

the Gospel of *St. John*, together with certain prayers in the *Abyssinian* language: these manuscripts are now in the *Bodleian Library* at *Oxford*. As General *Baird* had a copy of *Bruce's Travels* then in his possession, and was kind enough to allow us the use of it, a better opportunity might rarely offer of submitting *Bruce's* narrative to the test of a comparison with the evidence afforded by a native of *Abyssinia*. We therefore appointed a day for this purpose; and sent an invitation to the *Abyssinian* Dean. In order to make the inquiry as public as possible, we also requested the attendance of Mr. *Hamilton*, secretary of the Earl of *Elgin*, of Dr. *Wittman*, and of Mr. *Hammer*, a celebrated *Oriental* scholar, during the investigation. One of the *Propaganda* Friars served us as our interpreter with the *Abyssinian* priest. It was at first disputed whether any mention should be made of *Bruce*, or not; but at length we resolved that a series of questions should be put from *Bruce's* work, without any mention being made of him, or any allusion to his travels in *Abyssinia*. The sight of his volumes on the table were not likely to offer any clue, respecting the purport of our inquiry, to an *Ethiopian* who had never seen a printed quarto before in his life, and to whom the language in which it was written was

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altogether unknown. His testimony, therefore, as a native of *Abyssinia*, to the accuracy of *Bruce's* description of the country, will not be disregarded; and the following result of our conversation with him may terminate this chapter.

(1) There has not been an example, in the annals of literature, of more unfair and disgraceful hostility than that which an intolerant and invidious party too successfully levelled, during a considerable period, against the writings of *Bruce*. Soon after the publication of his "*Travels to discover the Source of the Nile*," several copies of the work were sold in *Dublin* as waste paper, in consequence of the calumnies circulated against the author's veracity. This happened in the year 1791. In the year 1800, Mr. *John Antes*, of *Fulnek* in *Yorkshire*, published a small volume of "*Observations on Egypt*," a work not less remarkable for its fidelity and genuine worth, than for the little notice it received. Speaking of *Bruce*, that author observes: "When Mr. *Bruce* returned from *Abyssinia*, I was at *Grand Cairo*. I had the pleasure of his company for three months, almost every day: and having, at that time, myself an idea of penetrating into *Abyssinia*, I was very inquisitive about that country, on hearing many things from him which seemed almost incredible to me. I used to ask his Greek servant *Michael* (a simple fellow, incapable of any invention) about the same circumstances, and MUST SAY THAT HE COMMONLY AGREED WITH HIS MASTER IN THE CHIEF POINTS." (*See Observat. on the Mann. and Cust. of the Egyptians*, by *John Antes, Esq.* p. 17. Lond 1800.) Many stronger testimonies in favour of *Bruce's* accuracy have also at different times been adduced, particularly by Mr. *Brown* (*See Pref. to his Travels*); and the work has consequently risen very considerably in the public estimation. Some travellers, indeed, have attempted to invalidate certain of his assertions, which, after all, are not of much moment, whether they be true or false: such, for example, as the circumstance related by *Bruce* of the part he took in the wars of the country; and of the practice he witnessed of taking flesh from a living animal as an article of food: this last has, however, now been fully confirmed by the statement of the native priest, as given above. It is probable

Our first questions related to the place of his birth; and of his usual residence before he left *Abyssinia*. In answer to these, he stated, that he was born at *Gellebedda**, in the province of *TIGRÈ*, whose capital is *Adowa**, distant twenty-five or thirty days from the *Nile*, and sixteen or seventeen from *Massuah* upon the *Red Sea*; that his usual place of residence, and to which he should return, after leaving *Cairo*, was a village about fifteen days' journey from *Gondar*. We asked him what kind of coin was circulated in his native province: he said that *fossil salt* was used in *Tigrè* as a substitute for money.

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probable that *Bruce* would never have encountered the opposition he met with, if his writings had not been characterized by offending *egotism*. Baron *De Toll*'s work experienced a similar fate, from the same cause; and has similarly obtained, at last, the consideration to which, by its great merit, it is justly entitled.

