belong to the 1st Dynasty, and be the most ancient monument not only in Egypt, but in the world.

To the N. of this pyramid are the tombs of the Old Empire, which have yielded up so many of the interesting objects in the museum at Cairo, and are themselves magnificent witnesses to the civilization of that remote period; those of Tih, Ptah-hotep, Saboo, and some others are the most remarkable. To the S. of the pyramid are tombs of the XVIIIth, and two following dynasties. Among them was found the list of kings called *The Table of Sakkárah*. To the E., in going from the pyramid to the cultivated land, there occurs first a belt of tombs of the Old Empire, then one of the XXVIth and following dynasties, and then a third, which may be called the Greek cemetery. Among these last tombs were found nearly all the Greek papyri that have enriched the different European museums.

On the western side of the old tombs to the N. of the pyramid are the remains of the Serapeum, and at the beginning of the XXVIth Dynasty a way was cut through the tombs for an avenue of sphinxes leading to the Serapeum, and to the underground vaults known as the Apis Mausoleum. From the ruins of the Serapeum came most of the statuettes of the different divinities in the Cairo museum.

The truncated pyramid of Oonas, called by the Arabs Mastabat el-







Pharaoh (Pharaoh's throne), is at the S. of the large pyramid; and the ibis mummy pits to the N. The ibises have been preserved in long earthen pots, but owing to the damp, which at a certain depth filters in through the soil, they are mostly reduced to powder.

*f. Pyramids.*—There are eleven pyramids on the Sakkárah plateau. The southernmost of these is the truncated one already mentioned called *Mastabat el-Pharaoh*. It is in a very ruined condition. In the inside is a chamber with niches, as in the Third Pyramid of Geezeh. The cartouche of Oonas, the last king of the Vth Dynasty, was found in the doorway. It is called in the inscriptions Nefer-Setu, "the most beautiful place."

A little farther on, as the visitor approaches from Mitrahenny, is the largest of the Sakkárah pyramids, curiously built in stages or degrees, and hence called the **Step-Pyramid**. The date of this monument has not yet been accurately determined, but, as has been said, it may be the oldest pyramid in Egypt. The argument on which this supposition is founded is as follows: Manetho says that Ouenepes, the 4th king of the Ist Dynasty according to his list, built a pyramid or pyramids at a place called Ko-Komeh; on a tablet in the Serapeum the name of Ko-Komeh was found as given to the surrounding necropolis; on an entrance door of the pyramid, now at Berlin, was deciphered not the name, but the title and banner of a very old king. From this the deduction has been drawn that as Ouenepes built a pyramid at Ko-Komeh, and as this necropolis was called Ko-Komeh, this title and banner were his, and the pyramid was built by him. The degrees are five in number, diminishing in height and breadth towards the top. The present height from the base is about 197 ft. Contrary to the usual rule in pyramidal buildings, the base is not a perfect square, the measurements according to Col. H. Vyse being 351 ft. 2 in. on the N. and S. faces, and 393 ft.

11 in. on the E. and W., and the pyramid also differs from others in not facing the cardinal points. It is surrounded by what may be called a sacred enclosure, about 1750 ft. by 950 ft. Inside the construction is peculiar. Immediately under the centre is an excavation in the rock, 77 ft. in depth and 24 ft. square: the top of this is dome-shaped, and was originally lined with wooden rafters; the bottom is paved with blocks of granite, and beneath is a rude chamber, the opening to which was concealed by a granite block four tons in weight. No trace of anything was found here when the pyramid was opened by Minutoli in 1821. Out of the excavation leads a very labyrinth of passages conducting to different apartments. On the doorway of the one opposite to the entrance are some hieroglyphics, and the title and banner referred to above. The sides of these chambers had been lined with bluish green slabs similar to those now known as Dutch tiles: and it is scarcely necessary to remark that vitrified porcelain was a very old invention in Egypt, and continued in vogue there till a late period, even after the Arab conquest, and the foundation of Cairo. Pieces of broken marble and alabaster were found in some of the passages; and in a gallery connected with another entrance which appeared not to have been ransacked, were found 30 mummies of an inferior description coarsely enveloped in wrappers.

It has been conjectured that this was the original Apis Mausoleum, an opinion which seems to be inconsistent with the theory which ascribes it to Ouenepes, as the worship of the sacred bull at Memphis was not established till after his time.

*g. The Serapeum, or Apis Mausoleum.*—The vast subterranean tomb which next claims the visitor's attention is called indiscriminately the Serapeum, or the Apis Mausoleum, but it should be noted that the latter of these titles is the correct one. The Serapeum, properly so called, was the exterior temple surmounting the ex-

cavated tomb. It no longer exists; but to judge by such few remains of it as have been found it resembled in appearance the ordinary Egyptian temple. An avenue of sphinxes led up to it, and two pylons stood before it; round it was the usual enclosure. But it was distinguished from all other temples by having in one of its chambers an opening, from which descended an inclined passage into the rock below, giving access to the vaults in which reposed the mummied representatives of the god Apis. Living, the sacred bull was worshipped in a magnificent temple at Memphis, and lodged in a palace adjoining—the Apium: dead, he was buried in excavated vaults at Sakkárah, and worshipped in a temple built over them—the Serapeum.

The discovery of the site of the Serapeum and the Apis Mausoleum was made by M. Mariette in 1860–61. Having observed the head of a sphinx appearing through the sand, and finding on clearing the spot that the statue was entire, the passage of Strabo occurred to him in which that writer says: "There is also a Serapeum in a very sandy spot, where drifts of sand are raised by the wind to such a degree that we saw some sphinxes buried up to their heads, and others half-covered." From this passage, taken in connection with the finding of the sphinx, M. Mariette did not hesitate to conclude that he was on the track of the Serapeum, and he immediately set to work to verify his idea with an energy proportionate to the difficulty of the task. For the cutting a passage through the deep sand was an arduous as well as a dangerous undertaking, the shifting wall constantly threatening to fall in, and not only fill up the hardly-won trench, but bury the workers. In two months he had cleared out an avenue 600 feet long, and laid bare 141 sphinxes, besides the pedestals of many others. At first the depth of sand had only been 10 or 12 ft., but before the end was reached a depth of 70 ft. had to be cut through. At the end of this avenue was found a

semicircle of statues representing the most famous philosophers and writers of Greece, some with the name inscribed at the bottom of the statue. Between the last two sphinxes and this semicircle ran a cross avenue, leading on the left to a temple built by Amyrtæus, and on the right to the Serapeum. This right-hand part of the cross avenue was bordered on each side by a low broad wall. On the right-hand wall were curious statues representing children astride various real and symbolical emblems. On the left-hand wall was a small temple in the Greek style, and two Egyptian temples, in one of which was a stone statue of the bull Apis. At the end of the avenue was one of the pro-pylons of the Serapeum, with two crouching lions on pedestals immediately in front of it. These lions are now at the Louvre. On the right hand of the entrance, towards the N., was the entrance of an older vault, now fallen in. Here a human mummy was found, which proved to be that of Kha-em-uas, the favourite son of Rameses II. He appears to have died before his father, as governor of Memphis. The golden ornaments found in his coffin are now in the Louvre.

Notwithstanding the various difficulties to be encountered from the shifting sand and other causes, M. Mariette laid bare the whole circuit of the Serapeum, and at length in November 1861, crowned his success by discovering the entrance to the huge vaults in which were buried the dead representatives of Apis.

The approaches to the Serapeum, and such remains as there were of the Serapeum itself, have long since been re-covered by the sand. The hollow in front of the house where M. Mariette lived during the progress of the excavation marks the line of the walled avenue, and sometimes the top of one or two of the curious figures alluded to above may be seen appearing through the sand.

The **Apis Mausoleum** is divided into three distinct parts. The first and most ancient served as the burial



place of the sacred bulls from Amunoph III. of the XVIIIth Dynasty to the end of the XXth Dynasty. In this part each tomb is a separate sepulchral chamber, hewn here and there out of the rocky platform of the temple. They were of no particular interest, and are again hidden by the sand. The second part comprised the tombs of Apis from the time of Sheshonk I. of the XXIInd Dynasty to that of Tirhakah, last king of the XXVth Dynasty. In this part a new system has been adopted, and a long subterranean gallery excavated beneath the temple, on each side of which are mortuary chambers for the dead bulls. This also is inaccessible, the roof having in many places fallen in, and the whole being in an insecure state.

The third part is that which the visitor now sees. (See Plan on Map of Sakkarah.) It was the place of interment from the reign of Psammetichus I. of the XXVIth Dynasty (cir. 650 B.C.) till the time of the later Ptolemies (cir. 50 B.C.) The same system is here followed as in the second part, only on a much larger and more magnificent scale, the galleries having an extent of nearly 400 yards, and granite sarcophagi having been employed for the interment. Partly to prevent the ingress of sand, and partly to protect the galleries from the marauding and destructive propensities of too many of the visitors, the entrance is now closed by a door, the key of which is kept by the Arab who has the charge of the tombs, &c. at Sakkarah, and who lives at the house close by. Each person should carry a candle and look well before him, in order to avoid falling into the openings in which are the sarcophagi. Immediately on entering you turn to the right, then to the left, and then again to the left, till you reach a gallery more than 210 yards long. On both sides, but never opposite to one another, are deep recesses, each containing a huge sarcophagus of granite, measuring on an average 13 ft. in length by 7 ft. 6 in. in breadth, and 11 ft. in height. In one of the recesses (*a*) are steps for the purpose of descending

[*Egypt.*—Pt. I.]

and examining the sarcophagus, which is sculptured: the curious can also climb by a ladder into the interior, and satisfy themselves that it would hold four or five persons sitting. In nearly every instance the lid of the sarcophagus has been partly pushed away, so as to give access to the mummied contents of which no vestiges have been found. The number of sarcophagi *in situ*, throughout the whole extent of the galleries, is 24. Of these only three bear any inscription, and they contain the names of Amasis, Cambyses, and Khebasch, and belong therefore to the several periods just preceding, contemporaneous with, and subsequent to, the Persian conquest. A fourth with some ovals without any name is supposed to be of the date of the later Ptolemies.

The historical importance of the discovery of the Apis Mausoleum was very great, though it does not consist in anything which can now be seen. When first opened the walls of the vaults were covered with *stelæ*, or inscribed tablets, placed there by individuals who on certain annual festivals, or on the occasion of the death and burial of an Apis, came to perform an act of worship at his temple and tomb. In memory of this pious act, it was the custom to fit into one of the walls of the tomb a square-shaped stone, rounded at the top, in which were recorded the names of the visitor and his family, and very often in addition the precise date of the current year of the reigning king. A comparison of these *stelæ* was necessarily of great importance in fixing the chronology of the period to which they belong. About 500 of these *ex votos* were found in their original position, principally near the entrance to the tombs on the right. All those of any importance which were legible have been removed and are in the Louvre or the Boolak Museum, but some may still be seen in the wall.

*h. Tombs.*—The vast extent of the Sakkarah Necropolis has been already noted, and the position of the tombs belonging to different epochs pointed



out. On every side heaps of sand and *débris* beside the mouths of deep pits evidence the extent of the researches that have been made, and the results are seen in some of the most interesting objects exhibited in the Boolak Museum. The tombs themselves are soon covered in again by their preserver, the sand. The most interesting are those belonging to the Old Empire on the N. side of the large pyramid; and the one usually visited after leaving the Apis Mausoleum lies a short distance to the N.E. of the entrance to those vaults. It is called the Tomb of Tih. The general arrangement of these tombs has been already described (see p. 77), but it may be shortly repeated here that they consisted of three parts: 1. An exterior building, containing one or more chambers; 2. A vertical pit; and 3. the vault, generally excavated at right angles to the pit, in which was placed the sarcophagus containing the body. The outer covering was usually in the form of what has been called a *mastabah*, better illustrations of which may be seen at the Pyramids than here (see p. 262); but nowhere better than at Sakkárah do specimens exist of the interior arrangement.

The **Tomb of Tih**, or **Thy**, is an excellent specimen of an Old Empire tomb. The *mastabah* or external covering has disappeared, but the chambers within are in a wonderfully good state of preservation; and the sculptures on the walls far surpass, if not in variety, at any rate in drawing and preservation, those at Beni Hassan. That they have preserved their colour and delicacy of outline is owing, no doubt, to their having been so long buried in the sand, and one is almost tempted to wish that that apparent enemy, but real friend to antiquities in Egypt, was allowed to have his way again, when one sees the cruel havoc wrought by so many of those for whose benefit this splendid old monument is kept cleared and open. What with the would-be archæologists, who with their wet squeeze-paper have destroyed in so many places the brilliant colours that

centuries had spared—the real but ruthless *savans*, who with over eager thought for their own honour and glory, and for the enriching of their native museums, have not hesitated to cut out and carry off whole pieces of that exquisite sculpture—and the horde of vulgar sightseers, whose only object in going to see anything seems to be that they may write their names in the most disfiguring manner possible, this tomb, beautiful as it still is, presents a very different aspect to what it did when first cleared of its sandy shroud. The carving or writing of names on natural rock, or unsculptured pieces of stone is a harmless amusement enough, but to hack with a knife, or blacken with pencil, charred wood, or paint (and all these, and other methods have been resorted to) sculptured and painted walls and columns, are acts of gratuitous and detestable vandalism, that no language is too strong to condemn.

In descending the sandy incline into the chambers, it must be remembered that formerly the surrounding plain was on a level with their floor, and not as now with the top of their walls. On the two large pillars which formed part of the entrance façade are the names and titles of the owner of the tomb, from which we learn that he was a priest, named Tih or Thy, who lived at Memphis under the Vth Dynasty. He was a man of humble origin, but attained to high office under Raenoser and Kaka, kings whose names will be found on the walls. He married Neferhotep, a member of the royal family; and his sons, Thy and Thamuz, are termed relatives of the king. Beyond these pillars is a court surrounded by a peristyle. On the wall to the left are depicted various scenes. Statues of Tih, destined to adorn his tomb, are being embarked in boats for transport to the edge of the desert; oxen are being brought for sacrifice at the anniversary of the funeral rites; one has just been seized, and men are tying its legs, and preparing to throw it on its side. On the wall to the right is seen Tih himself, accompanied by his wife and

their sons. He is watching his servants at work in one of his farm yards. Some are bringing on their shoulders sacks full of grain for the poultry; others are fattening the birds by making pellets of flour and putting them down their throats. Beyond is a picturesque view of the farm buildings; the roofs are supported by small elegantly carved wooden columns; in the middle is a pond in which ducks are swimming. In the distance are the wide fields, where the four-footed animals are pastured. Among the birds that Tih kept are geese, ducks of various kinds, Numidian cranes, pigeons, &c., while the animals included cattle of every size and race, antelopes, gazelles, wild goats, and others, in great numbers. Next come the boats which transport for him along the Nile the produce of his land. They are full of jars and bales of goods. In the middle of the court is the pit leading to the sepulchral chamber. Curiously enough this pit offers an exception to the general rule, being inclined instead of vertical. The sarcophagus at the bottom is of limestone, without inscription.

Leading from this court is a narrow passage, on the walls of which are represented servants of the house bringing offerings of all kinds for the anniversary ceremonies; some carry fruit, vegetables, vases full of sweet oil, and perfumes: others lead oxen to the sacrifice, as depicted in the outer court. Farther on, in the same passage, some men are seen drawing statues enclosed in little temples of wood; half-a-dozen drag with cords, while one pours water on the earth to render the passage easier. Next to these again are boats with large sails and a numerous crew. On the right of the passage is a small chamber, where again is depicted the bringing of offerings of all sorts and kinds. On the end wall are some rather indistinct scenes: workmen appear to be making pots, and smelting large ingots composed of some red substance.

At the end of the passage is the principal chamber, covered with bas-reliefs no less remarkable for their

profusion than for the finish with which the different designs are executed. To describe all would be impossible; it will be sufficient to indicate some of the most worthy of notice. On the wall to the right on entering, Tih is depicted shooting in the marshes. He is standing upright in a light boat, holding decoy-birds in one hand, and with the other he is hurling a curved stick, which knocks down and stuns the flying birds. Innumerable wild fowl of every kind fill the air. In the water beneath the boat hippopotami and crocodiles are floating. Two of them are fighting, and the hippopotamus is evidently the victor. Some of the servants are trying to catch them, and a hippopotamus is just being hooked with a sort of harpoon. This scene may recall the verse in Job xli. 1-2: "Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? or bore his jaw through with a thorn." The idea of crocodiles and hippopotami, in the neighbourhood of Memphis appears extraordinary at the present day, but in the time of Tih, no doubt they were common enough in that part of the river. Abd-el-Lateef who visited Egypt about 1216 A.D. recounts that hippopotami abounded in the Damietta branch of the Nile, and that two of them had committed such depredations that an armed force was sent to destroy them. Even so late as Mohammed Ali's time a hippopotamus was taken alive at Mansoorah, in the Delta, and killed on the banks. Crocodiles are still seen as far North as 200 miles above Cairo. Another scene shows us Tih watching his servants fishing. Crouching in the bottom of their boats, some are holding lines, while others are dragging across the bottom of the stream an enormous square net, within whose meshes the fish are being drawn. The usual agricultural scenes are full of life and spirit. Cows are crossing a ford; cattle browse in the meadows; herdsmen are conducting home a flock of goats. All the phases of seed time and harvest are depicted. Oxen are



ploughing; the seed is sown; the corn is reaped; men with three-pronged forks gather it into heaps; and oxen going round and round, tread it out. In another place it is tied into sheaves, and donkeys are brought up with much fuss and use of the stick, on whose backs the sheaves are put and carried away to the farmyard and granaries. Some of these scenes are drawn with inimitable humour. In another part carpenters are busy making furniture for the house, and shipwrights labour at the boats belonging to the estate. In a concealed chamber at the end of the passage was found the statue of Tih, now in the Boolak Museum. The style of art is inferior to that of the scenes depicted on the walls.

It is to be noticed that Tih is present at all these varied scenes; seated or standing, he is there in the attitude of command, while singers, dancers, acrobats and others perform for his amusement. In fact every thing in these pictures shows the realisation of the first petition in the prayer over the entrance. Tih evidently leads a prosperous and happy life in the midst of these agricultural pursuits, to which the Egyptians at that epoch were devoted. He is surrounded by his own people, and attains, as the inscription records, "a fortunate and prolonged old age." "The Egyptians," says Diodorus, "call their houses hostelrys, on account of the short period during which they inhabit them, but they call their tombs eternal dwelling places." Tih built this tomb during his lifetime, and fitted it to be his eternal dwelling-place, both by the solidity of its construction, and by depicting on its walls the scenes in which his life was passed. All those symbolical representations of the life of the soul beyond the tomb, which formed the basis of the Egyptian faith, are absent in the upper chambers of the Old Empire sepulchres. Spiritual religion is confined to the vault in which the mummied body reposes, and even then is represented almost entirely by a few short quotations from the Book of the Dead. It is at a later period,

under the New Empire, that, as seen in the Tombs of the Kings at Thebes, the walls of the tombs become covered with whole chapters of that book, and with a whole army of grotesque and fantastic divinities.

The Tomb of Ptah-hotep, which lies to the S. of the Apis Mausoleum, is kept locked, and visitors are not admitted to it without a special order. It consists of one chamber only, the walls of which are covered with similar scenes to those already described, but offering some very interesting and curious peculiarities. The sculptures referring to the presenting of gifts are especially noticeable. Ptah-hotep is seated, and before him passes a regular procession of servants bringing offerings. At their head march priests chanting sacred hymns, while other servants heap up on a table the destined votive oblations.

As has been said, the whole surrounding desert is one vast sepulchre; and when excavations are going on, and as is often the case, one of the large mausolea that served as the common burial place for the lower classes is being turned out, the mass of mummied remains, skulls, bones, hands, feet, swathing cloths, &c., lying about in weird confusion, is as remarkable as it is unpleasant. Many of these burial places were large enough to hold hundreds of bodies; they were laid side by side on a series of shelves, without any covering except the thick bands in which they were wrapped; and it is a striking sight to see them lying there, so wonderfully preserved through many hundreds of years.

On the way back to Bedreshayn the visitor may turn aside to look at a tomb of the time of Psammetichus I. (cir. 650 B.C.), in the face of the rocky platform, near the cultivated land. It is built of hewn stone and vaulted, and affords one of the earliest instances of stone arches. That style of building was known to the Egyptians long before that period, crude brick arches



having been found at Thebes dating from the time of the VIIIth Dynasty.

From the middle of March to the middle of April, the cultivated land along the edge of the desert, in the neighbourhood of Sakkárah, swarms with quail.

*i. Pyramids of Dashoor.*—These pyramids cannot be brought into the day's excursion to Sakkárah; though they might perhaps fall into the two-days' excursion to the Pyramids and Sakkárah, sketched out above (p. 266). They present nothing of interest, however, to repay the generality of travellers. They are situated about 3 miles from Sakkárah, and mark, perhaps, the southern limit of the Necropolis of Memphis. Two are of stone, and two brick. The northernmost of the two stone ones measures, according to Col. H. Vyse, 700 ft. square, having been originally nearly 720 ft., only forty less than the Great Pyramid; but its height was only 342 ft. 7 in. of which 326 ft. remain. It has three subterranean chambers, one beyond another, in which the stones forming the sides project one before the other as they rise, so that at the roof they nearly meet. The southernmost stone pyramid presents the peculiarity of being built at two different angles, the lower part at  $54^{\circ} 14' 46''$ , the upper at  $42^{\circ} 59' 26''$ : it consequently presents the appearance of a pointed pyramid, resting on a truncated one. There is a subterranean chamber 80 ft. in height, constructed in the same manner as in the other pyramid. In the passage are some hieroglyphics of doubtful meaning.