(2) This place is mentioned in Mr. *Salt*'s Narrative, as published by Lord *Valentia*, and written GULLYBUDDA. (See vol. III. p. 71. Lond. 1809.) He describes it as "a place of considerable extent and population."

(3) *Bruce* also describes *Adowa*, as being the capital of *TIGRÈ*. A view of the town accompanies Mr. *Salt*'s Narrative, in Lord *Valentia*'s Travels, vol. III. p. 76. Lond. 1809.

(4) Mr. *Salt*, speaking of a manufacture of cloth at *Adowa*, says, it circulates as money through the country; but he adds, "Each piece is about sixteen cubits long, and one and three quarters wide: its value is *thirty pieces of salt*, or one dollar." *Valentia's Travels*, vol. III. p. 78. Lond. 1809. Also in vol. III. p. 54, "The small currency (at *Antalaw*) consisted of wedges of rock-salt, each weighing two or three pounds, and estimated at 1-30th of a dollar."

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Fidelity of
Bruce's
Observa-
tions con-
firmed.

Our next inquiry related to the long-disputed fact, of a practice among the *Abyssinians* of cutting from a live animal slices of its flesh, as an article of food, without putting it to death. This *Bruce* affirms that he witnessed, in his journey from *Massuah* to *Axum*¹. The *Abyssinian*, answering, informed us, that *the soldiers of the country, during their marauding excursions, sometimes maim cows after this manner; taking slices from their bodies, as a favourite article of food, without putting them to death at the time: and that during the banquets of the Abyssinians, raw meat, esteemed delicious throughout the country, is frequently taken from an ox or a cow, in such a state that the fibres are in motion; and that the attendants continue to cut slices until the animal dies.* This answer exactly corresponds with *Bruce's Narrative*: he expressly states that the persons whom he saw were *soldiers*², and the animal *a cow*³. Such a coincidence could hardly have happened,

(1) *Bruce's Travels*, vol. III. p. 142. *Edinh.* 1790. "When I first mentioned this in *England*, I was told by my friends it was not believed. I asked the reason of this disbelief, and was answered, that people who had never been out of their own country, and others well acquainted with the manners of the world, for they had travelled as far as *France*, had agreed the thing was impossible; and therefore it was so." *Ibid.* p. 144.

(2) *Bruce's Travels*, *ibid.* p. 142.

(3) *Ibid.*

unless the practice really existed. We inquired if other animals were thus treated; and were answered in the negative. *Mutton* is always boiled; and *veal* is never eaten, in any way. In times of famine alone the inhabitants eat boiled *blood*. CHAP.
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Among other absurd accusations, brought against *Bruce*, a very popular charge at one time was, that some of the plants engraved in his work never existed in nature, but were the offspring of his own fertile imagination. We therefore resolved next to exhibit the engravings to our *Abyssinian*, and desire him to name the plants, and to describe their properties. It was impossible that this man should read, and much less comprehend, the *Abyssinian* names which *Bruce's* engraver had inscribed upon the margin of those plates.

The first plates offered to his notice were those which represent the *Sassa*⁴. He recognised the plants; but knew nothing of the name *Bruce* had given to them; and denied that any

(4) This agrees with the account published by Lord *Valentia*, from Mr. *Salt's* Journal. See *Valentia's Travels*, vol. III. p. 159. Lond. 1809.

(5) *Bruce's Travels*, Appendix, p. 28.

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gum was produced by them. The inquiry proceeded more successfully when the next were shewn to him. He named the following instantly; and gave the same account of them that *Bruce* had done; namely, *Ergett Dimmo*; *Ergett el Krone*; *Ensete*; *Kol-Quall*; *Gir Gir*; *Kantuffa*; &c. all of whose appellations he pronounced exactly as *Bruce* had written them. The *Ergett el Krone*, he said, grew near to the Lake Tzana, and in every part of *Abyssinia*; but that it was of no use to the inhabitants. He described the leaves of the *Ensete* as resembling those of the *Banana*; but the plants as yielding no fruit. They boil the root of it, as a garden vegetable, with mutton. The *Kol-Quall* he named instantly; saying, that, on beating it, it yields a quantity of milk, which is poisonous, but may be used as a cement, capable of joining two pieces of stone. Its smaller branches, when dry, are used for candles; and its wood serves for timber, in building houses. It produces no gum¹. *Bruce* relates all this; and adds, that upon cutting two branches of the *Kol-Quall* with his sabre, not less than four *English* gallons of the milk issued out; which