The two brick pyramids are very much degraded. The northernmost, which was, according to Col. H. Vyse, 350 ft. square, and 215 ft. 6 in. high, is now reduced to less than 90 ft. in height; and the southernmost, from being 342 ft. 6 in. square and 267 ft. 4 in. high, is now only 156 ft. high. The bricks, which are crude, are about sixteen inches long, eight wide, and four and a half to five and a half thick, some with and some without straw. Although the outer part of

the pyramid has crumbled away, the way in which the bricks have kept their place in what remains shows how well it was originally constructed. Herodotus tells us that, according to the priests, a King named Asychis, the same who built the most beautiful of the four gateways of Ptah at Memphis, succeeded Mycerinus, and that, desirous of eclipsing all his predecessors, he left a pyramid of brick, as a monument of his reign, with the following boastful inscription engraved on the stone: "Despise me not in comparison with the stone pyramids; for I surpass them all, as much as Zeus surpasses the other gods. A pole was plunged into a lake, and the mud which clave thereto was gathered; and bricks were made of the mud, and so I was formed." Which of the brick pyramids still standing bore this inscription is uncertain, but it is probably one of these two, or of the two in the Fayoom, at Illahoon and Howárah. There are no inscriptions by which the age of either of these brick pyramids can be fixed. The exterior of these brick pyramids has been cased with blocks of stone, some of which still remain. In front of the northernmost one are the remains of a temple; on some of the fragments are hieroglyphics.

Large groves of *sont*, or acanthus, extend along the edges of the cultivated land in the neighbourhood of Sakkárah and Dashoor, and have succeeded to those mentioned by Strabo; though the town of *Aeanthus*, if Diodorus is right in his distance of 120 stadia from Memphis, stood much further to the S.

#### EXCURSION IX.—HELWÁN, TOORA, AND MASÁRAH.

*a. Preliminary Observations.*—*b. Description of Route.*—*c. Baths of Helwán.*—*d. Quarries of Toora and Masárah.*

*a. Preliminary Observations.*—This forms a not uninteresting excursion, about 15 m., along the E. bank of the Nile above Cairo. A railway now runs to the Baths of Helwán, passing the

Quarries on the way. The station at Cairo is in the Rumeyleh below the citadel: there are three trains daily each way; and the time occupied by the journey is one hour. The best plan is to go straight to Helwán, and thence on donkeys (1½ hr.) to the Quarries; though these may be visited from Masárah, a station on the line, in less time (½ hr.), but the donkeys may not be so good. Travellers going up the Nile may prefer to make the excursion from their boat, stopping for that purpose at Toora.

**b. Description of Route.**—The line on leaving Cairo runs through a deep cutting between the Citadel and the Mokattam Hills. It then skirts the base of these hills, passing on the right the tombs of the Memlooks, and of the Imám Shaféeh, and farther on, on the left, the burial-ground of the Jews, and reaches

*Bussateen* Stat., a village once famed for its "gardens," whence its name. Near this point the Mokattam range is rent asunder by a broad valley called the *Wády et-Tih* (Valley of the Wandering), which comes down from the E., and measures to its head about 8 m. It separates that part called Gebel el-Jooshee from the rest of the Mokattam range. One of the Suez roads, called *Derb et-Tarabéen*, passes over this part of the Mokattam, and comes down to the Nile by this valley to the village of Bussateen; and immediately above the brow of the cliff on its N. side is the plain of petrified wood already mentioned, as well as an ancient road that led from Heliopolis over the hills to this part of the country. (See Excur. III.) The line now approaches the Nile, passing on the right the monastery of Dayr el-Geber, and, farther on, gunpowder mills and military establishments. On the right is the small village of *Toora*, and away on the left the quarries and an old fort on the top of the hill. *Toora* in Arabic means "a canal;" but the name may be derived from the hieroglyphic word *Ta-Roau*, "the vast opening," referring to the quarries. The Greeks wrote it

Troia, and then invented a reference to a "Troicus pagus" which they placed here. Continuing near the river the line reaches

*El Masárah* Stat. The quarries, which are plainly visible in the rocks, may be visited from here, ½ hr. on a donkey; but better donkeys can be procured at Helwán, though the ride thence is an hour longer. Masárah claims with Toora the honour of marking the real site of the Greek Troja. The line now leaves the river and ascends the slopes of Gebel Toora to

*Helwán* Stat. An omnibus from the hotel, which is only 10 min. distant, meets the train. The village of Helwán is on the Nile, 3 miles distant.

**c. Baths of Helwán.** The *Hotel*, a large square building with trees in the courtyard, affords very comfortable accommodation, similar to the hotels in Cairo (board and lodging 15 francs a day; sitting-rooms 10-15 fr. extra), and forms a pleasant place for change of air for persons spending the winter at Cairo. There is a very good general view of the Pyramids from the roof of the hotel.

The *Sulphur Springs* resemble in their ingredients those of Aix in Savoy, and are said to be very efficacious in all cases in which sulphurous waters are usually employed. The water is clear, with a slightly salt and sulphurous taste, and issues from the spring at a temperature of 110° Fabr. The principal springs are enclosed. The bathing establishment contains separate rooms for bathing and inhaling, and there is a large bath about 30 by 40 yds. and 6 ft. deep. These sulphur-springs are probably the very place to which king Amenophis sent "the leprous and other cureless persons, in order to separate them from the rest of the Egyptians," as related by Manetho. It was said to be at the quarries on the E. side of the Nile; and the king may have had the double motive of curing them, and of profiting by the labour of those who were able to work; or Josephus may have misinterpreted the statement of Manetho, and sug-



gested their labours *in the quarries*, from being unacquainted with the springs that were to effect their cure.

Some very remarkable specimens of *Flint Implements* have been found in the desert near Helwán, and large quantities of chips are collected by little boys and sold to travellers. It is possible that these remains are of the "stone age," but it must be remembered that the ancient Egyptians used flint implements for many ceremonial purposes, and that stone arrow-heads have been found in tombs even of the XIXth Dynasty. Travellers who desire to obtain good specimens should apply to the proprietor of the hotel.

**d. Quarries of Toora and Masárah.**

—These can be reached from Helwán in 1½ hr. on donkeys, or from Masárah in ½ hr.

The mountain in which both quarries are situated is evidently the *Troici lapidis mons*, or *Τρωικον οπος* of Ptolemy and Strabo, and from it was taken the stone used in the casing of the pyramids. It is to the same mountain that Herodotus and Diodorus allude when they say the stone for building the great pyramid came "from Arabia," or the eastern side of the Nile.

It seems probable that the most ancient portion of the quarry has disappeared, having been gradually cut away. The stratum of good stone, standing like a terrace in front of the range of hills, was easily cut away without tunnels, and the boundaries between one set of operations and the next were gradually obliterated. The ground between the present quarries, which are on the face of the mountain, and the river is covered with the marks of the oldest excavations. Thus, though the casing, at least, of some seventy pyramids on the other side of the Nile came from this quarry under the Pharaohs of the "Ancient Empire" (Dynasty I-VI.), yet we find no ovals or cartouches older than the time of the XIIth Dynasty.

The quarries are of very great extent. Those to the N., to which a railway has been laid down, are sometimes

distinguished by the name of the quarries of Toora; those to the S., of Masárah. At the former are tablets bearing the names of Amenemhat, of Amunoph II. and III., and of Neco; at the latter are those of Amosis, Amyrtæus, Acoris (Hakori), and Ptolemy Philadelphus, with Arsinoë; and other tablets have the figures of deities, as Athor and Thoth, and the triad of Thebes—Amen, Maut, and Khonsoo,—without royal ovals. In one of those at the quarries of Masárah, sculptured in the 22nd year of Amosis, the leader of the XVIIIth Dynasty, is the representation of a sledge bearing a block of stone drawn by 6 oxen. The hieroglyphic inscription above it is much defaced; but in the legible portion, besides the titles of the king and queen, "beloved of Ptah and Atum," we find that in his 22nd year Amosis took stones from these quarries both for the temple of Ptah at Memphis, and for the temple of Amen at Thebes; showing that he ruled both Upper and Lower Egypt. In another quarry towards the S. is a large tablet, representing king Amyrtæus (or, as some suppose him to be, Nectanebo) offering to the triad of the place, Thoth, the goddess Nehimeo and Horus (Nefer-Hor, "the lord of the land of Bahet"), and below the king stands a small figure in the act of cutting the stone with a chisel and mallet. Besides the cartouches of the kings, are numerous enchorial inscriptions, particularly in the southern quarries, with numbers and quarry-marks; and here and there these inscriptions begin with the year and month of the king's reign in which that part of the quarry was commenced.

The quarries are not only interesting from their extent and antiquity, but from their showing how the Egyptian masons cut the stone. They first began by a trench or groove round a square space on the smooth perpendicular face of the rock; and having pierced a horizontal shaft to a certain distance, by cutting away the centre of the square, they made a succession of similar shafts on the same level; after which they extended the work downwards in the form of steps, removing



each tier of stones as they went on till they reached the lowest part or intended floor of the quarry. Sometimes they began by an oblong shaft, which they cut downwards to the depth of one stone's *length*; and they then continued horizontally in steps, each of these forming as usual a standing-place while they cut away the row above it. A similar process was adopted on the opposite side of the quarry, till at length two perpendicular walls were left, which constituted its extent; and here again new openings were made, and another chamber, connected with the first one, was formed in the same manner; pillars of rock being left here and there to support the roof. These communications of one quarry, or chamber of a quarry, with the other, are frequently observable in the mountains of Masárah, where they follow in uninterrupted succession for a considerable distance; and in no part of Egypt is the method of quarrying more clearly shown. The lines traced on the roof, marking the size and division of each set of blocks, were probably intended to show the number hewn by particular workmen. Instances of this

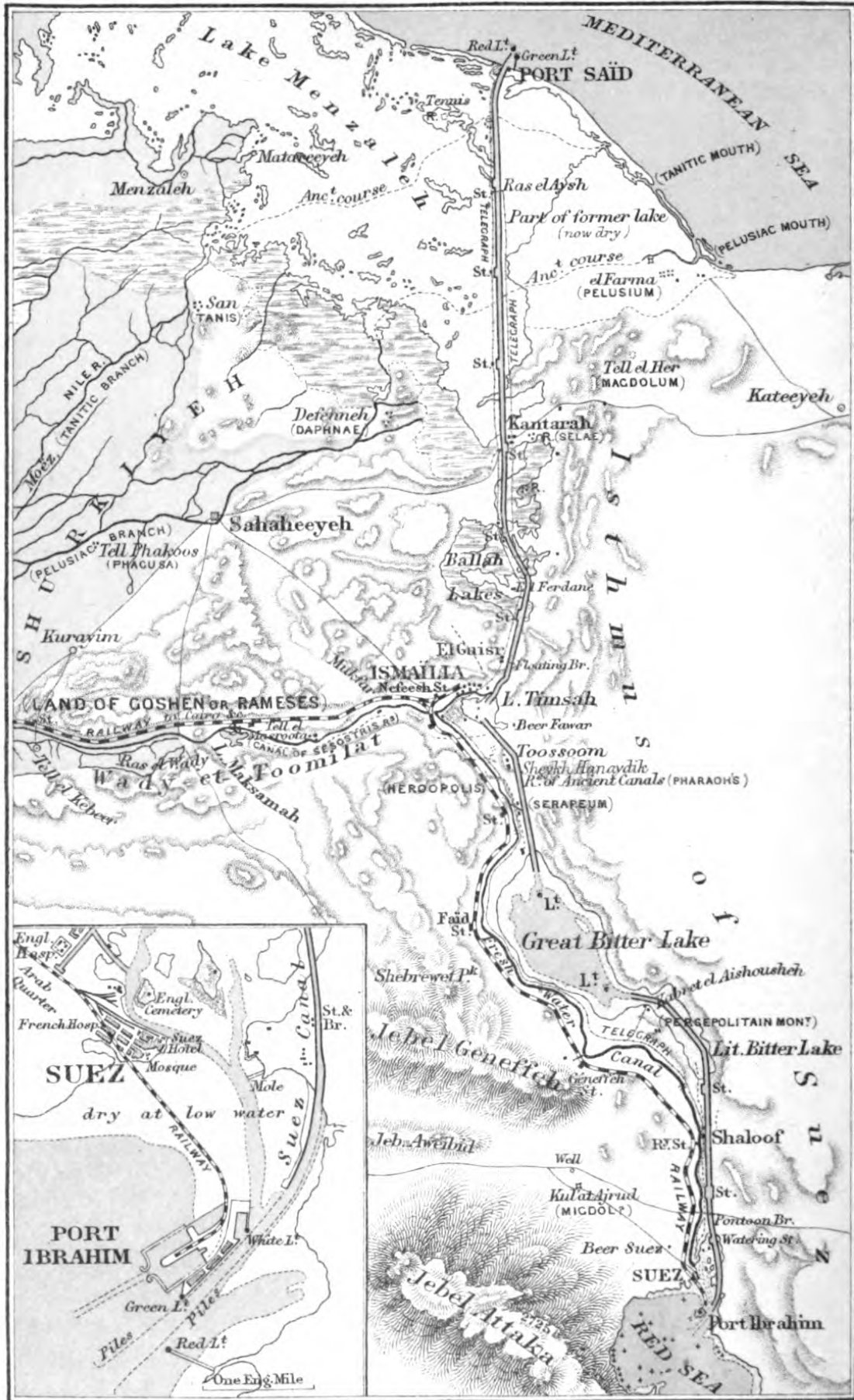
occur in other places, from which we may infer that, in cases where the masons worked for hire, this account of the number of stones they had cut served to prove their claims for payment; and when condemned as a punishment to the quarries, it was in like manner a record of the progress of their task—criminals being frequently obliged to hew a fixed number of stones according to their offence. The mountain of Masárah still continues to supply stone for the use of the metropolis, as it once did for Memphis and its vicinity; and the floors of the houses of Cairo continue to be paved with flags of the same magnesian limestone which the Egyptian masons employed 4000 years ago.

The occasional *Views* over the plain, the Nile, and the several pyramids on the low Libyan hills beyond the river, which appear between openings in the quarries as you wander through them, have a curious and pleasing effect; and on looking towards the village of Masárah, you perceive on the left a causeway or inclined road, leading towards the river, by which the stones were probably conveyed to the Nile.



# THE SUEZ CANAL

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SECTION IV.

THE ISTHMUS OF SUEZ AND THE EAST OF THE DELTA.

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ROUTE 7.

CAIRO TO THE SUEZ CANAL, BY ISMAILIA, LAKE TIMSAH, THE BITTER LAKES, SUEZ, AND PORT SAID.

- a. Preliminary Hints.—b. Cairo to Suez.
- c. Town and Neighbourhood of Suez.—d. Egyptian coast of Red Sea.
- e. Ancient canals of communication between the Mediterranean and Red Seas.—f. Various modern projects for connecting the two Seas.—g. Financial and political history of the present Maritime Suez Canal.—h. Suez to Port Said by the Canal.

a. Preliminary Hints.—This excursion will occupy from 4 days to a week. Those who are going to Mount Sinai or Syria will be able to take it on their way, and so save time. The best plan to pursue is to go direct from Cairo to Suez by rail. This will occupy the best part of 1 day, leaving

perhaps time after arriving at Suez to look about the town, and pay a visit to the Fresh-Water Canal. The next day may be devoted to inspecting the new docks and breakwater, the entrance to the Maritime Canal, &c.; and those whose curiosity on these points is soon satisfied, and who are energetic, may manage a visit to the wells of Moses in the same day; otherwise these must be left to the morrow. Leave Suez on the 3rd or 4th day, as the case may be, and return to Ismailia by train, or, if possible, in a steamer through the Maritime Canal, which is well worth traversing in this part, for the purpose of seeing the cutting of Shalooof, and the Bitter Lakes. The remainder of the day after arriving at Ismailia may be fully occupied in visiting different points of interest, which will be specified farther on. On the following morning leave by the early post-boat for Port Said. The stay at Port Said, and the time of leaving, will depend upon the direction

in which the traveller's road lies; whether he is going on by sea to Syria or to Alexandria, or whether he is returning by land to Alexandria or Cairo, or going by the short desert to Syria. If he is going anywhere by sea, he will have timed his movements so as to suit the departures of the steamers: if he is returning to Lower Egypt by land, he can take the post-boat to Ismailia: and if he is going by the desert, he will have arranged for his camels either to wait for him at Ismailia, or meet him at Kantara. Those who are going to Sinai had better go in the first instance to Port Said, and thence to Suez, taking Ismailia either going to or returning from Port Said. No dragoon is required, nor need any preparation be made for this excursion, as there are very fair hotels at Ismailia, Port Said, and Suez, and their commissionaires will be found at the stations.

**b. Cairo to Suez by Railway, 150 m.**—The train for Suez leaves the central terminus stat. near the Shoobra road every morning about 9 A.M. For the exact time refer to the local time-table.

*Kaliob* Stat., 10 m. The train here leaves the main line to Alexandria (Rte. 6), and turns off eastward, passing through a fertile country to

*Shibeen el-Kanater* Stat., 11½ m. About a mile from this village are some ruins called **Tel el-Yahodeh**, "the Mound of the Jew." They are supposed to mark the site of the city founded by the high-priest Onias, and called after him Onion or Onia (Metropolis Oniæ).

Josephus gives a curious account of the foundation of Onion, and the building of the temple there. The son of Onias the high-priest, who bore the same name as his father, having fled from Antiochus, king of Syria, took refuge at Alexandria in the time of Ptolemy Philometer. Seeing that Judæa was oppressed by the Macedonian kings, and being desirous to acquire celebrity, he resolved to ask leave of Ptolemy and Cleopatra to build a temple in Egypt, like that of

Jerusalem, and to ordain Levites and priests out of their own stock. To this he was also stimulated by a prophecy of Isaiah, who predicted that there should be a temple in Egypt built by a Jew. He therefore wrote to Ptolemy, expressing this wish, and saying he had found a very fit place in a castle that received its name from the country, Diana. He represented it as abounding with sacred animals, full of materials fallen down, and belonging to no master. He also intimated to the king that the Jews would thereby be induced to collect in Egypt, and assist him against Antiochus. Ptolemy, after expressing his surprise that the God of the Jews should be pleased to have a temple built in a place so unclean, and so full of sacred animals, granted him permission; and the temple was accordingly erected, though smaller and poorer than that of Jerusalem. Josephus afterwards states that the place was 180 stades distant from Memphis; that the nome was called of Heliopolis; the temple was like a tower (in height?), of large stones, and 60 cubits high; the entire temple was encompassed by a wall of *burnt* brick, with gates of stone. In lieu of the candlestick he made a lamp of gold, suspended by a golden chain. Such is the substance of the not very clear description given by Josephus. It is sufficient to settle the position of the place; and we may suppose that Onias chose this neighbourhood for other reasons, which he could not venture to explain to an Egyptian king surrounded by Egyptians; perhaps because it had associations connected with the abode of the ancestors of the Jews in Egypt, whence they started with a high hand, and freed themselves from the bondage of Pharaoh.

Other Jewish cities seem afterwards to have been built in this district; and these whose mounds still remain, and are known at the present day by the same title as the one under consideration, are probably of the "five cities in the land of Egypt," which, according to Isaiah, were "to speak the language of Canaan." They continued to be

inhabited by Jews till a late period. It was from them that Mithridates of Pergamus received so much assistance, when on his way to assist J. Cæsar; and the 500 who were embarked by Ælius Gallus against Arabia appear to have been from the same district. And though Vespasian, after the taking of Jerusalem, had suppressed their religious meetings in the Heliopolite nome, they continued to be established in many parts of Egypt, independently of the large quarter they possessed in Alexandria, from which they were expelled by the persecutions of the orthodox Cyril.

Beyond the crumbling crude-brick mounds, which can be seen from the railway rising to a considerable height, and rendered especially conspicuous by the pinnacle-like shape they have in so many instances assumed, nothing of any interest had been found at Tel el-Yahoodeh till 1870, when the *fellaheen* of the neighbourhood, while engaged in carrying away the brick-dust, which from the quantity of nitre it contains forms a valuable top-dressing to the soil, came across the remains of what had evidently been a magnificent building. Unfortunately no information was given to the proper authorities of this discovery, and everything was destroyed and broken up, or allowed to pass into the hands of petty dealers in antiquities. The remains were apparently those of a large hall paved with white alabaster slabs; the walls were covered with a variety of encaustic bricks and tiles; many of the bricks were of most beautiful workmanship, the hieroglyphics in some being laid-in in glass. The tiles are round, varying in size, colour, and pattern. The capitals of the columns were inlaid with brilliant coloured mosaics, and a pattern in mosaics ran round the cornice. Altogether it must have been a splendid apartment. Some of the bricks are inlaid with the oval of Rameses II.; and if the building is to be referred, as other circumstances seem to show it may be, to his reign, the extraordinary freshness of the colours is a matter for surprise considering

the material in which they have lain imbedded. Within the area of the hall were 2 red granite pedestals. A few yards to the W. is a large bath hollowed out of a solid piece of limestone, with steps cut out of the interior, and close to it a plunging-bath, with signs of more alabaster pavement. Still farther to the W. is a large fragment of limestone, covered with well-executed sculptures. Rameses II. is seated, and 2 figures, a male and a female, are offering him a sort of circular fan, representing apparently a bush or tree with the *tau* or emblem of life in it; the female is grasping a papyrus stem; Rameses' outstretched right hand holds a lotus. The original hieroglyphs in some parts appear to have been covered with plaster, in which fresh inscriptions have been cut. Portions of statues and other remains, of the time of Rameses II., were discovered in 1873, and excavations are still occasionally made which render it probable that, at some not very distant date, more perfect remains will be found here. Scattered about the crude-brick mounds, which are of large extent, are various other stone remains. Report speaks of a Hebrew inscription, but it has not yet been discovered.

The *View* from the top of the mounds is very pretty. To the S. are seen the Pyramids and Cairo, with the citadel standing prominently out at the projecting angle of the Mokattam hills; in the same direction is the obelisk of Heliopolis. A short distance to the E. stretches the desert: while to the N. and W. lies some of the most fertile and richly wooded land in Egypt. In the months of January and February, when the plain is brightly green with the growing crops, and the foliage of the trees, which are unusually abundant in this part and add so much to the beauty of the landscape, is in full luxuriance, a prettier bit of scenery, or one more unlike the typical Egyptian *paysage*, can hardly be imagined.

The best way of seeing Tel el-Yahoodeh is to take the train from Cairo in the morning to Shibeen el-Ka-



nater, and return by the afternoon train, which passes about 4 P.M.

Continuing our journey through a very fertile and wooded country, quite different in aspect from the monotonous plain through which the rly. passes between Alexandria and Cairo, we reach

*Belbeis Stat.*, 17½ m. This village is the successor of Bubastis Agria, in Coptic, Phelbes. Near it passed the ancient canal that led to the Bitter Lakes and thence to the Red Sea, whose bed may still be traced for a considerable distance in that direction. The new Fresh-Water Canal from Cairo, which is to join the old one from Zagazig to Ismailia and Suez, and so provide water communication between Cairo and the Red Sea, passes by Belbeis, and follows in fact the course of the old one above mentioned. Passing by

*Bordein Stat.*, 6 m., the line just before reaching Zagazig runs close to the ruins of the ancient town of Bubastis, now called *Tel Basta*.

**Bubastis**, in the hieroglyphs written *Bahest*, *Bast*, *Ha-bahest*, the *Pibeseth* of the Bible, and called in Coptic *Poubaste*, derived its name, as is apparent under all of the above forms, including the modern name, from the goddess Pasht, to whom the principal temple was dedicated. It was situated on the W. bank of the Pelusiac or Bubastite branch of the Nile, and was one of the most ancient cities of Egypt. It was of considerable importance as far back as the XVIIIth Dynasty; but it rose to its greatest height under the XXIIInd Dynasty, whose first king, Sheshonk I. (Shishak), having conquered Thebes, united in his person the crown of Upper and Lower Egypt, and fixed the seat of power at his native town Bubastis. Under Amasis of the XXVIth the eastern branches of the Nile were neglected for the purpose of bringing the foreign trade to Sais on the Canopic branch, and Bubastis, with Tanis and Mendes, gradually declined; but it retained enough magnificence to excite the ad-

miration of Herodotus when he visited it a few years later. He describes it as standing higher than any other place in Egypt, and ascribes this to the fact that at one time capital punishments were abolished in Egypt, and the criminal, "according to the nature of his offence, set to raise the ground in a greater or less degree in the neighbourhood of the city to which he belonged"—a statement which, if true, would make it appear that the people of the Bubastite nome did not enjoy a very good reputation, since their capital was raised more than that of any other town. The beauty of the temple of "the goddess Bubastis" (Pasht) induced him to give an unusually minute description of it. "Other temples," he says, "may be grander, and may have cost more in the building, but there is none so pleasant to the eye as this of Bubastis." He then proceeds to describe it. "The temple forms a peninsula surrounded by water on all sides except that by which you enter. Two canals from the Nile conduct the water to the entrance by separate channels without uniting, and then, diverging in opposite directions, flow round it to the rt. and l. They are each 100 ft. broad, and shaded with trees. The gateway is 60 ft. in height, and is ornamented with beautiful figures 6 cubits (9 ft.) high. The temple is in the middle of the town; and as you walk round you look down upon it on every side; for the town having been considerably raised, while the temple continues on the same level where it was originally founded, entirely commands it. It is surrounded by a wall of circuit, sculptured with figures, containing a grove of very large trees planted round the body of the temple itself, in which is the statue of the goddess. The length and breadth of the whole temple measures a furlong. At the entrance is a way paved with stones about 3 furlongs long, and about 4 plethra broad, planted on either side with very lofty trees, which, after crossing the market-place in an easterly direction, leads to the temple of Hermes."

"This account of the position of the

temple of Bubastis is very accurate. The height of the mound, the site of the temple in a low space beneath the houses, from which you look down upon it, are the very peculiarities which any one would remark on visiting the remains of Tel Basta. One street, which Herodotus mentions as leading to the temple of Mercury, is quite apparent, and his length of 3 stadia (furlongs) falls short of its real length, which is 2250 feet. On the way is the square he speaks of, 900 feet from the temple of Pasht (Bubastis), and apparently 200 feet broad, though now much reduced in size by the fallen materials of the houses that surrounded it. Some fallen blocks mark the position of the temple of Mercury (Hermes), but the remains of that of Pasht are rather more extensive, and show that it measured about 500 feet in length. We may readily credit the assertion of Herodotus respecting its beauty, since the whole was of the finest red granite, and was surrounded by a sacred enclosure about 600 feet square, beyond which was a larger circuit, measuring 940 feet by 1200, containing the minor one and the canal he mentions, and once planted, like the other, with a grove of trees. . . . Amidst the houses on the N.W. side are the thick walls of a fort, which protected the temple below; and to the E. of the town is a large open space, enclosed by a wall, now converted into mounds." — *Rawlinson's 'Herodotus.'* The historic names found among the sculptures are those of Rameses II., Osorkon I., and Amyrtaeus. The name of the goddess Pasht, the lion or cat-headed deity whom the Greeks identified with Artemis, is spelt thus



In these and other ruins of the Delta certain peculiarities may be observed, in which they differ from those of Upper Egypt. In the latter the walls of the temples are sandstone, and the columns built of several pieces, and granite is confined to obelisks, statues, doorways, and to the adyta of some remarkable monuments: in the Delta the temples themselves

are in great part built of granite, and the porticos and vestibules have columns of a single block of the same materials.

**Zagazig** *Junct. Stat. 7 m.* [Branch lines to Benha, on Alexandria and Cairo main line; and to Aboo Kebeer, and thence to Mansoorah and Damietta (see Rtes. 8 and 9), or to Salaheeyeh.] A stoppage is made here of half an hour or more; and a very good luncheon can be obtained at the restaurant in the station. There is nothing at Zagazig to detain the ordinary traveller, nor, indeed, are there any great facilities for a stay there; but any one who is disposed to examine the neighbouring ruins of Bubastis, or shoot snipe and wildfowl in the early part of the year in some marshes not far off, can generally make arrangements for board and lodging with the station-master. Zagazig itself presents no object of interest. It has risen considerably in importance within the last few years, and has become the centre of the trade of the surrounding district, and of the railway system in the east of the Delta. A good many Europeans live in the town, and it boasts a certain number of respectable-looking houses. The population is reckoned at 38,000. An old bridge and sluices mark the end of the Moëz canal, which leaves the Damietta branch of the Nile a little below Benha. On the other side of the bridge begins the canal which leads to Sân, the ancient Tanis, and follows in its course the bed of the old Tanitic branch.

After leaving Zagazig, the railway follows more or less closely the direction of the Fresh-Water Canal, which is the modern representative, during part of its course, of the canal cut by the ancients to serve as a means of communication between the Nile and the Red Sea, and known by different names at different epochs. The history of this canal will be found preceding the description of the Suez Canal. Passing through a rich and fertile country we reach

*Aboo-Hamed Stat., 10 m.* From this



point the railway may be said to form the line between the cultivated land and the desert. On the one side are nothing but sandy hillocks, stretching away to the horizon, while on the other, a short distance from, if not close to, the line, is luxuriant vegetation, produced and nurtured by the life-giving canal. Aboo-Hamed is a pretty village, and one of the stations on the caravan route between Egypt and Syria viâ Salaheeyeh.

*Tel el Kebeer* Stat., 7 m., a charmingly situated village, in the centre of the fertile district called El-Wády, or Wády et Toomilát. This district, which gives its name to this part of the canal, was purchased by the Suez Canal Company of Said Pasha for 74,000*l.*, and during the short time in which it was their property, great agricultural improvements were begun. In 1863, however, it was resold to the Egyptian Government, in accordance with the terms of the Emperor Napoleon's award, for 400,000*l.* The line does not again approach the cultivated land till passing the village of *Gassaseen*, or *Ras el-Wády*, which forms the extreme point of the Wády district, and almost the easternmost limit of the Delta. Here, too, was the end of the Fresh-Water Canal above mentioned, until the continuation of it in 1860 by the Suez Canal Company to Ismailia, and subsequently to Suez.

*Mahsamah* Stat., 14 m. In the neighbourhood is a lake, formerly filled with water during the high Nile, and now utilised by the Fresh-Water Canal, which at this point leaves the railway and passes, at some distance to the right, a place called *Tel el-Masroota*, or *Aboo Khasheb*. The French have given this place the name of *Rameses*, considering that it marks the site of the town of that name, mentioned in the Biblical narrative as one of the store-cities built by the Israelites for the Pharaoh that first oppressed them (Ex. i. 11), and also as the starting-point of their journey into the wilderness. We are here in fact in the very centre of the **Land of Goshen**, of which **Bubastis**, and per-

haps **Tanis**, marked the limits on the west. The fact of its being apparently called indifferently the Land of Goshen (Gen. xlvii. 6) and the Land of **Rameses** (Gen. xlvii. 11) seems to favour the supposition that **Rameses**, or **Ramses**, was the centre and capital of the district which went by either of these two names. The latest researches of Herr Brugsch, however, point to **Sân** (**Tanis**) as the site of the Biblical **Rameses**. (See Rte. 14 *g.*) There are no remains worth a visit. The only thing of note hitherto found among the heaps of pottery and broken fragments is a granite monolith having the name of **Rameses II.** Now that, by means of the canal, Nile water is once more brought through this district, the only thing wanting to rescue it from its desert state, and make it as fertile as of old, is inhabitants. The gardens near the **Abbasseeyeh** at **Cairo**, and those at **Ismailia**, are a sufficient proof of what can be done by irrigating the desert with Nile water.

*Nefiche* (*Nefeesh*) Stat., 14 m. [Short branch to **Ismailia**, 2½ m.] The special trains carrying the overland passengers between **Suez** and **Alexandria** go on direct, but the daily ordinary trains run into **Ismailia**, and then back again to the junction at *Nefiche*. The **Fresh-Water Canal** also divides at *Nefiche*, one part continuing to **Ismailia**, and thence through two locks, gaining the level of the **Maritime Canal**, and the other branching off to **Suez**. From *Nefiche* is obtained the first view of **Lake Timsah**, a description of which will more properly enter into the account of the **Suez Canal**.

**Ismailia** (pronounced *Ismailiyyeh*). *Hôtel de Paris*, unpretending but good. The house is a short distance from the railway station, and commands a fine view over **Lake Timsah**. (For description of **Ismailia**, see p. 304.)

The train returns along the branch line to *Nefiche*, and then continues on the way to **Suez**. The country is all desert, a few signs of vegetation occurring now and then in the immediate neighbourhood of the **Fresh-Water Canal**, which is constantly to be seen



close to the railway. The next station reached is called

*Serapeum* Stat.,  $8\frac{1}{4}$  m. The village on the Canal to which the French have given this name, from the circumstance of some ruins supposed to belong to an old temple of Serapis having been found in the neighbourhood, is about two miles from the station. A small branch canal leads to it from the Fresh-Water Canal.

We now come in sight of the Bitter Lakes, or rather of the northernmost and larger of these inland seas. Their description will be found in the account of the Suez Canal. It is curious to reflect that this vast expanse of water, on which the traveller, as he whirls by, will probably see several large steamers, was, so lately as 1869, a salt-marsh bordered by desert sand.

*Faïd* Stat., 10 m. Not far from the shore of the Great Bitter Lake.

*Geneffeh* Stat., 12 m. This station is so named from the hills which have been for some time seen on the right, called *Gebel Geneffeh*. Still skirting these hills we reach

*Chalouf* (Shaloo) Stat.,  $11\frac{1}{2}$  m. The line here approaches to within a very short distance of the Suez Canal, the high banks of which may be seen from the carriage window, only a few hundred yards off. The Fresh-Water Canal, which runs between it and the railway, here enters the bed of the old canal of communication first cut by Darius between the Bitter Lakes, then called the Gulf of Heröopolis, and the Red Sea. The reader who studies the account given (Rte. 14, *g*) of the Exodus of the Israelites and their passage of the Red Sea, will find that it has been plausibly conjectured that the scene of that event may be localized somewhere in the immediate neighbourhood of this place; the Red Sea at that remote period having extended as far as the Bitter Lakes. Continuing along the high desert land, out of reach of the high tides which still sweep up for some distance above Suez, the line makes a détour to the right, and turning into the valley to join the track of the old line between Cairo and Suez, now done away with, reaches

*Suez Term. Stat.*,  $11\frac{1}{4}$  m. The line is continued down to the new docks and landing quays close to the roadstead, about  $1\frac{1}{2}$  m. farther on, but the passenger for Suez will get out at the station for the town.

### c. Town and Neighbourhood of Suez.

—The best hotel at Suez is *The Suez Hotel*, on the old landing quay. It is clean and comfortable, and fairly moderate in its charges. There are one or two other hotels of an inferior kind.

An *English Service* is conducted every Sunday in a room of the Suez Hotel.

The *British Consulate*, G. West, Esq., Consul, is situated in the street leading from the hotel to the station. Letters may be addressed to his care, or to the hotel. There is daily postal communication between Suez and the principal towns in Lower Egypt; and a regular departure of mails for Europe, India, Australia, &c.

The old railway station is near the town landing quay, but there is a new and very handsome building at the new landing quay, opposite the roadstead, for the arrival and departure of through travellers. There are one or two trains daily to Cairo, Alexandria, &c.; and a special through train conveys the overland passengers to Alexandria, immediately on the arrival of the steamer.

Telegraphic messages can be sent, either by the Egyptian or the English companies, to any part of the world.

The principal steam packet companies are the Peninsular and Oriental: departures for England *viâ* the Suez Canal weekly, for Bombay weekly, for Madras and Calcutta fortnightly, and for China, Australia, &c., monthly. The Messageries Maritimes: departures for China, Cochin China, &c., and for Europe, fortnightly; for Réunion and the Mauritius, and for Pondicherry, Madras, and Calcutta, monthly. The Bombay and Bengal: departure for Bombay fortnightly. The Khe-devieh: departure for Massowah and the coast of the Red Sea three times a month. Many other companies, such as the Austrian Lloyd, the Russian

Steam Navigation, &c., which run steamers to India, &c., direct, through the Suez Canal, have agencies at Suez, from which all information can be obtained. The P. and O. boats plying between Southampton and the East, and the Messageries between Marseilles and the East, now run regularly through the Suez Canal.

There are a few European shops at Suez and a native bazaar, but with the exception of a few curiosities from the Hedjaz, brought by the Mecca pilgrims, there is nothing to tempt a purchaser.

*History.*—The Town of Suez is situated near the N. extremity of the western branch of the Red Sea, called the Gulf of Suez. The actual town is of comparatively modern date; but its position in ancient times was always one of considerable commercial importance, and the cities of Arsinoë and Clysma stood somewhere in the neighbourhood. Clysma appears to have been a fort as well as a town, and was, perhaps, the spot where the troops destined to guard the sluices of the canal were stationed; and it is remarkable that the elevated height outside the N. gate of the modern town of Suez is still known by the name of Kolzim. It was called *Castrum* by Hierocles and Epiphanius: and *Κλυσμα* (Clysma) or *Κλεισμα* is first mentioned by Lucian. It appears to be the same as the *Clysma Præsidium* of Ptolemy, though he places it much farther down the coast. His positions, however, are not always certain; and a garrison would be stationed here rather than on any other part of the coast. To Clysma succeeded Kolzim, which is probably an Arab corruption of the old Greek name. The name of Kolzim, or Kolzoom, is still given to some heights to the N. of Suez; and the position of the place is fixed by the mention in history of the re-opening of the canal by Omar to Kolzim on the Red Sea. Aboolfeda is still more precise in his position of Kolzim, and leaves no room to doubt that it stood exactly at the spot now occupied by Suez. His words are "At the extremity of the gulf intervening

between Tor and Egypt was situated the town of Kolzim, and those who go from Egypt to Tor are wont to follow the coast from Kolzim to Tor." The name of "Sea of Kolzim" has also been given to this part of the Red Sea; and it has been conjectured that as *Kolzim* means in Arabic "destruction," there is some reference to the history of the Israelites, and the overthrow of Pharaoh's host; but, as we have seen, the name is probably a corruption of Clysma. The chief historical interest of Suez is derived from its having been supposed to be the spot near which the Israelites crossed the Red Sea under the guidance of Moses, and the Egyptian army was drowned, but modern criticism tends to place the scene of this event farther N., near Shaloof.

After the destruction, in the 8th century, of the canal of communication with the Nile, Suez became little better than a small fishing village, galvanized now and then into commercial life by the passage of caravans, going to and fro between Asia and Egypt. Subsequently, at the beginning of the 16th century, under Selim I. and Solyman II., it became a naval depôt for the Turkish fleet in the Red Sea; but the utter decline of navigation in that sea, consequent on the discovery of the Cape route to the East in 1496, and the want of fresh water, from which it had always suffered since the destruction of the canal, reduced it again to a miserable collection of Arab huts. The visit of Buonaparte in 1798 to Suez, and the project already conceived by him of uniting the two seas by a direct canal, ended in nothing; but in 1837, owing to the exertions of Lieut. Waghorn, the route through Egypt was adopted for the transit of the Indian mail, and, a few years after, the P. and O. Company began running a line of steamers regularly between India and Suez. This was followed in 1857. by the completion of a railway from Cairo, and Suez soon began to increase again in size and importance, and the population in 1860 numbered about 5000. It still suffered, however, from the



want of fresh water, the European population being supplied with Nile water for drinking, brought in cisterns by the daily trains from Cairo, while the remainder of the supply was carried on the backs of camels from El-Ghurkutch and Ain Moosa. The completion by the Suez Canal Company, at the end of 1863, of the Fresh-Water Canal from Tel el-Wády to the centre of the Isthmus, and thence to Suez, brought an abundance of Nile water to the town; and the various works in connection with the Suez Canal, the new quays, the docks, &c., soon made Suez a large and busy place of 15,000 inhabitants. With the completion of the Canal, the activity of the town somewhat decreased, but its position on the direct sea route between Europe and India must always make it a place of importance.

*Description.*—The old town itself offers few points of interest. Two or three mosques and an open place or two, more or less dirty and picturesque, will present themselves in the course of a ramble. To the N. of the town are—the storehouses of the P. and O. Company—the lock, which terminates the Fresh-Water Canal and joins it with the gulf—the Waterworks, which supply water from the canal to the whole of the town—the *English Hospital*—and, on the heights above the P. and O. storehouses, the chalet of the Khedive, from which there is a magnificent view: in the foreground is the town, the harbour, the roadstead, and the mouth of the Suez Canal; to the right the range of Gebel Attákah, a most striking and beautiful object, with its black-violet heights hemming in the Red Sea; away to the left the rosy peaks of Mt. Sinai; and between the two, the deep deep blue of the gulf.

About two miles to the S. of the town are the new *Quays and Harbours*: they may be reached either in a boat or by the branch railway line. We will suppose the traveller to go by water and return by land. Leaving the quay in front of the hotel, the boat passes down the narrow channel which formerly served as the means of

communication between the roadstead and the town. On the left is a wooden pier, leading to the old Quarantine, where people sometimes land for the Wells of Moses. Soon after, on the right, begins the stone embankment lining the new quays and harbour, while the centre of the channel now marks the line of the Suez Canal, which may be seen stretching away to the left. On the right is the entrance to the Suez Canal Company's port, marked by a white light, and then a quay called the Waghorn Quay, on which has been erected, by the Suez Canal Company, a statue of that persevering and energetic individual, to whose efforts are due the re-establishment, in the first instance, of the Egyptian route between Europe and the East. Rounding the point of the quay on which there is a green revolving light, corresponding with a similar red one, a short distance farther down on the left, which marks the position of some breakers, we come to the head of the roadstead, capable of containing 500 vessels of all sizes, and the entrance to *Port Ibrahim*, divided by a long jetty into two parts, one for ships of war and the other for merchant ships. At the head of the E. part is a dry dock—460 ft. long, 100 ft. broad, and nearly 36 ft. deep. On the jetty, close to the quays to which the large steamers moor, is the railway station, so that passengers embark and disembark direct. The whole of the ground on which the quays and other constructions stand, has been recovered from the sea, and the successful execution of the work is due to the enterprise and energy of the contractors, Messrs. Dussaud Frères, the same who built the jetties at Port Said. It is proposed, at some future time, to recover the whole of the swamp lying between the town and the new ports, which are now joined by a massive embankment of artificial stone, along which the road and railway pass.