(1) Therefore not the *Euphorbia officinarum* of Linnæus. See *Bruce's Trav. Append. p. 44.*

was so caustic, that although he washed the CHAP.
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sabre immediately, the stain never left it². We were amused by the eager quickness with which our *Abyssinian* recognised and named the *Kantuffa*; telling us all that *Bruce* relates of its thorny nature, as if he had his work by heart. The *Balessan*, or *Balsam-tree*, was entirely unknown to him. He had seen the *Papyrus* in *Emhára*, in the province of *Lebo*, growing in marshy lands. Concerning the other plants engraved in *Bruce's* work, his observations agreed with those of *Bruce*, with very little exception. He denied that the mode of eating raw meat was by wrapping it up in cakes made of *Teff*. These cakes, he said, were used for plates, or as bread only for women and sick persons. The *Abyssinians* do not make beer from *Teff*, according to his account, but from a plant called *Selleh*. *BRUCE* mentions different sorts of *Teff*³, of which, perhaps, *Selleh* may be one. The *Abyssinian* concurred with *Bruce*, in attributing the frequency of worm-disorders, in his country, to the practice of eating raw flesh⁴.

(2) *Ibid.* p. 43.

(3) See *Bruce's Travels*, vol. III. p. 220. *Edinb.* 1790.

(4) *Bruce* entertained the same opinion. See *Travels, Append.* p. 80. *Edinb.* 1790.

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This is considered always as a luxury; and therefore the priests abstain from it. In his own village, he said, the soldiers and principal people prefer raw meat to every other diet; that before he became a priest, he had himself eaten much of it; that he considered it as very savoury when the animal from which it is taken is fat and healthy. He professed himself to be ignorant of the virtue ascribed by *Bruce* to the *Wooginoos*¹, now called *Brucea antidysenterica*; although he knew the plant well, and said it cured all disorders caused by magic: but he verified all that *Bruce* had related of the *Cusso*², or *Banksia Alyssinica*; and added, that it was customary to drink an infusion made from it every two months, as a preventive against the disorder noticed by *Bruce*. When shewn the *Walkuffa*, he mentioned a curious circumstance, which *Bruce* has not related; namely, that the bark of this plant serves the *Alyssinians* as a substitute for soap. He knew nothing of the word *Carat*, as a name said by *Bruce* to be given, in the south of *Alyssinia*, to the bean of the *Kuara*-tree, and used in weighing gold.

(1) See *Bruce's Travels*, Appendix, p. 69.

(2) *Ibid.* p. 73.

Having thus discussed the *plants*, we directed his attention to the *quadrupeds*, *birds*, and other branches of natural history. His answers gave us as much reason to be convinced of *Bruce's* accuracy in this, as in the former part of his work. It would take up too much of the reader's attention to detail all the evidence we collected for this purpose. He added, that the *rhinoceros* was called *Chartiet* by the *Abyssinians*; and said that its horn, used for lining the interior of drinking-vessels, is considered as an antidote to poison. When the engraving representing the *Ashkoko* was placed before him, he recognised the animal, and related the circumstance mentioned by *Bruce* of its being considered as unclean, both by *Christians* and by *Mohammedans*. Speaking of its name, he made a curious distinction; saying that it is called *Ashkoko* in the *Court language*, but *Gehre* in the *vulgar tongue*.

If there be a part of *Bruce's* work which is apparently fabulous, from its marvellous nature, it is the account he has given of that destructive fly, the *Zimb*, or *Tsalsalya*; yet in the history of this insect, as in every other instance,

(3) See *Bruce's Travels*, Appendix, p. 145.

(4) *Ibid.* p. 188. See also vol. I. p. 388.