*Excursion to Wells of Moses.*—A pleasant excursion may be made to the **Wells or Fountains of Moses**,



*Ayoon Moosa*, or, as it is more commonly called in the singular, *Ain Moosa*. It will occupy, according to the route taken and the time spent at the place, from half a day to a day. The shortest way is to take a sailing boat, or one of the small steamers that ply between the town and the harbour, as far as the jetty which has been built out into the sea to communicate with the new Quarantine, lately established on the shore of the gulf for the reception of the pilgrims on their return from Mecca. From this point to *Ain Moosa* the distance is not much over a mile, and the whole time occupied in going about two hours; if donkeys are required between the jetty and the wells, they must be sent from Suez. The other plan is to cross over in a boat to the old Quarantine jetty, about half a mile from the town, either taking donkeys in the boat or sending them on previously, and then to ride over the Suez Canal, which is here crossed by a ferry for the passage of caravans between Arabia and Egypt, and along the desert to the Wells. Or the boat may be taken down to the entrance to the canal, and then up it a short way to the usual starting-point for the Wells. Either of these routes will take from three to four hours. The sums to be paid for boats and donkeys had better be strictly agreed upon beforehand. There are two so-called hotels at *Ain Moosa*, where beds and refreshments can be procured, but the visitor who intends spending the day there had better, perhaps, take some food with him. This excursion may be combined with a visit to the docks, the traveller landing there on his return.

The "Wells" are a sort of oasis, formed by a collection of springs, surrounded with tamarisk-bushes and palm-trees. Since it has become, as Dean Stanley calls it, "the Richmond of Suez,"—a regular picnicking place for the inhabitants of that town,—some Arabs and Europeans have regularly settled in it, and there are now a few houses, and gardens with fruit-trees and vegetables. The water from the springs has a brackish

taste. Most of them are simply holes dug in the soil, which is here composed of earth, sand, and clay; but one is built up of massive masonry of great age. Though not mentioned in the Bible, its position has always caused it to be associated with the passage of the Red Sea by the Israelites, and tradition has fixed upon it as the spot where Moses and Miriam and the children of Israel sang their song of triumph. We shall see, however, when considering the question of the road taken by the Israelites, and the site of the passage (see Rte. 14, *g*), that *Ain Moosa* has been identified by some with *Marah*, and by others with *Elim*; and the Arab tradition that Moses brought up the water here by striking the ground with his stick, may be taken for what it is worth in corroboration of the former view.

*d. Egyptian Coast of the Red Sea.*—The old Coptic name of the Red Sea was  $\pi\iota\omicron\omega\epsilon \eta\psi\alpha\rho\iota$ , "the Sea of Sari," corresponding to the *Im*, or *Yim Soof*,  $\eta\text{ן}\text{ן}\text{ן}$  of Hebrew, and *Bahr Soof* of Arabic. For though *soof* is translated "flags" (Exod. ii. 5), which do not grow in the Nile, it is here the same as the Arabic *soof*, a small seaweed common in this as in other seas; and so called from its resemblance to "wool" (*soof*). It is probably the *Rytiphlaea pinastroides* (*Phys. Brit. r.* 85). The Greek appellation,  $\eta \epsilon\rho\upsilon\theta\rho\alpha \theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$ , the Red Sea, was originally applied to the Persian, and afterwards to this gulf, as well as to that part of the Indian Ocean which lies between them; but the name "red" was not from any seaweed, or coral, or colour about the sea, or the mountains of the western coast. It was probably the Greek literal translation of *Edom*, "red," an idea that is all the more likely, if we suppose the South Arabian nation of Himyerites to have derived their name from the Arabic word *Ahmar*, "red." The sea would then have been called "red," as being the Sea of the Red men.

The Red Sea extends from the head

of the Gulf of Suez to the Straits of Bab-el-Mandeb, about 1400 miles, and its greatest width is about 200 miles. At Rás Mohammed it is split by the peninsula of Sinai into two parts; one, the Gulf of Suez, about 150 miles long, and from 10 to 18 wide, and the other, the Gulf of Akabah, about 100 miles long, and from 5 to 10 wide. Both sides of the Gulf of Suez are Egyptian territory, and also the W. side of the Gulf of Akabah, the boundary line of Egypt being an imaginary line drawn from El-Areesh on the Syrian coast to Akabah, at the head of the gulf of that name.

The only port between Suez and the division of the sea is *Tor* on the E. shore, two days' journey from Sinai. The Egyptian territory extends for about 1200 miles down the W. side of the Red Sea as far as Massowah. The Khedivieh Company run steamers, touching at one or two of the intermediate ports. Opposite the end of the Sinai peninsula is *Gebel ez-Zeit*, "the mountain of oil," close to the sea. It abounds in petroleum, whence its name; and at *El-Gimshah*, a headland, terminating the bay to the S.S.W. of it, are some sulphur-mines, grottoes, and inscriptions in the Sinaitic character. About 27 m. inland are the old porphyry quarries of *Gebel ed-Dokhán*, "mountain of smoke." (See Rte. 11.)

The ruins of *Myos Hormos* are on the coast in latitude 27° 24'. The town is small, very regularly built, surrounded by a ditch, and defended by round towers at the corners, the faces, and the gateways. The port, which lies to the northward, is nearly filled with sand. Below the hills, to the eastward, is the *Fons Tadmos*, mentioned by Pliny. *Myos Hormos* was the principal port on the Red Sea in the time of Strabo. According to *Agatharcides* it was afterwards called the Port of Venus, under which name it is also mentioned by Strabo. Besides the ancient roads that lead from *Myos Hormos* to the westward (see Rte. 12), is another running N. and S., a short distance from the coast, leading to *Aboo Durrag* and *Suez* on one side, and to *Sowákin* on the S., to which

the Arabs have given the name of *Dthenáyb el-Ayr*, or "the ass's tail."

At *Old Kosseir* are the small town and port of *Philotera*, of which little remains but mounds and the vestiges of houses, some of ancient, others of Arab, date. The name of *Philotera* was given it by an admiral of Ptolemy Philadelphus, in honour of the king's sister, having been previously called *Ænnum*. The modern town of *Kosseir* stands on a small bay or cove, 4½ m. to the southward. The inhabitants are called *Embaweeyeh*, being originally from *Emba* (*Yambo*) in Arabia, of the tribes of *Jehayn* and *Harb*. The town in Mohammed Ali's time was of some importance, but is now neglected. There is a telegraph office. For the route between *Kosseir* and the Nile see Rte. 12.

After passing *Kosseir* are the "several ports" mentioned by Pliny, with landmarks to direct small vessels through the dangerous coral-reefs, whose abrupt discontinuance forms their mouth. These corresponding openings are singular, and are probably owing to the coral insects not working where the fresh water of the winter torrents runs into the sea, which is the case where these ports are found. There are no remains of towns at any of them, except at *Nechesia*, and the *Leucos Portus*; the former now called *Wády en-Nuk-karee*, the latter known by the name of *Esh-Shóona*, or, "the magazine." *Nechesia* has the ruins of a temple, and a citadel of hewn stone; but the *Leucos Portus* is in a very dilapidated state; and the materials of which the houses were built, like those of *Berenice*, are merely fragments of madreporé and shapeless pieces of stone. About half-way between them is another small port, 4 m. to the W. of which are the *lead-mines of Gebel er-Rossáss*; and a short distance to the northward, in *Wády Aboo-Raikeh*, is a small quarry of basanite, worked by the ancients. About 20 m. inland from the site of *Nechesia* are the old *Neccia* quarries and emerald mines at *Gebel Zobárah*.

Behind the headland of *Rás Benas*, called *Rás el-Unf*, or *Cape Nose*, by



the Arab sailors, opposite Yembo on the Arabian coast, trends up a deep gulf at the head of which stood the old town of Berenice. This gulf, according to Strabo, was called Sinus Immundus. The long peninsula or chersonesus, called Lepte Extrema, projecting from this gulf, is mentioned by Diodorus, who says its neck was so narrow that boats were sometimes carried across it, from the gulf to the open sea. From the end of the cape may be perceived the peak of St. John, or the Emerald Isle, Gezeeret Zibírgéh, or Semérgid, which seems to be the *Οφιωδης*, or serpentine island, of Diodorus. The inner bay, which constituted the ancient port of Berenice, is now nearly filled with sand; and at low tide its mouth is closed by a bank, which is then left entirely exposed. The tide rises and falls in it about one foot.

The town of *Berenice* was founded by Ptolemy Philadelphus, and so called after his mother. It was of considerable size, compared to its rival the Myos Hormos; but its streets were not laid out with the same regularity, and it was not defended by the same kind of fortified wall. The Myos Hormos indeed was very small, and scarcely larger than one of the ordinary hydremas. The houses of Berenice are built of very inferior materials, being merely rude pieces of madrepore, collected on the sea-coast, and, as might be supposed, their walls are in a very dilapidated condition. There is a temple at the end of a street, towards the centre of the town, built of hewn stone, and consisting of three inner and the same number of outer chambers, with a staircase leading to the summit, the whole ornamented with sculptures and hieroglyphics in relief. It was dedicated to Serapis; and in the hieroglyphics are the names of Tiberius and Trajan. A few figures of the contemplar deities may also be traced, on excavating the lower part, or wherever the stone has withstood the action of the atmosphere; which has proved more prejudicial to its limestone walls than the saline and nitrous soil that has for ages covered

the greater part of what now remains.

For the old road between Berenice and the Nile see Rte. 12.

*Sowákin* is a town of some size, doing a considerable trade with the opposite coast. The approach to it from the sea is by a very narrow channel 20 m. long, fringed with coral reefs. A caravan road leads from it to Berber on the Nile; and it forms a convenient starting point for expeditions to the Soodán.

*Massowah* stands on an island  $\frac{1}{2}$  m. in length and  $\frac{1}{4}$  m. in breadth, separated from the mainland by a narrow but deep channel. The entrance to the harbour is very narrow, but the harbour itself is of large size, and very safe and deep. A caravan road leads from Massowah to Khartoom at the junction of the Blue and White Nile.

#### **e. Ancient Canals of communication between the Mediterranean and Red Sea.**

—Before entering upon a history and description of the present maritime canal between the Mediterranean and the Red Seas, commonly known as the Suez Canal, it may be interesting to give some slight sketch of the ancient canals of communication which have at different epochs existed between the two seas: premising that they all differ in an important respect from the present one, in that, while it goes direct from sea to sea, and is consequently entirely a salt-water canal, they were, with the exception of the part between the Bitter Lakes and the Red Sea, fresh-water canals, deriving their supply entirely from the Nile, and are represented at the present day by the Wády Canal, and its continuation to Ismailia and Suez, commonly called the Fresh-Water Canal.

According to certain authors—Aristotle, Strabo, and Pliny—the traditional Sesostris, probably Rameses II. first conceived and carried out the idea of making a water communication between the two seas, by means of the Pelusiatic branch of the Nile from Avaris



of Bubastis, and then by rendering navigable the irrigation canal which already existed between the latter town and Heröopolis; and some modern writers have seen in the fragment bearing the oval of Rameses II., which has been found near the presumed course of the old canal, a confirmation of this assertion. But if such a design was ever formed at that remote period, there is no authentic record of its having been carried out till some centuries later, under the rule of Pharaoh Necho II. (cir. 610 B.C.), who, according to Herodotus, was "the first to attempt the construction of the canal to the Red Sea." Necho's canal tapped the Nile at Bubastis, near Zagazig, and followed almost the line of the modern Wády Canal to Heröopolis, the site of which town may, with probable accuracy, be placed somewhere in the immediate neighbourhood of the heights of Tousseom and Serapeum, between the Bitter Lakes and Lake Timsah; the Red Sea, it must be remembered, reaching at that epoch much further inland than now, and being called in this upper portion (now separated from the main sea, and known as the Bitter Lakes) the Heröopolite Gulf. The length of the canal as given by Pliny, of 62 Roman miles=about 57 English ones, would agree, allowing for the sinuosities of the valley traversed, with the distance between the site of old Bubastis, near Zagazig, and the present head of the Bitter Lakes, in the neighbourhood of Serapeum. The length given by Herodotus of much more than 1000 stadia (114 miles), must be considered as including the whole distance between the two seas, both by the Nile and the canal. The story of Herodotus that 120,000 men perished in cutting the canal, is probably an exaggeration; and the reason which he assigns for Necho's desisting from his undertaking—the warning of an oracle "that he was labouring for the barbarian"—does not seem very credible. The more likely reason was the idea then prevalent that the Red Sea was considerably above the level

of the Delta, and that if the Nile was made to communicate with that sea, not only would a great part of the country be inundated by the latter, but the salt water would penetrate some way up the river, and render it undrinkable. This reason, however, would require the absence of all knowledge of locks, and even sluices, by the ancient Egyptians.

The work of Necho was continued by Darius, the son of Hystaspes (520 B.C.); and the natural channel of communication between the Heröopolite Gulf and the Red Sea, which already probably in the time of Necho had begun to silt up, having become in the 100 years that had elapsed since then completely blocked, was cleared out and rendered navigable. Traces of this canal, which was about ten miles long, can be distinctly seen in the neighbourhood of Shaloo, near the S. end of the Bitter Lakes, and the present Fresh-Water Canal follows its course for some distance between that point and Suez. Several Persian monuments were found by Lepsius in this part of the Isthmus, commemorating this work of Darius; and on one of them the name of Darius is written in the Persian cuneiform character, but in a cartouche of Egyptian form. It will be seen, then, that up to this time the transit between the two seas was effected thus:—ships sailed up the Pelusiatic branch of the Nile to Bubastis, and thence along the canal to Heröopolis, where their cargo was transhipped to Red Sea vessels.

This inconvenient transshipment of cargo was remedied by the next Egyptian sovereign, who made the water communication between the two seas his care, Ptolemy Philadelphus (285 B.C.) In addition to cleaning out and thoroughly restoring the two canals, he joined the fresh-water canal with the Heröopolite Gulf by means of a lock and sluices, which, while it permitted the passage of vessels, prevented the salt water from mingling with and spoiling the fresh. At the point at which the canal between the Heröopolite Gulf and the Red Sea joined the latter he founded the town of

Arsinoë, a little to the N. of the modern Suez.

Whether the next sovereign who took means to restore the line of communication between the two seas, which, as we know, was impassable in the time of Cleopatra (31 B.C.), was Trajan or Hadrian (98–138 A.D.) is uncertain. The Nile had almost entirely deserted the Bubastite or Pelusiac branch, and therefore it would be necessary to tap it at a much higher point; and the traditional name of Annis Trajanus given to the old canal which leaves the Nile near old Cairo, and formerly joined the old line of canal to the Bitter Lakes, seems to point to that as having been the new canal cut by Trajan to join the old one, which he also cleaned out and rendered again navigable. But it is very doubtful whether any work of this kind was undertaken in the time of the Romans, and it is more probable that the new canal above mentioned was the work of Amer (Amrou), when ordered by the Khalif Omar to send supplies of corn to Mecca and Medina, and the whole of the Hedjáz then (639 A.D.) suffering severely from famine. It joined the old canal near the latter's former point of departure in the neighbourhood of old Bubastis.

In return for the anxiety thus displayed for the Holy Cities, and Arabia generally, Omar received the flattering title of "Prince of the Faithful" (Emeer el Momeneén), which was thenceforward adopted by his successors in the Khalifate. One hundred and thirty-four years after, El-Mansoor Aboo Gafer, the second Khalif of the Abbaside Dynasty, and the founder of Bagdad, is said to have closed this canal, to prevent supplies being sent to one of the descendants of Ali, who had revolted at Medina. Since that time it has remained unopened; though some assert that the Sultan Hakim once more rendered it available for the passage of boats, in the year A.D. 1000, after which it became neglected and choked with sand.

But though the passage of boats was impeded, and it was no longer of

use for communication with the Red Sea, some portion still contained water during the inundation, until closed by Mohammed Ali; at which time it is said to have flowed as far as Sheykh Hanáydik, near Toosoom and the Bitter Lakes.

The old canal which left the Nile at Cairo had long ceased to flow much farther than the outskirts of the city, and the still more ancient one from the neighbourhood of Bubastis, now known as the Wády Canal, extended only a few miles in the direction of the Isthmus, as far as Gassassine, when the necessity for supplying the labourers with fresh water along the line of the Suez Canal, induced the Company in 1861 to prolong it from Gassassine to the centre of the Isthmus, and afterwards in 1863 to carry it on to Suez. In one or two places the bed of the old canal was cleared out and made to serve for the new one. Its level is about 20 feet above that of the Suez Canal, which it joins at Ismailia by means of two locks; and the same difference of level between it and the Red Sea is remedied by means of four locks between Nefeesh and Suez. The average depth of water at high Nile is 6 feet, and at low Nile 3 feet. A canal from Boolak near Cairo, passing by Heliopolis and Belbeis, and joining the Wády Canal a few miles E. of Zagazig, restores the line of water communication between the Nile and the Red Sea as it existed, perhaps in the time of Trajan, certainly in the time of Omar; but its importance as a means of transit is purely local and internal.

*f. Various modern projects for connecting the two seas.*—We have seen that all the more enlightened sovereigns who ruled Egypt at different periods paid special attention to the means of transit through that country between the East and the West; and so much so, that Ptolemy Philadelphus, one of the chief restorers of the canal communication between the Mediterranean and Red Sea, founded another line of route through Egypt from Myos Hormos and Berenice on the Red Sea,



to Coptos, on the Nile, near Thebes. And this route continued to be of great importance up to the time of the discovery of the Cape passage by Vasco da Gama in 1497, from which time all the overland routes between East and West, both through Asia and Africa, were gradually abandoned.

The first in more comparatively modern times to take up the subject of a water communication between the two seas was Napoleon Buonaparte. After having in 1798 examined himself the traces of the old canal of Necho and his successors, he ordered M. Lepère to survey the Isthmus, and prepare a project for uniting the two seas by a direct canal. The result of the French engineer's labours was to discover a difference of 30 ft. between the Red Sea at high water and the Mediterranean at low; and as this inequality of level seemed to preclude the idea of a direct maritime canal, the following compromise was recommended:—1. a fresh-water communication between Alexandria and the Bitter Lakes in the following manner. (a) Canal from Alexandria to Raman-eyeh on the Rosetta branch. (b) Rosetta branch to Cairo. (c) Canal from Cairo by El-Wády in the old line to the Bitter Lakes, which were to be filled with fresh water, and closed at the S. end by a lock. (d) Sea canal to Suez. 2. Direct communication between the two seas by (a) The sea canal from Suez to the Bitter Lakes, and (b) A fresh-water canal from the Bitter Lakes to Pelusium. This report was not finished till after the evacuation of Egypt by the French, and circumstances prevented any attempt at its execution. Although, owing to the exertions of Lieutenant Waghorn, the route through Egypt was chosen in 1837 for the transmission of the mails between England and India, and the P. and O. Company established a service of steamers between England and Alexandria, and Suez and India, nothing more was done with regard to a canal till 1846, when a mixed commission, including Stephenson, was appointed

to inquire into the subject. They exploded the old error so extraordinarily confirmed by Lepère, respecting the difference of level between the two seas, and proved that it was inappreciable, but separated without coming to any conclusion, leaving it to one of their number, M. Talabot, to present a project of his own. His idea was to follow the old canal from Suez to near Zagazig, avoiding the Bitter Lakes, then take a direct line up to the head of the Delta to the Barrage then building; carry the canal across the river at this point by means of a gigantic aqueduct, and then continue it in a direct line to Alexandria. The difficulties involved in this plan proved it to be impracticable; and the same verdict awaited the project of Messrs. Barrault, who proposed to go from Suez through Lake Menzaleh to Damietta, then across the Damietta branch of the Nile to Rosetta, and so across the Rosetta branch to Alexandria.

The next project was drawn up in 1855 by M. Linant-Bey and M. Mougél-Bey, under the superintendence of M. de Lesseps, who had already received a first firman of concession from the then viceroy Saïd Pasha. It recommended a direct canal between Suez and Pelusium, passing through the Bitter Lakes, Lakes Timsah, Ballah, and Menzaleh, and communicating with the sea at each end by means of a lock. A fresh-water canal from Boolak to the centre of the Isthmus, and thence to Suez, with a conduit for conveying water to Pelusium, was also proposed. This project was in 1856 submitted to an international commission, comprising representatives from Austria, England, France, Italy, the Netherlands, Prussia, and Spain, and the following modifications introduced. The line of the canal to the N. was slightly altered and brought to a point  $17\frac{1}{2}$  m. W. of Pelusium; this change being determined on from the fact of there being deep water (25 to 30 ft.) at a distance of 2 m. from the coast at this point; whereas at Pelusium the same depth was only found at a distance of 5 m.



The locks were done away with, and the length of the jetties at Suez and Port Said modified, and various other minor details settled. This was the project accepted, and so successfully carried out by the Suez Canal Company.

*g. Financial and political history of the present Maritime Suez Canal.*—

In 1854 M. de Lesseps, whose father was the first representative of France in Egypt after the occupation of 1798–1801, and who had himself been Consul at Cairo from 1831–1838, obtained the first preliminary concession from Said Pasha, authorizing him to form a company for the purpose of excavating a canal between the two seas, and laying down the conditions on which the concession was granted. This was followed by the drawing up and revision of the project mentioned above, and the renewal in 1856 of the first concession with certain modifications and additions. Meanwhile, the British Government, under the influence of Lord Palmerston, then Foreign Secretary, endeavoured, for a variety of political reasons, to throw obstacles in the way of the enterprise, and so far succeeded as to prevent the Sultan from granting his sanction to the concession made by the Viceroy. M. de Lesseps, however, sanguine as to the result—he had, as he himself said, “pour principe de commencer par avoir de la confiance”—and encouraged by the favourable reception his project had met with in Europe, determined to open, in 1858, the subscription that was to furnish funds for the undertaking. The capital, according to the statutes of the Company approved in the firman of concession, was to consist of 8,000,000*l.*, in shares of 20*l.* each. Rather more than half of this was subscribed for, and eventually in 1860 Said Pasha consented to take up the remaining unallotted shares, amounting to more than 3,500,000*l.* Disregarding the opposition of the English Government, and the withholding through its influence of the consent of the Porte, M. de Lesseps began his work in 1859; and on the

25th of April in that year the works may be said to have been formally commenced by the digging, in the presence of M. de Lesseps and four directors of the Company, of a small trench along the projected line of the Canal, on the narrow strip of sand between Lake Menzaleh and the Mediterranean. This was followed by the establishment of working encampments in different parts of the Isthmus. But, though the first step had been won, difficulties of various kinds prevented the work from making very rapid progress, and at the end of 1862 the actual results were only a narrow *rigole* cut from the Mediterranean to Lake Timsah, and the extension of the Fresh-Water Canal from Rás el-Wády to the same point. The principal work done in 1863 was the continuation of the Fresh-Water Canal to Suez. At this point a difficulty arose, which threatened to stop the works altogether.

Among the articles of concession of 1856 was one providing that four-fifths of the workmen on the Canal should be Egyptians; and Said Pasha consented to furnish these workmen by conscription from different parts of Egypt, the Company agreeing to pay them at a rate equal to about two-thirds less than was given for similar work in Europe, and one-third more than they received in their own country, and to provide them with food, habitations, &c. In principle this was the *corvée* or forced labour; the *fellaheen* being taken away from their homes and sent to work at the Canal, though there is no doubt that when there they were as well treated and better paid than at home. However the injustice and impolicy of this clause had always been insisted on to the Sultan by the English Government; and the present Khedive, on his accession to power in 1863, perceived at once that the continual drain upon the working population, necessary to supply the Canal with 20,000 fresh labourers monthly, was a loss to the country which nothing could compensate for. He therefore in the early part of 1864 refused to continue to send the monthly

contingent, and the works in consequence came almost to a standstill. Other points of difference at the same time arose between the Sultan, the Egyptian Government, and the Company, with regard to the large grant of lands made to the Company in the original concession, and the proprietorship of the Fresh-Water Canal from Rás el-Wády to Suez. By the consent of all parties, the subjects in dispute were submitted to the arbitrage of the French Emperor, Napoleon III., who decided that the two concessions of 1854 and 1856 being of the nature of a contract, and binding on both parties, the Egyptian Government should pay an indemnity of 1,520,000*l.* for the withdrawal of the fellah labour, 1,200,000*l.* for the resumption of the lands originally granted, 200 metres only being retained on each side of the canal for the erection of workshops, deposit of soil excavated, &c., and 640,000*l.* for the Fresh-Water Canal, and the right of levying tolls on it; the Egyptian Government undertaking to keep it in repair and navigable, and to allow the Company free use of it for any purpose. The sum total of these payments amounted to 3,360,000*l.*, and was to be paid in 16 instalments from 1864 to 1879.

The Company now proceeded to replace by machinery the manual labour whose services they had lost; and thanks to the energy and ingenuity of the principal contractors, Messrs. Borel and Lavalley, that which seemed at first sight to threaten destruction to the whole enterprise, led more than anything to its being ultimately successful—for it may be said that without the machinery thus called into action, the Canal would never have been completed when it was; and when we look at the ingenuity displayed in the invention of this machinery, and the enormous scale on which it was applied, it must certainly be considered as one of the chief glories of the work. It may be noted that its first cost was 2,400,000*l.*, and its monthly consumption of fuel 40,000*l.* A further sum of 400,000*l.* was realized in 1866 by the sale of the tract of land called

El-Wády, which had been purchased by the Company of Said Pasha for the sum of 74,000*l.* And, by a new convention, the term for the payment of the remainder of the indemnity awarded by the Emperor Napoleon was shortened by ten years, and the whole sum was to be paid by 1869.

The work now proceeded without interruption of any kind; but at the end of 1867 it became evident that more money would be needed, and a subscription was opened for the purpose of obtaining 4,000,000*l.* by means of 20*l.* shares, issued at 12*l.*, bearing interest at the rate of 1*l.* per share, and repayable at par in fifty years. Of this loan little more than a fourth was obtained in six months, and in order to get the rest without delay the Company obtained permission to issue bonds, reimbursable by lottery drawings, on condition that their nominal value should be not less than 20*l.*, that they should bear interest at not less than 3 per cent. on the nominal capital, and that the sum annually devoted to prizes should not exceed 1 per cent. of the capital. The prospect of 40,000*l.* a year in prizes, varying from 80*l.* to 6000*l.*, to be drawn for quarterly, in addition to the already favourable terms of the subscription, soon brought in the remainder of the loan. But money was again needed in 1869, and the Company, for the sum of 800,000*l.*, yielded up to the Egyptian Government its right of free passage and exemption from custom-house duties along the Fresh-Water Canal, agreed to take half only of whatever the land still belonging to it might fetch, and renounced entirely all special rights and privileges of any kind. For a further sum of 400,000*l.* it sold to the Egyptian Government all its establishments on the Isthmus, including the hospitals and their *matériel*, the quarry and harbour of Mex near Alexandria, and its workshop and establishments at Boolak and Damietta. As, however, the Government were unable to find the money, it agreed to renounce the interest on the shares held by it for 25 years, and by this means enabled the Company to issue



fresh bonds, called *délégations*, for the 1,200,000*l.* At this time, it may be added, the Company were receiving a revenue of about 5000*l.* a month as their share, for the transit receipts between Port Said and Suez, viâ the Maritime Canal to Lake Timsah, and thence to Suez by the Fresh-Water Canal.

The complicated nature of the money arrangements between the Egyptian Government and the Company, make it difficult to know exactly how far the former had actually fulfilled its engagements at the time of the opening; but supposing it to have done so completely, the capital received by the Suez Canal Company, up to the opening of the Canal in Nov. 1869, would amount in all to about seventeen million sterling, as thus:—

Original Capital . . . . .	£8,000,000
Indemnity for withdrawal of fellow- heers, &c. . . . .	3,360,000
Sale of the el-Wâdy Estate . . . . .	400,000
Lottery Loan 1868 . . . . .	4,000,000
Additional Loan 1869 . . . . .	1,200,000
Total . . . . .	£16,960,000

The addition of sums arising from various sources of profit would bring the total amount to considerably more than the sum stated above of seventeen millions. Of this amount, as may be seen, 13,200,000*l.* is interest-bearing: but as by the agreement of 1869 mentioned above, the Egyptian Government gave up the interest in its shares for 25 years, the value of the 176,602 20*l.* shares held by it (= 3,532,040*l.*) must be deducted, and the interest-bearing capital would consequently stand thus:—

223,398 shares at 20 <i>l.</i> . . . . .	£4,467,960
Lottery or Debenture Loan 1868 . . . . .	4,000,000
Additional Loan 1869 . . . . .	1,200,000
Total . . . . .	£9,671,960

On the 17th Nov. 1869 the Canal was opened for traffic; not completely finished, it is true, but sufficiently so to enable 48 ships, some drawing 18 feet of water, to pass through to Lake Timsah, and continue their voyage to Suez the following day. All

nations may be said to have assisted at the ceremony; and England forgot her old political jealousy of the undertaking, and her scepticism as to its success, in the prospect of the benefit she was likely to reap from this shortened route to the East. The vessels which took part in the opening procession of course paid no rates for passage. But immediately afterwards a regular traffic set in, the first ship to pay the dues being an English one. By the concession of 1856 the tariff, which, it is expressly stated, is to be the same for ships of all nations, was fixed at 10 francs (8 shillings) per ton, and 10 francs per passenger; in addition to which there are extra dues for pilotage, amount of water drawn, &c. The transit dues were from the opening to the 1st July, 1872, levied on the registered tonnage; from that date they were levied on the gross tonnage up to 29th April, 1874, when in accordance with the decision of an international commission the former rate was resorted to. The following table will show the number of vessels that have passed through the Canal from the opening to the end of 1878, their tonnage, and the amount received for dues:—

	Ships.	Tonnage.	Dues.
1870	491	436,618	£206,372
1871	761	761,875	359,748
1872	1082	1,439,169	656,304
1873	1171	2,085,270	915,892
1874	1264	2,423,672	994,374
1875	1496	2,940,708	1,155,452
1876	1461	3,072,107	1,198,999
1877	1651	3,418,949	1,230,974
1878	1593	3,291,525	1,246,120

Of the above ships more than three-fourths were English. The general receipts for 1878 were 1,272,435*l.*, and the expenses of every kind 675,910*l.*

The first year in which the receipts exceeded the expenses was in 1872.

The financial and political difficulties encountered in the carrying out of this gigantic work were by no means slight, but they were successfully passed through, and the steadily increasing use made of the Canal, especially by English vessels, shows that the saving in distance and expense offered by



this route is appreciated, and that the Canal, from being looked upon as the "futile attempt of a clever enthusiast," is regarded as an accomplished fact, and as affording the natural line for

traffic between East and West. The following table gives the relative distances by the Cape route, and by the Canal, from England, America, Russia, and France, to India :—

	Viâ Cape of Good Hope.	Viâ Suez Canal.	Saving.
England to Bombay (nautical miles)	10,860	6,020	4,840
New York to Bombay	11,520	7,920	3,600
St. Petersburg to Bombay	11,610	6,770	4,840
Marseilles to Bombay	10,560	4,620	5,940

Before closing this short sketch it may not be inappropriate to notice how much Egypt contributed towards the making of the Suez Canal. Some idea of it may be gained by summarising certain items already referred to—

176,602 original 20l. shares . . .	£3,532,040
Payment by arbitration award of 1864 . . . . .	3,360,000
For re-purchase of el-Wâdy estate . . . . .	326,000
For re-purchase of certain rights, &c., by renunciation of interest on shares for 25 years . . . . .	1,200,000
<b>Total . . . . .</b>	<b>£8,418,040</b>

And to this may be added the almost fabulous sums said to have been spent on the festivities at the opening. This amount, however, has since been reduced by the sale, in 1875, to the English Government of the original 176,602 shares for 4,600,000l. These shares carry no interest till 1894 (see above), but the Egyptian Government pays 7 per cent. on the money till 1886.

**h. Suez to Port Said by the Canal.**  
100 miles.

The traveller must obtain information at Suez as to the best means of going through the Canal to Ismailia. A passage may often be obtained on board some large vessel passing through (fare, about 10 francs, exclusive of food; time occupied about 16 hrs., if there is no delay). Or a small steam launch or sailing boat can be hired; but it must be borne in mind that if there is at all a strong wind blowing, neither small steam launches nor sailing boats are very safe in the Bitter Lakes. If there is any difficulty in getting a passage through the Canal to Ismailia, that portion of the route might be seen in

the following way. Make a day's excursion in a boat, or on donkey, or horseback, from Suez to the Bitter Lakes and back; the time in coming back may be shortened by taking the train from Shaloo, or you might go by train to Shaloo in the morning, taking the donkeys with you. Then the next day go from Suez by train to Ismailia, and make an excursion thence to the N. end of the Bitter Lakes. Near Ismailia there is a small steam launch daily to Port Said (fare about 20 francs; time about 6½ hrs.). For convenience' sake, however, we shall suppose the traveller to start from Suez by the Canal.

The annexed table of the dimensions of the Canal may be useful for reference on the way :—

	Feet.
Width at water-line, where banks are low	328
Width at water-line in deep cuttings, where banks are high . . . . .	190
Width at base . . . . .	72
Depth . . . . .	26
Slope of bank near water line 1 in 5, near base 1 in 2.	

The total length is 100 miles, which may be divided with reference to the water-line width and the character of the soil, thus :—

	Miles.
Plain of Suez, full width, tenacious soil . . . . .	10
Cutting of Shaloo, reduced width, tenacious soil and rocks with upper coating of sand . . . . .	5
Bitter Lakes . . . . .	25
Sortie from Bitter Lakes, full width, tenacious soil, with upper coating of sand . . . . .	2
Serapeum and Toussoom cuttings, reduced width, sand . . . . .	6
Lake Timsah . . . . .	5
Cutting of Guisr, reduced width, sand . . . . .	6
Lakes Ballah and Menzaleh, full width, with short sandy cuttings at El-Ferdane and Kantarah of about 3 miles . . . . .	41
<b>Total</b>	<b>100</b>

Leaving the roadstead, the mouth of

the Canal, which is here 900 feet wide and 27 feet deep, is soon reached. It is guarded at its entrance by a mole  $\frac{1}{2}$  a mile long, which projects from the Asiatic shore, and protects it from southerly gales and from the action of the tide at high water. This mole is built of calcareous rock from the quarries at the foot of Gebel Attákah on the African shore. Past this, on the left, is a stone embankment facing the ground on which stand the offices and workshops of the Company, and the constructions belonging to the new quays mentioned in the account of Suez. The whole of the ground on which these buildings stand is composed of dredgings from the channel of the Canal. First the embankments were built, and then the dredges with long ducts (*à long couloir*) were moved alongside, and the dredgings deposited behind the embankments. At the point where the channel of deep water leading up to Suez enters the Canal is a small dock belonging to the Company. Sweeping round in a long curve, between embankments built of the half-formed rock that here lay beneath the upper coating of sand, the Canal, gradually narrowing to its proper width, passes on the left the old Quarantine station, and enters what is called the

*Plain of Suez*, a sort of marshy lagoon, slightly above the level of the sea, extending up to the heights of Shaloo. Both through this plain and the higher ground near the old Quarantine station a first shallow channel was dug by hand in 1866, a dam being left nearly opposite the station to keep out the flow of the sea at high tide. The channel thus cut was filled, partly by infiltration from the surrounding marshes, and partly by fresh water brought through a narrow cutting from the Fresh-Water Canal. Dredges were then floated in, to complete the excavation to the required depth. The dredging here was very difficult, the soil being composed of very stiff clay and half-formed stone. Indeed the strain upon the machines was so great, and the progress made so

slow, that it was found necessary at the end of 1868 to change the mode of attack along a portion of the plain, and proceed to excavate *à sec* and by hand-labour. Accordingly leaving a dam at Kilometre 148, and confining the working of the dredges to the portion south of this point, the water was pumped out of the remaining six or seven miles up to the heights of Shaloo already dug through, and closed by another dam, and in a short time 15,000 men were hard at work with barrow, spade, pickaxe, and blasting-tools. The following notes written on the spot in April, 1869, will give some idea of the aspect of the work at that time:—"The whole scene along these six or seven miles was truly wonderful; such a number and variety of men and animals were, probably, never before collected together in the prosecution of one work. There were to be seen European gangs—Greeks, Albanians, Montenegrins, Germans, Italians, &c., generally working at the lower levels, and where the tramways and inclined planes carried away the déblais. Their only animal helpers were mules to draw the waggons. Then would come groups of native gangs, the produce of their pickaxes and spades borne away in wheelbarrows, or on the backs of camels, horses, donkeys, and even children. Of these animals the donkeys were the most numerous, as well as the most intelligent. It was curious to watch them. Seldom did the boy whose post it was to drive them think of accompanying them; he generally stood at the top of the embankment, and emptied the contents of their baskets as they arrived. Below, as soon as the basket was loaded, one of the fillers would give the animal a smack with the spade, and an emphatic 'Emshee ya kelb!' ('Get along, O dog'), and it would quietly move off, and gradually make its way to the top; where the basket emptied, it would be dismissed with another 'Emshee,' and proceed down again. These donkeys would preserve an unbroken line in mounting and descending the tortuous and steep incline; and

if a stoppage took place, a shout from the men was sufficient to send them on again. Their only trappings were the open-mouthed sacks made of shreds of palm-leaf, flung across their bare backs, forming a double pannier. The camels had a more scientifically constructed burden, consisting of a pair of open wooden boxes closed at the bottom by doors fastened with a bolt."

With a very gradual bend to the W. the Canal enters the deep cutting of *Chalouf* (pronounced *Shalouf*), 12½ m. The *seuil*, as the French call it, of Shalouf (*Chalouf*) et-Terraba is a plateau of from 20 to 25 feet above the sea-level, and about six miles in length. The surface soil down to the future water-line of the Canal was excavated by forced contingents of *fellaheen* in 1863. Nothing more was then done till 1866, when the work was recommenced *à sec* by workmen from all countries of Europe and such natives as could be procured, the soil being removed and discharged over the banks by means of a very complete system of tramways and inclined planes. A serious obstacle was here encountered in the shape of a layer of rock several feet deep, and extending for about 400 yards along the cutting. It was composed principally of sandstone, with varieties of limestone and conglomerate; the latter in some places very hard, in others soft, as though recently formed. Fossil remains of the shark, hippopotamus, tortoise, a species of whale, &c., were found in the rock. It has been conjectured, and not without reason, that the heights of Shalouf owe their origin to an earthquake, which may have been so far felt here as to raise the soil slightly. According to the same hypothesis, this phenomenon would have been the cause of the first separation of the Heröopolite Gulf, now the Bitter Lakes, from the main body of the Red Sea, only a narrow and shallow channel of communication being left between them. Across this channel, the combined action of the wind and tide, and the sand *detritus* from the neighbouring

hills would in time form a bar, thus isolating completely the northern gulf; and the same causes continually at work would, century after century, increase the size of the obstructing height, and push the shore of the Red Sea, little by little, farther south. Various sovereigns of Egypt attempted to keep open the communication between the Heröopolite Gulf and the Red Sea; and the course of the canal first cut by Darius can be distinctly traced in the neighbourhood of Shalouf. Many are inclined to place the site of the Israelites' passage of the Red Sea near this point (see Rte. 14, *g*). 52,000 cubic yards of rock were blasted and cleared away. The sight while the work was going on here was a most remarkable one, presenting the appearance of a huge excavated valley, of vast depth and width, the bottom covered with a network of tramways, the sides lined with inclined planes, and the whole swarming with thousands of workmen. The Canal here narrows to a width at the water-line of only 190 feet.

The banks gradually lower as we pass out of the Shalouf cutting into the southernmost part of the **Bitter Lakes** (3 m.), called by the French the "Petit Bassin des Lacs Amers." The so-called Bitter Lakes are supposed to have formed in more ancient times the northern portion of the Red Sea, known as the Sinus Heröopolites. Cut off gradually, as explained above, from the main sea, the waters of the gulf in time evaporated, leaving a dry depression divided into two unequal parts: the southernmost and smallest (Little Bitter Lake), about 7 miles long, and 2 wide, with an average depth in the centre of 15 feet below the old water-line; and the northernmost and largest (Great Bitter Lake), 15½ miles long, and about 6 wide, with an average depth in the centre of 25 to 30 feet below the old water-line. A narrow isthmus about a mile in length, and rising at its highest point to about sea-level, formed the separation. The bottom was a species of salt-marsh, with water a few inches below the surface; but in the centre of the larger depression was an elliptical-



shaped bank of salt, 7 miles in length by 5 in width.

The excavating work in this portion of the Canal was very slight; only the neck between the two depressions had to be cut through, and an entrance to the channel made at each end, the depth in the centre being more than sufficient. But the filling this vast expanse with water was an achievement second to none in the progress of the undertaking. It was commenced on the 17th of March, 1869, by letting in the waters of the Mediterranean which had already filled Lake Timsah, and advanced through the Canal to the foot of the enormous weir destined to regulate their flow into the Bitter Lakes. This weir, the largest probably ever made up to that time, had been constructed in the west bank of the Canal, with a curved channel leading from it into the lakes: the line of the Canal continuing in a straight line, and being closed at the entrance to the lakes by a dam. The weir was more than 350 feet in length, with 25 openings, each of which had 20 doors, so that the flow of water could be regulated to any degree. The whole opening represented about 328 feet in length by rather more than 3 in height, and was about 3 feet below the level of the water-line of the Canal, so that the force of the stream pouring through was increased by the weight of the water above it. In order to break the fall of such a mass of water and prevent its eating back under the weir, a solid platform was constructed, composed of piles driven in, and then joined together by cross beams, and filled in to a depth of 10 feet with hard clay; over this was a stout planking nailed to the piles, and covered with pieces of stone, old iron, &c.; while for 300 yards along the channel below the weir were placed huge pieces of rock to break the force of the water. When all the doors were raised, from 4 to 5 million cubic metres of water passed through in the day. Three months later a similar weir, but of still larger dimensions, was constructed near Shalooof, and the water of the Red Sea admitted through it into the

southern portion of the Bitter Lake. As much as from 10 to 12 million cubic metres of water were discharged in a day through this weir. Altogether it was calculated that 19 hundred million cubic metres of water, allowing for absorption and evaporation, would be required to fill the Bitter Lakes.

The ebb and flow of the tide through the Canal between the Red Sea and the Bitter Lakes is, as will have been seen during the passage through, considerable; but the clayey character of the soil prevents its doing much mischief, and its effect is almost lost in the vast surface of the Bitter Lakes, on whose level it has no sensible effect. There is a slight continuance of the ebb and flow between the Bitter Lakes and Lake Timsah, from which point there is a slight uniform current into the Mediterranean, often however checked, and sometimes reversed, by the action of the north wind.

The line of the Canal through the Bitter Lakes is marked by buoys at every 330 yards, forming an avenue of about 130 feet wide; and at the northern and southern ends of the larger Bitter Lake or, as the French call it, the "Grand Bassin des Lacs Amers," is a lighthouse 65 feet high, the tower of iron built on solid masonry; the light is of the fourth order. The sandy, gravelly surface of the soil in the neighbourhood of the Bitter Lakes is strewn with shells, exactly corresponding with those now found in the Red Sea,—a proof that not only the depression of the Bitter Lakes, but the whole of the surrounding country, was formerly submerged. The only vegetation in the neighbourhood is composed of tamarisk shrubs, which often form, with the earth and sand at their roots, high mounds, and present from a distance the appearance of trees. To the E. of the Bitter Lakes they extend over a large space, and looked so like a wood from a distance, that the French gave that part the name of the "*Forêt*."

After passing through the Bitter Lakes the Canal enters the low ground lying between them and the heights of

*Serapeum*, 28 m. The greater part of this section, about a mile and a half long, was excavated *à sec*. At a short distance from the W. bank of the Canal are some remains of ancient works, and traces of a cutting, which may be followed for some considerable distance N. It has been conjectured that this cutting marks the course of the old canal of the Pharaohs, and the remains of the spot where Ptolemy built the species of primitive lock connecting it with the Heröopolite Gulf. The *seuil* of Serapeum has been so named from some supposed remains of a temple of Serapis found about the centre of the heights. Others are disposed to see in them the ruins of the old town of Heröopolis. The *seuil* itself is about 3 miles long, and from 15 to 25 feet high, composed of sand with layers of lime and clay, and here and there a sort of half-formed rock, of shells imbedded in lime. The removal of the superficial soil was accomplished here by a very ingenious and skilful contrivance. After a shallow channel had been dug through the heights, a dam being left at the northern and southern ends, a cross-cutting was made between this channel and the Fresh-Water Canal, distant about 3 miles to the W. and at about the same level as the heights. Through this cutting fresh water was admitted into the shallow channel, and into a number of slight depressions that existed on either side; these last being thus turned into, as it were, closed basins communicating with the line of the Canal. At the same time dredges were brought up the Canal from Port Said to Ismailia, thence passed through the locks up into the Fresh-Water Canal, and floated along it and down the cross-cutting into the channel filled with fresh water, where they commenced dredging at a height of nearly 20 feet above the level of the sea. Flat-bottomed, twin-screw lighters received the dredgings, and deposited them in the artificially formed basins already mentioned. When the dredges had excavated to a depth of nearly 40 feet, or about 20 feet below the sea-level, the dam at the northern end was

cut, and the waters of the Mediterranean mingled with the waters of the Nile, which had thus been made to render a novel assistance to the making of the Canal. The cross-cutting had of course been dammed up, and the basins emptied themselves into the Canal, now fallen considerably below their base. It was at the southern end of the Serapeum cutting that the dredges encountered, two or three days before the date fixed for the opening of the Canal, Nov. 17, 1869, some solid rock, which was with great difficulty removed sufficiently to allow of the passage of the vessels that took part in the opening ceremony.

To the Serapeum heights succeed those of *Toosoom*, 3 m., from 15 to 20 feet in height, and composed chiefly of loose sand. It was here that the first working encampment was formed in the southern half of the Isthmus in 1859, and the channel to a depth of 6 feet below the sea-level cut by the native contingent. At that time there was no Fresh-Water Canal to Suez, and all the water had to be brought from a long distance on camels' backs. It was the difficulty of providing water for the number of men at work here, that proved to the Company how impossible it would be to meet the wants of the still greater number that must be employed on the sections to the south of the Bitter Lakes, and determined it to continue the Fresh-Water Canal from Nefeesh to Suez. The remaining work in this cutting was done by dredges; the material being carried away by flat-bottomed lighters, and discharged near the shore of Lake Timsah. Close to the station of Toosoom is a Muslim saint's tomb called Sheykh Hanáydik, near which may be traced the course of the old canal; and a little farther to the S. are a few ruins. The banks gradually lower after passing Toosoom, and the view spreads out over tamarisk-tufted sand-hills, with here and there a creek opening from the Canal. These creeks gradually become larger, and announce the beginning of Lake Timsah, which soon widens out, with the town of Ismailia



in front of the vessel as it advances to take up its moorings in the centre of this inland harbour.

**Lake Timsah** was formerly, according to the more generally received view, a fresh-water lake, receiving by means of the old canal from the Pelusiac branch of the Nile at Bubastis—traces of which have already been mentioned as apparent in various places—the overflow of the Nile at the time of the inundation; and this theory is supported by the nature of the soil at the bottom of the lake, by the vegetation on its banks, and, above all, by its name in Arabic, *Bahr et-Timsáh*, the Sea of the Crocodile, which seems to show it to have been a favourite resort of that fresh-water monster. Others, however, contend that the bed of this lake was once in communication with the Bitter Lakes, thus forming part of the Heröopolite Gulf, and indeed of the Red Sea, and that the name *Bahr et-Timsáh* was applied, not to this particular part, but to the whole gulf, and was given on account of its shape resembling that of a crocodile. Both these theories are, no doubt, right in the main. It is probable that at some remote period the Mediterranean and Red seas met across what is now the Isthmus of Suez, and that the first separation took place when the heights of El-Guisr, to the north of the present lake, were upheaved by some subterranean commotion. This would place the then limit of the Red Sea where the lake now is. The same, or more probably a subsequent, upheaving produced the heights of Serapeum and Shaloof, and gradually drained off the Red Sea to its present limit, leaving two inland lakes, the northernmost of which, from its proximity to the Nile, soon filled with fresh water. The abandonment of the eastern branches of the Nile, and the consequent drying up of the canals in that part of the Delta, deprived the lake of its source of nourishment; and, except when an unusually high inundation sent a large overplus of water down the Wády canal, and along the old course into the lake, it was almost dry.

The depth of the depression was about 22 feet below the sea-level, and the circumference, judging from the mark of the old water-line, about 9 miles. The systematic filling of the hollow with water from the Mediterranean, through the channel that had been already cut from Port Said, began on the 12th Dec. 1866, and was completed by the end of April, 1867. A weir was used, similar to that afterwards used at the Bitter Lakes, but of smaller size. Nearly 100 million cubic metres of water were required to fill the lake. The remaining 6 feet of depth required for the channel of the Canal through the lake were dredged out; as also was a large area in the centre, to serve as a harbour. The course is buoyed as in the Bitter Lakes. On the W. shore is a lighthouse, and on the N. is another, slightly to the E. of the landing-place for the town of Ismailia.

**Ismailia** (pronounced *Ismaileeyeh*),  $4\frac{1}{2}$  m. (*Hôtel de Paris*, small but comfortable). A broad road, lined with trees, leads up from the landing-place on the lake, and across the Fresh-Water Canal to the Quai Méhémet Ali, a broad avenue bordered on one side by the Canal and on the other by the houses of the principal inhabitants. A short distance farther on to the left, after crossing the bridge, is the hotel.

The town may be divided into two parts, the east and west, separated by the road leading from the landing-place to the station. In the W. part are the hotel, the station, the landing quays of the Fresh-Water Canal and large blocks of warehouses adjoining, and beyond them the Arab village. There is nothing here to stop the visitor in his walk. In the E. part are the houses and offices of the employés of the Company, the shops, the palace of the Viceroy, the water-works for sending water along the line of the Canal to Port Said, and the principal streets and squares. In walking down the Quai Méhémet Ali from the hotel, the visitor will notice with interest a sort of Swiss chalet, the residence of M. de Lesseps, and



the first constructed house at Ismailia. Some way further down is the Viceroy's palace, run up in a few months for the purpose of enabling him to entertain his illustrious visitors at the opening of the Canal.

At the end of the quay are the *Waterworks*. These are worth a visit. The water reaches them by means of a small canal derived from the Fresh-Water Canal at a point beyond the Arab village. It is carried all round the town, to which it forms, as it were, the northern boundary, and being thickly planted with willows, the sand from the desert on that side can neither choke it up, nor pass over it into the town. Simultaneously with the completion of the Fresh-Water Canal to Ismailia and Suez, it was found necessary to provide Port Said and the line of works along the northern portion of the Canal with a regular supply of water that could be depended on. Two powerful pumping-engines were accordingly erected at Ismailia, and a double row of cast-iron pipes laid the whole length of the Canal to Port Said, a distance of 50 miles, through which water is continuously pumped. At all the principal stations there are reservoirs for storing the water, and drinking-fountains from which any one can draw, while at every  $2\frac{1}{2}$  miles are open self-filling cisterns for the use of man and beast. One of the features of these waterworks are the gardens, very prettily laid out with cascades and walks, and filled with all kinds of choice fruits and flowers. Indeed the luxuriance and beauty of the gardens is one of the chief features of this town, whose site in 1860 was a barren waste of sand. But it seems only necessary to pour the waters of the Nile on the desert to produce a soil which will grow anything to perfection.

The walk or ride may be prolonged to the point where the Fresh-Water Canal joins by a lock a short branch from the Maritime Canal, and thence to the heights of El-Guisr, whence is a good view of the deep cutting the Canal there passes through, and a really

[Egypt.—Pr. I.]

magnificent *coup d'œil* across Lake Timsah, with the Bitter Lakes and the heights of Gebel Geneffeh beyond, and far in the distance the hazy blue outline of Gebel Attakah on the right, and the granite peaks of Sinai on the left. The return ride from El-Guisr may be made straight across the desert, and through the industrial part of the town, where there are some good shops. The stone used in building the houses was brought from quarries on the E. side of the lake, called by the French "les Carrières des Hyènes," Hyena Quarries, from some of these animals having been found in the neighbourhood.

The marshes round the W. side of the lake abound in water-fowl of various kinds, and gazelles are very frequently met with in the neighbouring desert. Any traveller who is fortunate enough to have an introduction to one of the chief employés of the Company at Ismailia will readily obtain any information as to sport, and, should he stay long enough, very probably have an opportunity given him of joining in a gazelle hunt. The climate of Ismailia is extremely dry and temperate; there being always a fresh breeze from the lake to moderate the noonday heat, and the nights, even in summer, are fresh and cool. The humidity is very slight, and there is hardly any dust. Sea-bathing may be enjoyed in the lake all the year round. The town is well supplied with articles of food by the Railway and the Canal, and the fish, which abound in Lake Timsah, are finer and better flavoured than those caught in the Mediterranean.

The traveller may continue his voyage from Ismailia to Port Said either in some large steamer on her way through the Canal, or in the small steam-launch which runs daily. Information as to the hours of departure, &c., had better be obtained at the transit office of the Company.

Passing out at the N.E. corner of Lake Timsah, the Canal enters almost immediately the heights of El-Guisr. On the right is seen the entrance of a

small canal leading to the stone quarries in the Plateau des Hyènes, and on the left the branch canal which joins the Maritime Canal to the Fresh-Water Canal. The difference of level, 17 feet, is adjusted by means of two locks, one just below Ismailia, and the other near the upper part of the town. By means of this connecting canal between the channel already dug from Port Said to Lake Timsah and the Fresh-Water Canal, water transit between the two seas was begun in 1865. During the Abyssinian war extensive use was made of this route for the conveyance of stores.

The *seuil* of *El Guisir* (pronounced *Geersh*),  $5\frac{1}{2}$  m., is the highest point in the Isthmus. It is about 6 miles long, and from 60 to 65 feet above the level of the sea. The soil is composed almost entirely of loose sand, interspersed with a few beds of hard sand and clay. The upper surface was removed by the forced contingent of *fellaheen*, who, with the primitive tools common to the Egyptian labourer, viz., hands for grubbing up the soil, and baskets for carrying it away, excavated a channel from 25 to 30 feet wide, and about 5 feet below the level of the sea. When they were withdrawn, the work was continued by M. Couvreux, who completed the cutting to its full width, and to a depth of 10 feet below the sea-level by means of machines of his own invention, called *excavateurs*. The excavateur was a species of locomotive engine, working behind it a chain of dredge-buckets on an inclined plane; on reaching the top of the plane, the buckets opened at the bottom and discharged their contents into waggons; these were drawn by locomotives to the top of the embankment, along a well-arranged network of railways. The remaining 16 feet of depth were dredged out in the ordinary way; the soil being taken away in screw-lighters and discharged in the shallows of Lake Timsah. At the top of the embankment, on the W. side, is the encampment of El-Guisr, reached from the Canal by a staircase of a hundred steps. When the cutting was in progress, it presented a very

lively and busy scene, being one of the largest stations on the line, and arranged with great taste and an eye to effect. The gardens were a sight in themselves, and they were entirely the result of the water pumped from Ismailia.

On issuing from the heights of El-Guisr, the Canal runs a short way along the edge of an offshoot of Lake Ballah, and then enters the cutting of *El-Ferdane* ( $4\frac{1}{2}$  m.), a sandy promontory running out into the lake, about  $1\frac{1}{2}$  m. long. This cutting was excavated in the same manner as that of El-Guisr. A rather sharp turn now leads into *Lake Ballah*, the principal among a series of shallow lakes, dotted here and there with sandy tamarisk-tufted islets, through which the Canal passes before entering the low sand-hills of Kantarah. These lakes are more or less full of water, according to the time of year; full in the winter after the inundation, shallow in the summer.

The small passenger-boats generally stop long enough at *Kantarah*, 11 m., to admit of refreshment being obtained at the restaurant. The station is situated at the highest point of the chain of low sand-hills which divide Lake Menzaleh from the smaller inland lakes. It was one of the principal caravan stations on the road between Egypt and Syria, and the name *Kantarah*, which in Arabic means a "bridge" or "ford," is explained by its position as the point where the lakes and shallows that intervene between the eastern and western desert are crossed. This road was once one of the greatest highways of the old world, and served as the causeway to succeeding armies of Egyptians, Assyrians, Persians, Greeks, Romans, Arabs, and French. The traveller from Egypt to Syria by way of El-Areesh and Gaza still follows this road, and crosses the Canal at this point by a ferry. According to Dr. Brugsch Bey, the site of the passage of the sea by the Israelites must be sought in the neighbourhood of Kantarah (Rte. 14, *g*). Ten miles to the W. of Kantarah is Defenneh, whose



mounds mark the site of *Daphne*, the *Tahpannes* of the Bible.

1½ m. from Kantarah the Canal enters *Lake Menzaleh*, and continues in a straight line through it for 27 m. to Port Said. The banks here are but slightly above the level of the Canal and the lake, and from the deck of a big steamer there is an unbounded view over a wide expanse of lake and morass, studded here and there with islets, and at times rendered gay and brilliant with innumerable flocks of rosy pelicans, scarlet flamingoes, and snow-white spoonbills; geese, ducks, herons, and other birds, abound. The whole of the channel through Lake Menzaleh was almost entirely excavated by the dredges, the soil having been in no instance more than a foot or two above the level of the lake, and in many instances below it. Where it was necessary to remove some surface soil before there was water enough for the dredges to float, it was done by the natives of Lake Menzaleh, a hardy and peculiar race, whose constant practice in digging canals, and making embankments to keep out the inundation, rendered them peculiarly apt at the work, especially when it came to digging under water. The following account shows their method of proceeding:—"They place themselves in files across the channel. The men in the middle of the file have their feet and the lower part of their legs in the water. These men lean forward and take in their arms large clods of earth, which they have previously dug up below the water with a species of pick-axe called a *fass*, somewhat resembling a short, big hoe. The clods are passed from man to man to the bank, where other men stand with their backs turned and their arms crossed behind them, so as to make a sort of primitive hod. As soon as each of these has had enough clods piled on his back he walks off, bent almost double, to the further side of the bank, and there opening his arms, lets his load fall through to the ground. It is unnecessary to add that this original *métier* requires the absence of all clothing."—*O. Ritt*, 'Histoire de l'Isthme de Suez.'

Into the channel thus cut the dredges were floated. Some of the inventions in connection with the working of these dredges deserve mention. They were not exclusively employed in this part of the Canal, but as it was where they were first tried, and where they did the most work, it seems the most fitting place to speak of them. First among them was the *long couloir* (long duct), an iron spout of semi-elliptical form, 230 feet long, 5½ wide, and 2 deep; by means of which a dredger working in the centre of the channel could discharge its contents beyond the bank. This enormous spout was supported on an iron framework, which rested partly on the dredge and partly on a floating lighter. The dredgings, when dropped into the upper end of this spout, were assisted in their progress down it by water supplied by a rotary pump, and by an endless chain, to which were fixed scrapers—large pieces of wood that fitted the inside of the spout, and forced on pieces of stone and clay. By these means the spouts could deliver their dredgings at almost a horizontal line, and the water had the further good effect of reducing the dredgings to a semi-liquid condition, and thus causing them to spread themselves over a larger surface, and settle down better. The work done by these long-spouted dredges was extraordinary: 80,000 cubic yards of soil a month was the average, but as much as 120,000 was sometimes accomplished. When the banks were too high for the long spouts to be employed, another ingenious machine, called an *élévateur*, was introduced. This consisted of an inclined plane running upwards from over the water line, and supported on an iron frame, the lower part of which rested over the water on a steam float, and the upper part on a platform moving on rails along the bank. The plane carried a tramway, along which ran an axle on wheels, worked by the engine of the steam float. From this axle hung four chains. As soon as a lighter containing seven huge boxes filled with dredgings was towed under



the lower part of this *élévateur*, the chains hanging from the axle were hooked to one of the boxes, and the machine being set in motion the box was first raised, and then carried along swinging beneath the axle to the top of the plane; then, by a self-acting contrivance, it tilted over and emptied its contents over the bank. It was then run down again, dropped into its place in the lighter, and the operation repeated with the next box. No such dredging operations had ever been undertaken before: those on the Clyde took 21 years to accomplish, and the whole amount only equalled about three and a half times as much as was here often done in a month. M. de Lesseps, in one of his lectures, illustrated the amount of excavation done in one month—2,763,000 cubic yards—by the following graphic comparison:—"I dare say few amongst you realise what is represented by this enormous amount of excavation. Were it placed in the Place Vendôme it would fill the whole square, and rise five times higher than the surrounding houses; or, if laid out between the Arc de Triomphe and the Place de la Concorde, it would cover the entire length and breadth of the Champs Elysées, a distance equal to a mile and a quarter, and reach to the top of the trees on either side."

The course of the old Pelusiatic branch of the Nile is crossed at Kil. 34, a few miles before reaching *Râs el-Ech* (pronounced *Aysh*) (18 m.), the next station to Kantarah. It is a small islet of oozy mud, whose height has been raised above the level of the inundation by dredgings from the Canal. Not far off to the left in the lake are the islands of *Toonah* and *Tennes* (*Tennesus*), both with remains. Some way to the right, beyond the marshy plain and near the sea, are some ruins marking the site of Pelusium.

Nothing of interest occurs to break the monotonous course of the Canal, until, bending gradually to the E. and opening out to a width of nearly 1000 feet, it enters the harbour of Port Said, and, passing the port and the

town on the left, joins the open sea beyond the breakwater.

**Port Said**, 10 m. (Pop. about 9000). *Hôtel des Pays Bas*; board and lodging, 20 to 25 frs. a day; *Hôtel du Louvre*, 16 frs.; *Hôtel de France*, 12 frs. *English Consul*, J. E. Wallis, Esq. There are also American, French, German, and other consuls.

The through steamers between Europe and the East, of the P. and O. Co., the Messageries, the Austrian Lloyd, the Rubattino, and others, all stop at Port Said. The steamers of the Messageries, Austrian Lloyd, Russian Steam Navigation and Azizieh Cos., between Alexandria, the Syrian coast, and Constantinople, call at Port Said, in 18 hours from Alexandria, and 15 from Jaffa, and generally stay from 8 to 10 hours in the harbour. Tickets, with information as to times of sailing and rates of passage, can be procured at the offices of the respective companies in the town; but the traveller will do well to inform himself on these points before leaving Cairo or Alexandria. To the general visitor Port Said offers few objects of interest in its present state, and a walk of two or three hours on shore during the stay of the steamer will more than satisfy the curiosity of most people. The chief interest of the place lies in its position, and the story of its foundation and growth.

From the mouth of the Damietta branch of the Nile to the Gulf of Pelusium there stretches a low belt of sand, varying in width from 200 to 300 yards, and serving to separate the Mediterranean from the waters of the Lake Menzaleh; though often, when the lake is full and the waves of the Mediterranean are high, the two meet across this slight boundary line. In the beginning of the month of April 1859 a small body of men, who might well be called the pioneers of the Suez Canal, headed by M. Laroche, landed at that spot of this narrow sandy slip, which had been chosen as the starting-point of the Canal from the Mediterranean, and the site of the city and

port intended ultimately to rival Alexandria. It owed its selection not to its being the spot from which the shortest line across the Isthmus could be drawn—that would have been the Gulf of Pelusium—but to its being that point of the coast to which deep water approached the nearest. Here 8 metres of water, equal to about 26 feet, the contemplated depth of the Canal, were found at a distance of less than 2 miles; at the Gulf of Pelusium that depth only existed at more than 5 m. from the coast. The spot was called Port Said, in honour of the then Viceroy. On the 25th of April M. de Lesseps, surrounded by 10 or 15 Europeans and some 100 native workmen, gave the first stroke of the spade to the future Bosphorus between Asia and Africa. Hard, indeed, must have been the life of the first workers on this desolate strip of sand. The nearest place from which fresh water could be procured was Damietta, a distance of 30 m. It was brought thence across the Lake Menzaleh in Arab boats, but calms or storms often delayed the arrival of the looked-for store; sometimes, indeed, it was altogether lost, and the powers of endurance of the little band were sorely tried. After a time distilling machines were put up, and in 1863 water was received through a pipe from the Fresh-Water Canal, which had been completed to the centre of the Isthmus.

The first thing to be done at Port Said was to make the ground on which to build the future town. This was done by dredging in the shallows of the lake close to the belt of sand: the same operation serving at once to form an inner port, and to extend the area and raise the height of the dry land. When the fellaheen were withdrawn, and recourse had to machinery for supplying their place, great impetus was given to Port Said. It soon became an enormous workshop. The huge machines, which were to do the work hitherto done by hands and baskets, were brought piece by piece from France, and put together in long ranges of sheds erected along the inner port. In another part sprang up

the works where Messrs. Dussaud were to make the large concrete blocks for the construction of the piers of the harbour; at the same time the dredging of the harbour was commenced.

Thus sprang up in 10 years, on a site than which it would have been difficult to find one more disadvantageous, a town of nearly 10,000 inhabitants, regularly laid out in streets and squares, with docks, quays, churches, hospitals, mosques, hotels, and all the adjuncts of a sea-port, and with the most easily approached and safest harbour along the coast. Fresh water is supplied from Ismailia, and a big reservoir, called the "Château d'Eau," holding sufficient for three days' consumption, provides against a stoppage of the supply through accident to the pipes. The central harbour, lying between the outer port and the Canal is called the *Grand Bassin Ismail*. Joining it on the W. are the *Bassin Cherif* the *Bassin des Ateliers*, formerly the busiest place in the town, but now very nearly deserted, and the *Bassin du Commerce*. The principal part of the town lies to the N. and W. of the last named. The best houses are situated on the Marina, or "Quai Eugénie," close to the sea-shore. A short distance beyond this to the W. is the Arab village, on the strip of sand between the sea and the lake.

The outer port is formed by the two enormous **Breakwaters** or **Moles**, already referred to. That on the westernmost side juts out at right angles to the shore and perpendicularly to the line of the Canal, and runs straight out to sea for a distance of 2726 yards and is to be continued still farther; the eastern mole stands about 1500 yards to the E. of the other, and runs towards it in a gradually converging line for 1962 yards. The entrance to the outer port is thus about a quarter of a mile wide, and the space enclosed within it a triangular area of about 550 acres. The depth of water at the entrance is 30 feet, and the channel through it to the inner harbour about 300 feet wide and 26 deep. A red light is placed at the

end of the W. mole, and a green light at the end of the E. mole.

At the commencement of the W. mole, or rather on the sea-shore close to it, is the lighthouse. The tower, which is nearly 160 feet high, is composed of a solid mass of concrete. On the top is the lantern, about 20 feet high, containing an electric light, flashing every 20 seconds, and visible at a distance of 20 miles. Three other lighthouses of the same height, though differing in construction, have been erected along the 125 miles of coast between Port Said and Alexandria: one at the entrance to the Damietta branch of the Nile, with a white light of the second order, flashing every minute; another at Boorlos, a fixed light of the first order; and the third at Rosetta, with a 10-second revolving light of the second order.

The moles are built of concrete blocks. These blocks, each of which weighs 22 tons, and has a dimension of 12 cubic yards, are composed of sand and lime mixed with salt water. They were dropped into the sea from lighters three at a time, till the water-line was reached, and then lifted into their places by cranes. The sand, which drifts along the coast from the Damietta mouth of the Nile, has silted through the western mole, and formed a considerable bank along its inner side near the shore end; but its encroachments are kept under by dredging, and the bank will in time be itself a barrier against the silting in. A similar cause has considerably extended the shore seaward to the W. of this mole, especially in the angle formed by it and the coast. Another bank of sand has been formed too in the open sea, a little to the N.E. of the eastern mole, by the dredgings from the harbour which were brought out in hoppers and dropped there.

Port Said no longer presents the same busy appearance that it did when it was the head-quarters of the engineering work of the Canal, but the increasing traffic through the Isthmus must always impart a certain activity to the place.

Pelicans, flamingoes, herons, and all

kinds of aquatic fowl, abound in the shallows of *Lake Menzaleh* (p. 321), especially in the months of February, March, and April; and the sportsman who is anxious to spend a few days in their pursuit may make Port Said his head-quarters, hiring a native boat for a few days, and visiting different parts of the lake. When the lake is full, in the winter months, there is a regular service of native boats between Port Said and Damietta, 36 miles distant.

## ROUTE 8.

CAIRO TO DAMIETTA AND LAKE MENZALEH, BY WATER. ABOUT 165 MILES.

This excursion, which is very pleasant in the months of February or March, especially for those who wish to get good wildfowl-shooting in Lake Menzaleh, must be made in a dahabeeyeh (see p. 160). The time taken to reach Damietta will depend on the wind, and the stoppages by the way, but unless there is a strong N. wind blowing, four or five days to a week will be sufficient. The railway system can be joined at various places, as Benha, Zifteh, Semenhood, Mansoorah, Talkah, and any of the stations thence on the line to Damietta. The lake Menzaleh can also be reached in a small boat from Mansoorah by the Bahr es-Sogheiyer (see p. 313). It will be necessary to hire a native boat for going on the lake to shoot, and those who are anxious to make a good bag should have a small English gig or punt drawing very little water.

Starting from Boolak, Embabeh and Shoobra, 4 m. (see p. 151), are passed, and the Barrage, 12 m. (ENVIRONS



OF CAIRO, Exc. IV.), reached, at the head of the Delta. Here the Nile divides into the Rosetta and Damietta branches. Following the latter the first place of interest is

(E.) *Bershoom*, 12 m., famous for its figs; and a little beyond, on the opposite bank, inland in the Delta, is *Pharaooneeyeh*, from which the canal of Menoof, connecting the two branches of the Nile, derived its name. This canal passes by Menoof, and falls into the Rosetta branch at Nader. Four or five miles lower down is the canal of Karinayn, or Shibeen, another noble work. At El-Jáffareeyeh it separates into two channels, one going to the W. to Tantah, and the other by Mahallet el-Kebeer to the sea, which it enters at the old Sebennytic mouth, and the Pineptimi ostium, one of the false mouths of the Nile. The western channel that goes to Tantah is only navigable for small craft after January; but the other is sufficiently deep to admit boats of 200 ardebs' burthen the whole year. It is, however, closed by a bridge and sluices at Santah, below El-Jáffareeyeh; and here goods are transferred to smaller boats for Nabaro, and those places with which the communication is kept up by other channels. This is the general principle of all the large canals of the Delta, and has been adopted in that of Moöz, and sometimes in that of Alexandria.

(E.) *Benha el-Assal*, 20 m. [Rly. to Cairo, Alexandria, Zagazig, Ismailia, Suez, &c., see p. 154.]

Immediately beyond the town is the rly. bridge, and a little below that the entrance to the Canal of Moöz, which takes the water to Zagazig, and thence to the Lake Menzaleh by the old Tanitic channel.

We next pass

(W.) *Mit Bereh*, 7 m., and

(E.) *Sahrágh*t, 10 m., the site of *Natho*, and called in Coptic *Nathôpi*. The isle of *Natho* was on the other side of the Nile.

(E.) *Mit Ghumr*, 6 m., is opposite to

(W.) *Zifteh*. [Rly. to Tantah, and thence to Cairo and Alexandria, and to Talkah (Mansoorah) and Damietta.]

(E.) *Mit Damees* is the Coptic *Pitem-sisôt*. *Benneh*, in Coptic *Pineban* or *Penouan*, has the mounds of an old town, but no remains, and is now a small village.

*Abooseer* is larger, and has more extensive mounds, marking the site of *Busiris*. It is called by the Copts *Bosiri*. The mounds extend beyond the village to the westward, and a short distance beyond is another mound, said to have belonged to the old town.

(W.) *Semenhood*, 25 m. [Rly. to Tantah and to Talkah and Damietta], is a place of some size, with the usual bazaars of the large towns of Egypt, and famous for its pottery, which is sent to Cairo. Here are the mounds of *Sebennytus*, the Egyptian *Seb-en-nooti*, and Coptic *Gemnouti*. It was the capital of the Sebennyte home, in which Manetho the historian is said to have been born.

(E.) *Weesh*, 6 m. On the opposite side, about 1½ m. from the river, are the ruins of

*Bebayt el-Hágar*, the Egyptian *Hebait* or *Pa-Hebait*, the Coptic *Naisi*, and the Roman *Iseum*. The Egyptian name, which meant "the city of the assembly," has been preserved in the name *Bebayt*, with the affix *El-Hágar*, "of the stone," from its numerous stone remains.

The remains are very interesting, and larger than in any other town of the Delta. They are inferior in style to those of Sãn (Tanis), being of a Ptolemaic time; but the number of sculptured blocks, and the beauty of the granite used in this temple, are remarkable; and if *Bebayt* does not boast the number of obelisks, which must have had a very grand effect at Tanis, it has the merit of possessing rich and elaborate sculptures. To the antiquary it is particularly interesting, from its presenting the name of the deity worshipped there, and that of the ancient town. Isis was evidently the divinity of the city, and it was from this that the Greeks and Romans gave it the name of *Ision* or *Iseum*.

The temple, like many others in

Egypt, stood in an extensive square about 1500 by 1000 ft., surrounded by a crude-brick wall, doubtless with stone gateway; which was the *temenos* or sacred enclosure, and was planted with trees, as Herodotus informs us in describing that of Bubastis. To this might be applied the name of the *grove* denounced in the Bible as an abomination to the God of Israel (Exod. xxxiv. 13; Deut. xii. 3; 2 Kings xvii. 10).

The temple itself was about 400 ft. long, or 600 to the outer vestibule, by about 200 in breadth, and built of granite, some red, some grey, of a very beautiful quality, and covered with sculptures, in intaglio and in relief. Many of the blocks are of very great size; and though the temple has been entirely destroyed, and the broken stones forcibly torn from their places, and thrown in the greatest confusion one upon the other, it is easy to form an idea of its former magnificence. It is entirely of granite—walls, columns, roofs, and doorways; affording a striking instance of the use of this stone in the Delta; for though the building is so large, no block of the ordinary kinds employed in Upper Egypt has here been admitted. The whole appears to have been erected by Ptolemy Philadelphus, whose name occurs in all the dedications, and who alone is seen presenting offerings to the gods. The principal divinities are Isis (the deity of the place, who has always the title "Lady of Hebai-t"), Osiris (who frequently accompanies her, and is generally called "Lord of Hebai-t"), Anubis, Sebek, or Savak (the crocodile-headed god), and some others whose legends are lost, and who may possibly be characters of Osiris.

Unfortunately it has been so completely destroyed that the plan cannot easily be recognised; and such is the mass of broken blocks, that you can go down amongst them to the depth of 12 and 15 ft.; below which are the numerous abodes of jackals, hares, and other animals, who alone rejoice in the ruinous state to which this building has been reduced. Nothing seems to be in its original position.

The doorways are seen as well as parts of cornices, ceilings, architraves, and walls, but all in confusion, and hurled from their places; and one is surprised at the force and labour that must have been used for the destruction of this once splendid building. The ceilings have been studded with the usual five-pointed Egyptian stars. The cornices have the Egyptian *triglyphs* with the ovals of the king between them; but in some the name of "Isis, the beautiful mother-goddess," is substituted for the royal prenomen, and is accompanied by the nomen of Ptolemy.

On one of the walls, about the centre of the temple, is represented the sacred boat, or ark, of Isis; and in the shrine it bears the "Lady of Hebai-t," seated between two figures of goddesses, like the Jewish Cherubim, who seem to protect her with their wings. They occur in two compartments, one over the other, at the centre of the shrine; and these figures were doubtless the holy and unseen contents of the sacred repository, which no profane eye was permitted to behold, and which were generally covered with a veil. In the upper one Isis is seated on a lotus-flower, and the two figures are standing; in the other all three are seated, and below are four kneeling figures, one with a man's, the other three with jackals' heads, beating their breasts. At either end of the boat is the head of the goddess, and the legend above shows it to have belonged to her. The king stands before it, presenting an offering of incense to Isis. The stone has been broken, and part of the picture has been taken away; but on a fragment below, that appears to have belonged to it, is represented a sledge on trucks, with the usual ring attached to the end, for drawing it into the *sēkos*, of which this doubtless marks the site. It was probably one of those isolated sanctuaries that stood near the centre of the *naos*, or body of the temple.

The sculptures on some portions of the building are *in relief*,—an unusual mode of sculpturing granite, which shows the great expense and labour

bestowed on the temple of the goddess, and the importance of her temple. That it was very handsome is evident; and to it might be applied the remark made by Herodotus respecting the temple of Bubastis—that many were larger, but few so beautiful. Besides the unusual mode of sculpturing granite in relief, the size of some of the hieroglyphics is remarkable, being no less than 14 in. long, and all wrought with great care. The cornices varied in different parts of the building; and one, perhaps of the wall of the *sêkos* itself, has the heads of Isis surmounted by a shrine alternating with the oval of the king, in which, however, the hieroglyphics have not been inserted.

On the lower compartment of the walls, in this part of the temple, are traces of the usual figures of the god Nilus in procession, intended to represent the nomes of Egypt. Between each are water-plants, and the figures of the god have a cluster of those of the upper and of the lower country, alternately, on their heads. Not far from this are the capitals of large columns, in the form of Isis' heads, bearing a shrine, like those of Deuderah.

There appears to be a very great variety in the sculptures, which mostly represent offerings to Isis and the contemplar deities, as in other Ptolemaic buildings; and in one place the hawk-headed Hor-Hat conducts the king into the presence of the goddess of the temple. But the battle-scenes and grand religious processions of old times are wanting here, as in other temples of a Ptolemaic and Roman epoch; and though the sculptures are rich and highly finished, they are deficient in the elegance of a Pharaonic age,—the fault of all Greco-Egyptian sculpture, and one which strikes every eye accustomed to monuments erected before the decadence of art in Egypt.

The modern village stands to the N.W., a little beyond the enclosure of the *temenos*; and near it is a lake containing water all the year, except after unusually low inundations, which was probably once attached to the

temple, like those of Karnak and other places.

Inland from Bebayt el-Hâgar is *Benoob*, which occupies the site of *Onuphis*.

*Talkah*, 7 m. [Rly. to Tantah, and to Damietta]. Immediately opposite is

**Mansoorah** [Rly. to Aboo Kebeer and thence to Salaheeyeh (p. 328), or to Zagazig (p. 285)], is a large town of 16,000 Inhab., and capital of the province of Dakaleeyeh.

Mansoorah was founded by Melek el-Kâmel in 1221, as Aboolfeda states, at the time of the siege of Damietta, to serve as a *point d'appui* and was called Mansoorah, "the Victorious," from the defeat of the Crusaders in that spot, at the time the city was building. It was there that Louis IX. was imprisoned, after his disastrous retreat and capture in 1250. The spot where the Crusaders pitched their tents in 1221 and 1250 is just opposite the modern palace. Cotton is the principal article of trade at Mansoorah, and there are several cotton-gin factories in the town; cotton and linen stuffs, sail-cloth, &c., are also made there.

Mansoorah has no ruins, and is not supposed to occupy the site of any ancient city. To the S. of the town is the entrance to the *Canal of Menzaleh*, or, as it is called by the natives, the *Bahr es-Sogheiyer*, "Little River," leading by Ashmoon into Lake Menzaleh. It is supposed to follow the course of the old Mendesian branch of the Nile. An excursion down it to Lake Menzaleh will take 3 days. From Menzaleh, or Matereeyeh, Damietta can be reached in about 6 hrs.

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[MANSOORAH BY THE BAHR ES SOGHEIYER, OR CANAL OF MENZALEH, TO MENZALEH AND THE LAKE.]

The *Canal of Menzaleh*, or of Ashmoon, more commonly called the *Bahr es Sogheiyer*, though containing water the whole year, is only navigable the whole way during the winter and early spring. In its widest part near



Mansoorah it is only 70 or 80 ft. broad, and below Ashmoon it is much narrower. Boats cannot pass into it from the Nile, and it is necessary to hire one from among those to be found on it at Mansoorah; the charge will be about 1*l.* a day. If there are not more than one or two persons however, the sandal of the dahabeeyeh, if tolerably large and provided with a sail, will hold all that is necessary for the excursion, a tent included for sleeping in at night; and this sandal can be carried from the river to the canal. But a larger boat is better, as the canal being very winding and the banks high, it is difficult for a boat low in the water to catch any wind. The excursion is not one of any great interest, and Rte. 10 is an easier way of reaching Lake Menzaleh.

Leaving Mansoorah the country on the banks of the canal is very rich and fertile. Especially remarkable is the number of trees—oaks, sycamore-figs, weeping and common willows, and mulberry-trees, recently planted. Numerous sakeeyehs line the banks, and a carefully arranged system of tiny ditches carries the water inland. The first large village is

*Mahallet Dámaneh.* About 8 m. inland to the S. are the ruins of

*Tel-et-Tmei*, occupying the site of *Thmuis*; which is at once pointed out by its Arabic name, as well as by the Coptic *Thmoui*. Some suppose it to be the same as *Leontopolis*. A large monolith is still standing on the site of *Thmuis*. It is of granite, and measures 21 ft. 9 in. high, 13 ft. broad, and 11 ft. 7 in. deep; and within, it is 19 ft. 3 in. high, 8 ft. broad, and 8 ft. 3 in. deep. In the hieroglyphics is the prenomen of Amasis, and mention seems to be made of the gods Neph and Moui. Josephus says that Titus, on his way from Alexandria to Judæa, passed by *Thmuis*. He went by land to Nicopolis, and then, putting his troops on board long ships, went up the Nile by the Mendesian province to the city of *Thmuis*.

About 5 m. S.W. by S. of Ashmoon is *Mit-Fáres*, whose mounds indicate the site of an old town,

*Ashmoon*, 9½ m. or, as Aboolfeda writes it, *Oshmoom*,—*Oshmoom-Tanáh*, or *Oshmoom-er-Roo-mán* (“of the pomegranates”),—was in his time a large city, with bazaars, baths, and large mosques, and the capital of the Dakaleeyeh and Bashmoor provinces. It is supposed to occupy the site of *Mendes*, distant from Mansoorah 11 m., but now presents nothing of interest. The only remains are of Roman time, consisting of a few small broken columns, fragments of granite, burnt bricks, and pottery, amidst mounds of some extent but of no great height.

The canal below Ashmoon becomes very narrow, and the trees often meet above it. *Mit-en-Nasárah* probably occupies the site of an ancient town, judging from its distinctive appellation “*of the Christians.*”

*Berimbál el-Kebeer*, 11 m., is a large village, with fine trees. The stream here is not 20 yards wide. *Miniet-Silseel* was formerly of much greater extent and more flourishing than at present, as the style of its houses, its broken minarets, and its brick walls attest; and *Gemeleeyeh* is distinguished from afar by its lofty minaret.

On the canal grow numerous reeds and water-plants, among which is a *Cyperus*. It is found principally on the N. bank, where it has the benefit of the sun, and only at the eastern part of the canal. It has been mistaken for the papyrus, and has led to the belief that this last grows in the vicinity of the lake Menzaleh. In Arabic it is called *dus*, a name given also to the *Cyperus dives*; and both are used for making baskets and an ordinary kind of mat.

The principal produce grown in the immediate neighbourhood of the canal is flax, cotton, *simsim*, rice, &c.; there is comparatively little wheat, the land of the Delta in general being considered inferior as a corn-growing country to Upper Egypt. In consequence wheat is much dearer to the N. than to the S. of Cairo.

*Menzaleh*, 12 m., stands on the canal, about 12 m. from its entrance into the lake. It is supposed to occupy the site

of *Panephris*; and near the point of land projecting to the N. into the lake some have placed *Papremis*, the City of Mars. Menzaleh has no remains. It is a busy lively-looking place, and with its minaretted mosques, bazaars, and some respectable houses, presents an appearance little expected in such an out-of-the-way place. The canal, which contributes so much to its importance, and to its very existence as a town, also gives it a cheerful aspect. There is a barrier which renders it necessary to hire another boat in order to go on to Lake Menzaleh. In the autumn there is some fever at Menzaleh, but in winter it is perfectly healthy, and at all times more so than Damietta. Its principal trade is in rice and fish. The former is of good quality, little inferior to that of Damietta and of Kafr el Bateekh.

The fresh-water fish mostly come from the different branches of the Moëz Canal leading from Zagazig to the lake; the salt-water kinds being brought from Matareeyeh.

The canal runs into the lake 4 miles below Menzaleh. Matareeyeh can be reached either by land, or by boat down to the mouth of the canal and thence over the lake. For Matareeyeh and Lake Menzaleh see Rte. 10.]

The first village of any importance after leaving Mansoorah is

(W.) *Shirbeen*, 22 m. [Rly. station on the Damietta and Tantah line.] We next reach

(E.) *Faras Koor*, 22 m., and then

(E.) *Damietta*, Arabic *Damiat*, 12 m. [Rly. terminus.] There is a small *Inn*, kept by a Frenchman; and rooms can be had at a *café* kept by a Greek. The British Consular agent is very obliging. The town is one of the largest in Egypt, with a population of 29,000. It was once famous as the principal emporium on this side of the Delta, but has sunk in importance, in proportion as Alexandria has increased, and now only carries on a little commerce with Syria and Greece. Its rice and fisheries, however, enable it to enjoy a lucrative trade with the in-

terior. Its manufactures of leather and striped cloths, which last, when imported into Europe, received from it the name of *dimity*, no longer exist. The houses are well built, though inferior to those of Rosetta.

Damietta is known in the history of the Crusaders as the bulwark of Egypt on that side, and its capture was always looked upon as the most important object in their expeditions against that country. Aboolfeda says "it stood on the shore, where the river runs into the sea; until the danger to which it was exposed, from the Franks, induced the Egyptian khalifs to change its position; and the modern town was founded higher up the Nile, about 5 m. farther from the sea." According to Aboolfeda, the old Damietta was destroyed, and the inhabitants were transferred to the village of Mensheeyeh, which was built in its stead, and which afterwards succeeded to the importance and name of the ancient town; and Michaelis, on the authority of Niebuhr, says Mensheeyeh is the name of *one* of the squares, or *places*, of the modern Damietta. The time of this change of position, and the destruction of the old town, are fixed by Aboolfeda in the year of the Héjira 648 (A.D. 1251). The old Damietta had been walled round and fortified by Motawükkel, the tenth of the Abbaside khalifs (about A.D. 850); and the new town was built by Baybers, the fourth sultan of the Baharite Memlooks.

The ancient name of the original Damietta was *Tamiáthis*, and the many antique columns and blocks found in the present town have probably been brought from its ruins. They are principally in the mosques; and on a slab used for the ablutions of the faithful, in the mosque of Abooláta (a short way outside the town, on the E.), is a Greek inscription with the name of Tennesus.

The *Boghaz*, or mouth of the Nile where it joins the sea, is some little distance from Damietta. Damietta is perhaps the best head-quarters for shooting on Lake Menzaleh.

## ROUTE 9.

## CAIRO TO DAMIETTA BY RAIL

(a). *Viâ Zagazig and Mansoorah-Talkah*, about 138 miles.

(β). *Viâ Tantah*, about 127 miles.

(a). This is the longer route of the two, and cannot indeed be done in one day. From Cairo to Mansoorah is from 8 to 10 hrs.; there the river has to be crossed to Talkah, and thence to Damietta is from 2 to 2½ hrs.

For route from Cairo to Zagazig, see Rte. 7.

On arriving at Zagazig there is a delay of an hour and a half before the train starts for Mansoorah, giving time for a brief visit to the ruins of Bubastis.

Leaving Zagazig, the line traverses a fertile district to *Heheeyeh* Stat., 8 m., on the banks of the Moëz Canal. Some distance farther on are the ruins of

*Harbayt*, the ancient *Pharbæthus*, and the capital of a nome, to which it gave its name, between 12 and 13 m. to the N.E. of Bubastis. It presents nothing to repay the trouble of a visit, and is of far less extent than the capital of the adjoining nome. The only stone remains are shafts of red granite columns of Roman time, and fragments of fine grey granite, apparently of an altar, and part of a statue; which, with mounds and crude-brick ruins, are all that remain of the city. It stood on the Tanitic branch, and was a town of some consequence till a late time, and an episcopal see under the Lower Empire. It is still occupied in part by the modern village, which has retained the ancient name.

Shortly after passing Harbayt, we reach

*Aboo Kebeer* Stat., 7 m. There is

a branch line from here to *Salaheeyeh* (p. 328), passing by *Tel Phakoos*, the ancient *Phacusa*, whence Sân may be reached in a boat (see Rte. 10).

*El Booka* Stat., 3 m. On the main branch of the Moëz Canal leading to Sân. Boats may be hired here for Sân (see Rte. 10).

*Aboo Shekook* Stat., 6½ m. The village is about ½ m. from the station, which is on the E. bank of one of the large canals running from Zagazig to Sân, all of them branches of the main Moëz Canal. The Menzaleh fishermen use this canal principally for bringing up their fish from the lake; at Aboo Shekook it is transferred to the railway, and sent to Cairo and other towns. Boats may also be hired here for Sân (see Rte. 10).

*Sembellawein* Stat., 9 m. Not far off to the S. are the ruins of *Tel-el-Tmei*, the ancient *Thmuis* (see Rte. 8).

*Mansoorah Terminus* Stat., 13¼ m. (see Rte. 8).

The traveller who arrives at Mansoorah by rail, and wishes to visit the ruins of *Bebayt el-Hâgar* (see Rte. 8), can do so by hiring a donkey at Mansoorah, and riding up the right bank of the Nile for about 2 m. till the first ferry is reached. Cross the river here to a village on the opposite side, and ride through it, and along the Tantah and Talkah railway for about 3 m.; then turn to the right, and a mile farther in a W. direction are the mounds of the old town. A change in the road may be made coming back, by riding straight from the ruins to the river, crossing at what is the second ferry above Mansoorah, and then continuing along the river-bank. This is perhaps the pleasanter way of the two. This excursion will require about 6 or 7 hours.

The traveller must hire a ferry-boat for crossing the river from Mansoorah to Talkah.

There is nothing of interest between Talkah and Damietta. The names of the intermediate stations will be found below.

(β). This is the shortest and most



convenient route, and may be done in one day. From Cairo to Tantah is 2 to 3 hrs., and thence to Damietta 4½ to 5 hrs.

For the route between Cairo to Tantah, see Rte. 6.

After leaving Tantah, the train reaches

*Mahallet Rokh* Stat., 10 m. [Railway to Zifteh (p. 311), passing by *Bedrasheeyeh* and *Sontah*, 23½ m. And to Dessoak (p. 47), passing by *Kotoor*, *Neshart*, and *Shabbâs*, 39 m.].

*Mahallet el-Kebeer* Stat., 6½ m. A large town, with good houses and a busy and numerous population.

<i>Semenhood</i> Stat., 4½ m.	} (Rte. 8.)
<i>Talkah</i> Stat., 12 m.	
<i>Shirbeen</i> Stat., 15 m.	
<i>Kafr Terrash</i> Stat., 8 m.	
<i>Damietta</i> Stat., 16 m.	

ROUTE 10.

CAIRO TO SAN, THE ANCIENT TANIS, AND LAKE MENZALEH, BY RAIL AND WATER, VIÂ ZAGAZIG.

*Preliminary Hints.*—If it should prove, on inquiry at Zagazig, that the water in all the canals is too low to admit of boats passing, the best way will be to go to Tel Phakoos by rail, and thence on donkeys to Sãn.

This excursion should be made not later than February, as after that month the canals are low, and often dammed up a few miles from their mouth to keep the water for irrigation. Those who wish to be comfortable had better take tents, beds, &c., with them, as the boats on these canals have no sleeping accommodation, are very dirty

and stink of fish. Some provisions too should be taken, as milk, eggs, and chickens are the only things procurable at the villages on the canals. But each traveller will make such arrangements as desire for comfort may require.

There are 3 or 4 routes to choose from in going from Zagazig to Sãn. 1. By rail to Tel Phakoos, and thence by boat. 2. By rail to El-Booka, and thence by boat: and 3. By rail to Aboo Shekook, and thence by boat. All these stations are situated on canals leading from Zagazig to Sãn. Formerly it was possible to go the whole way from Zagazig by one of these canals, but now there are bridges and sluices at different points which prevent the passage of anything but quite small rowing-boats. Inquiry had better be made at Zagazig as to which of the above three roads should be chosen, as some alterations in the canals, or other cause, may make one preferable to the other. The best way for those who intend to take tents, &c., is to send a servant on a day or two before; he can then secure a boat, and have it ready. In winter there are generally plenty coming up from the lake. They are large and roomy, but dirty. There is a small attempt at shelter in the bows, where a portion is covered in by a piece of matting. One boat will carry tents, servants, donkeys, baggage, &c. The hire of a boat to Sãn from any one of the three places named above will be from 16s. to 17., which, with the same amount added on for Government tax, will make the whole cost from 30s. to 27.; and the same for a boat back from Sãn. It will take 6 or 7 hours to go, and 10 or 12 to come back, unless the wind is particularly favourable or adverse. There is plenty of wildfowl-shooting during the winter and early spring in the neighbourhood of Sãn, but the birds are very shy and difficult of approach. It is easier to get at them in Lake Menzaleh, where in a small boat you may often sail up quite close to them. In some parts of the lake the shooting is farmed out, and the birds are taken in nets in considerable numbers.

For a description of the route as far as Aboo Kebeer, Tel-Phakoos, El-Booka, or Aboo Shekook, see Route 9 (a).

*Sân*, a fishing village on the E. bank of the canal, is a dreary place. The inhabitants are entirely occupied in fishing. Twice in a week, on Tuesdays and Fridays, the fish are sold by auction, people coming with their camels and donkeys from the interior to buy. There is no good camping-ground near the village. The best place is close to the ruins, the only objection being that it is some little way from the canal, whence you must draw your water supply; but at any rate you are free from noise and dirt.

*History of Tanis.*—The city of **Zoan** or **Tanis**, as it was afterwards called by the Greeks, was one of the oldest and most considerable in the Delta. Its remote antiquity is indicated by the passage in the Bible (Numb. xiii. 22), which says that "Hebron was built seven years before Zoan." The sanctuary of the great temple dates back to the VIth Dynasty, at which time the name of the town is conjectured to have been *Ha-awar* or *Pa-awar*, perhaps the *Avaris* of Manetho. The names of kings of the XIIth and XIIIth Dynasties, Amenemhat I., Osirtasen I. and II. and others, found on colossi and other monuments discovered at Sãn, and now in the Museum at Boolak, prove the existence and importance of the city at that epoch. Soon after this it suffered with the rest of the North of Egypt from the invasion of the *Shepherds of Hyksos*, as they were called by Manetho; but it rose into importance again under the rule of the kings of the XVIIth Dynasty, the descendants of these invading Hyksos, who, as the monuments found at Sãn, and now in the Boolak Museum, prove, had adopted Egyptian customs, manners, and religion. It is probable, says M. Mariette, whose discoveries at Tanis have thrown great light on this epoch of Egyptian history, that it was during the reign of one of these pastor kings reigning at Memphis that Joseph was sold into Egypt, and the story told

in the Bible was enacted. The Pharaoh whom Joseph served was not a pure-born Egyptian, but of foreign origin and shepherd descent like himself; and his conduct to him is on this supposition the more easily explained. Amosis the 1st king of the XVIIIth Dynasty, of pure Theban blood, drove out the greater part of the Hyksos, and, while suffering a large colony of them to remain, reduced the importance of Zoan, which had been their border fortress. Under the XIXth Dynasty a different policy was pursued, and the monuments show us Rameses II. restoring the magnificence of the temples, and adopting the founder of the Hyksos dynasty as an ancestor. The reign of his son and successor Meneptah, the "Pharaoh who knew not Joseph," of whom a statue found at Sãn is now in the Boolak Museum, is an interesting stage in the history of the city, for we read in Ps. lxxviii. 12, 43, that the wonders and miracles done by Moses, which ended in the deliverance of the Israelites, were wrought in "the field of Zoan." Indeed the latest researches of Herr Brugsch lead him to the conclusion that Sãn marks the site of Rameses, the point from which the Israelites started on their wanderings.

Under the XXIst Dynasty Zoan, or, as it is best known under its Greek name, *Tanis*, became the nominal capital of Egypt, and gave its name to the dynasty which Manetho calls Tanite, and also to the branch of the river on which it stood. Various remains prove that under this dynasty the city and temples were restored and beautified. During the period extending from the XXIInd to the XXVIth Dynasty Tanis was a city of great importance, and indeed Mariette again gives the name of Tanite to the XXIIIrd Dynasty. That towards the end of this period (cir. 700 B.C.) it was considered as the capital city of the Delta may be inferred from Is. xix. 11, 13, where "the princes of Zoan" and "the princes of Noph" (Memphis) are spoken of as though those two cities were the principal in Egypt; and again another passage, Is. xxx. 4,

speaks of the princes (of Egypt) as being "at Zoan." Ezekiel, on the occasion of the invasion of Egypt by Nebuchadnezzar (cir. 600 B.C.), prophesies its downfall, and says that "fire" shall be set "in Zoan." The importance of Tanis began to decline under the XXVIth Dynasty, and Amosis, by directing the whole trade of the Mediterranean to Naucratis and Sais, ruined the towns in the eastern half of the Delta. In Strabo's time it was still a large town, but according to Josephus it had dwindled in the age of Titus to an insignificant place. The utter ruin and destruction of its temples is, however, probably due to the fanatical outburst against the pagan monuments that followed the edict of Theodosius.

*Ruins.*—At the present day the scene of desolation, round what were the remaining ruins prove to have been a most splendid city, is complete. The "field" of Zoan is now a barren waste; a canal passes through it without being able to fertilize the soil: "fire" has been set "in Zoan;" and one of the principal capitals or royal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers. "Many," says Mr. Macgregor, "as are the celebrated ruins I have seen, I do not recollect any that impressed me so deeply with the sense of fallen and deserted magnificence."

The mounds which mark the site of this ancient town are remarkable for their height and extent, reaching as they do upwards of a mile from N. to S., and nearly  $\frac{3}{4}$  of a mile from E. to W. The area in which the sacred enclosure of the temple stood is about 1500 ft. by 1250, surrounded by mounds of fallen houses, as at Bubastis, whose increased elevation above the site of the temple was doubtless attributable to the same cause—the frequent change in the level of the houses to protect them from the inundation, and the unaltered position of the sacred buildings. The enclosure or *temenos* surrounding the temple is 1000 ft. long by about 700 broad, not placed in the

centre of this area, but one-third more to the northward; while the temple itself lies exactly at an equal distance from the northern and southern line of houses—one of the numerous instances of Egyptian symmetrophobia. The enclosure is of crude brick; and a short way to the E. of the centre, on its northern side, is a gateway of granite and fine gritstone bearing the name of Rameses II.; to whom the temple was indebted for its numerous obelisks, and the greater part of the sculptures that adorned it.

From the wall of the enclosure to the two front obelisks is 100 ft.; 150 beyond which, going towards the *naos*, are fragments of columns, and probably of two other obelisks, covering an area of 50 ft.; beyond these, at a distance of 120 ft., are several fragments of sculptured walls, two other obelisks, and two black statues, extending over a space of 30 ft.; and after going 100 ft. farther you come to two other obelisks; and then two others 86 ft. beyond them; and again, at a distance of 164 ft., two other large obelisks, from which to the *naos* front is 150 ft.

Though in a very ruinous condition, the fragments of walls, columns, and fallen obelisks sufficiently attest the former splendour of this building; and the number of obelisks, evidently 10, if not 12, is unparalleled in any Egyptian temple. They are all of the time of Rameses II.; some with only one, others with two lines of hieroglyphics. The columns had the papyrus-bud capital; and their appearance, as well as the walls bearing the figures of deities, seems to prove that some, at least, of the obelisks stood in courts or vestibules, forming approaches to the *naos*. The obelisks vary in size: some have a mean diameter of about 5 ft., and when entire may have been from 50 to 60 feet high; and those at the lower extremity of the avenue, farthest from the *naos*, measured about 33 ft. Some of the obelisks are of dark, others of light red granite, which might appear to have a bad effect, if we did not recollect that the Egyptians painted their monuments, sometimes even when of granite.



The sanctuary, or naos, bears, as has been said, the name of a king of the VIth dynasty. The other principal names found on the monumental remains belonging to, or forming part of, the temple, are Osirtasen I., II., and III., Rameses II., Menepthah, and Tirhakah. Outside the enclosure to the E. are two granite columns which formed part of another temple, built like the former entirely of granite. These columns are 2 ft. 8 in. mean diameter, and nearly 23 ft. high without the dado, and have palm-capitals of beautiful style. They bear the name of Rameses II., by whom the temple was built. In some places the name of Rameses has been effaced and that of Osorkon, a king of the XXIInd Dynasty, substituted. Nearly  $\frac{1}{2}$  a mile from the great temple, in the direction of S.E. by S., are several large round blocks of granite, placed on the ground in two parallel lines, so as to form an avenue. They have no foundation, and this circumstance, together with the complete absence of any vestiges of the plan of a building beyond them, seems to preclude the possibility of their having served as an approach to another temple. A fragment of basalt, bearing the name of a Ptolemy, has been found near them.

The principal divinities worshipped at Tanis were Ptah, Amen, and the god Set, or Sutekh, an Asiatic divinity introduced by the Hyksos, but subsequently clothed by them with the attributes of the Egyptian sun-god, and worshipped under the forms Ra, Armachis, Horus, &c.

The excavations of M. Mariette at Sâh have thrown a good deal of light on that more than usually obscure part of Egyptian history, known as the Period of the Hyksos or Shepherds. Many of the monuments found by him, and now in the Boolak Museum, seem to show that however disastrous the first invasion of these Asiatics may have been, they subsequently became peaceably settled in the country, and adopted the language, customs, and religion of those they had conquered. Statues and sphinxes, unmistakably belonging to the Hyksos period, have

the legends on them written in the Egyptian language, and the name of the Hyksos king enclosed in an oval, and with the official Egyptian titles. In the features of the magnificent sphinx (No. 869) in the Boolak Museum, M. Mariette traces a great resemblance to those of the people living on the borders of Lake Menzaleh at the present day: round angular face, small eyes, flat nose, supercilious mouth, differing entirely from the Egyptian type, and showing evident signs of a Semitic origin. The trilingual stone, similar in character to the Rosetta Stone, found at Sâh in 1865, is now in the same Museum (No. 1014).

A good general view of the ruins and the surrounding country may be obtained from the highest mound, on which is a sheykh's tomb. It has been thus described:—"The horizon is nearly a straight line on every side; and looking west, the tract before us is a black rich loam, without fences or towns, and with only a dozen trees in sight. This is 'The Field of Zoan.' Behind is a glimmer of silver light on the far-away shore of Lake Menzaleh. Across the level foreground winds most gracefully the Mushra (canal?). But between that winding river (canal) and the mound we look from, there is, lying bare and gaunt, in stark and silent devastation, one of the grandest and oldest ruins in the world. It is deep in the middle of an enclosing amphitheatre of mounds, all of them absolutely bare, and all dark-red, from the millions of potsherda that defy the winds of time and the dew and the sun alike to stir them, or to even melt away their sharp-edged fragments."—*J. Macgregor.*

After leaving Sâh the country is low and marshy, abounding in reeds and stunted tamarisk-bushes, among which boars may sometimes be found, and the abundance of various kinds of waterfowl is extraordinary. The banks of the canal are very low, and the whole is flooded during the inundation. Here are the pastures for cattle, which, like similar lowlands on the borders of the Lake Brulos, hence

received, in ancient times, the name of *Bucolia*, and were comprehended under the denomination of *Flearchia*, or the marsh district. They were also called *Bashmoor*, as at the present day; and the same name was applied to a dialect of the Coptic, which differed both from the Thebaic and Memphitic, and was spoken in this part of the Delta. Aboolfeda comprises under the name of *Bashmoor* the whole of the island between the canal of Ashmoon (or, as it is now called, of Menzaleh) and the Damietta branch, and considers Ashmoon the capital of this district.

*Matareeyeh*, 12 m. from Sân, stands upon a point of land projecting into the lake, and is joined to another village, called *El-Ghuznah*, by a dyke or causeway, only six feet wide. The place is all fish;—the boats, the houses, the streets, the baskets, the people's hands, all are full of fish. They catch fish, they salt fish, they live on fish and by fish; and one would think it had been founded by the Ichthyophagi themselves.

Lake *Menzaleh*, is the largest lake in Egypt, having a superficial area of about 500,000 acres. Its outline is very irregular, especially on the southern side. The northern side is separated from the sea, with which it communicates through several openings called *Boghaz*, or passes, by narrow banks or ridges of sand. The depth of water is never very great, even during the inundation, and in the spring and summer the navigation along the channels deep enough to float a boat is very intricate and difficult. The surface is dotted with numerous islets, which more or less disappear when the water is high, and increase wonderfully in size and number when it is low; but they are most of them little better than sandy mudbanks. Two of the principal islands are *Toona* and *Tennes*. *Toona* is due E. of *Matareeyeh*; it has a small village called *Sheykh Abdallah*, where there are few old ruins. The most interesting island to an antiquary is that of *Tennes*, the ancient *Tennesus*. The remains there are of Roman time,  
[*Egypt*.—Pr. I.]

and consist of baths, tombs, and substructions. The tombs are vaulted and painted, mostly red on a white ground. There are also earthenware pipes, stamped with a letter or mark, either of the owner or the maker.

These islands are very convenient for the sportsman to pitch his tent on for the night, instead of remaining on board his boat; but care must be taken to choose a dry spot, as far as possible away from the lake exhalations, which are very apt to bring on fever in the late spring and summer.

There is plenty of shooting to be had on the lake and in its neighbourhood. On the lake itself wildfowl literally swarm. "We had been told of the enormous flocks of wildfowl to be seen on this lake, and especially in winter. I had seen thousands, myriads of these, and wondered at the multitude in the air. But I never expected to see birds so numerous and so close together that their compact mass formed living islands upon the water; and when the wind now took me swiftly to these, and a whole island rose up with a loud and thrilling din to become a feathered cloud in the air, the impression was one of vastness and innumerable teeming life, which it is entirely impossible to convey in words. The larger geese and pelicans and swans floated like ships at anchor. The long-legged flamingoes and other waders traced out the shape of the shallows by their standing in the water. Smaller ducks were scattered in regiments of skirmishers about the grand army, but every battalion of the gabbling shrieking host seemed to be disciplined, orderly, and distinct. . . . To the bird-fancier, or the scientific ornithologist, one might well suppose that a month on Lake Menzaleh would be the very least he could give."—*J. Macgregor*.

The best way of getting at the birds, which are shy and difficult of approach, is to sail up to them in a small boat.

The following are the names given to some of the birds by the natives of Lake Menzaleh: coot, *goohr*; heron,

*balashón* ; spoonbill, *midwás* ; pelican, *begga* ; flamingo, *basharóos*. The Nile name of this last bird, *gemel el-bahr*, "water-camel," is much more expressive.

In some places the shooting is farmed out by the Government, and the birds are taken in nets in large numbers ; where this is the case no shooting is allowed. The fishing is also farmed out for an annual rental of 60,000*l.* It gives employment to 3000 or 4000 persons, and some 400 boats of various kinds are used in it.

The village of Menzaleh can be

reached from Matareeyeh either by the lake, and then 4 miles up the Bahr Sogheiyer (see Rte. 8), or by land, across a barren nitrous marsh. The most convenient place from which to visit Lake Menzaleh for the sportsman and bird collector is Damietta (see Rte. 8), as he will be able to take all his stores and appliances straight there from Cairo in a dahabeeyeh, together with the small English boat, which is indispensable to much success in shooting ; and he will then have the dahabeeyeh as head-quarters to which he can return whenever the occasion requires.



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