CHAP. II. the testimony of the *Abyssinian* Dean strictly confirmed all that *Bruce* had written upon the subject. He told us, that horses and cows were its principal victims; that there were not many of those insects in his native province; but that he had heard of armies being destroyed in consequence of this terrible scourge. We questioned him concerning the plant which is said to render persons invulnerable to serpents or scorpions, merely by chewing its leaves. He replied, that he knew the plant well, but had forgotten its name; that it resembled hemp, and that he had often made use of it to prove its virtues; but he added, that it must be chewed at the time of touching the serpent or the scorpion.

Previous to the introduction of any inquiry concerning the source of the *Nile*, we shewed to him *Bruce's* map of the *Lake Tzana*, and of the surrounding country. At this he was highly gratified. He knew all the places mentioned in the territories of *Belessen*, *Begemder*, *Gojam*, and *Agows*; and, attempting to shew us the situation of *Gondar*, actually pointed out the spot marked by *Bruce* for the locality of that city.

The *Nile* (which before its junction with the Lake *Tzana* he called *Aleaoui*) he described as having but *one source*¹, in a marshy spot, upon the top of a mountain, about five or six miles from the lake, and upon its south-eastern side. He had not been there himself, but had often visited that side of the lake. There are many villages in the neighbourhood of the place. The inhabitants are all *Christians*; but they entertain no veneration for the spot, neither are any honours whatsoever paid to the source of the river. There are, indeed, many springs which are medicinal, and said to be the gift of certain saints; but he had never heard that the fountain of the *Nile* was one of these.

(1) *Bruce's* account of the origin of this river will perhaps be found, after all, more correct than any we can obtain, even from the *Abyssinians* themselves, who do not reside near enough to the spot to have made personal observation. Mr. *Salt* mentions the little reliance he could place in the various accounts given to him upon this subject. "When I found," says he, "that I must give up all hopes of penetrating beyond the *Tacazza*, I took every occasion to make inquiries, of such persons as were likely to give me any intelligence, respecting the *Nile*. Their accounts generally agreed with each other; but it appeared to me that they spoke from what they had heard, and not from personal knowledge. *Its situation near the village of Geesh; the marshiness of the plain; the elevation of the spot whence it flows above the surrounding country; its circuit from Gojam; were points familiar to them all: but they differed, considerably, as to the number of the fountains from which it springs: some speaking of three, others of four, and one person of five.*" *Lord Valentia's Trav.* vol. III. p. 160.

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Here we terminated our investigation, as far as it related to *Bruce's* account of *Abyssinia*; and the result of it left a conviction upon our minds, not only of the general fidelity of that author, but that no other book of travels, published so long after the events took place which he has related, and exposed to a similar trial, would have met with equal testimony of its truth and accuracy¹.

(1) In the interesting memoir of Mr. *Salt's* Journey in *Abyssinia*, as published by Lord *Valentia*, its author has assailed the veracity of *Bruce*, in a manner which may be lamented by those who hold Mr. *Salt's* Narrative in the highest estimation: and for this reason; that, with an evident disposition to dispute the correctness of *Bruce's* representation, no writer has contributed more effectually to the establishment of *Bruce's* credit. Mr. *Salt* speaks in the most positive terms of the accuracy with which *Bruce* has detailed his historical information. (See Lord *Valentia's Travels*, vol. III. pp. 163. 209. &c. &c. Lond. 1809.) He also mentions the astonishment of the natives at his own knowledge of their history: (*Ibid.* p. 227.) and, above all, that he was considered by them as a superior being, when he exhibited *Bruce's* drawings of *Gondar*. (*Ibid.*) In many other instances he bears ample testimony to *Bruce's* accuracy. (See vol. II. p. 460. 480. &c.; vol. III. pp. 163. 211. 217. See also the instances adduced in the *Edinb. Encyclop.* vol. V. Part I pp. 9. 10.) When to all this is added the evidence afforded by the celebrated *Browne* (See *Preface to his Travels*), in support of the few facts which are questioned by Mr. *Salt*, and the opinion given of his work by the Commander-in-chief of the *British* army sent from *India* by the *Red Sea*, as before alluded to, we may surely consider the writings of this illustrious traveller to be placed beyond the reach of cavil: and we ought to agree with that profound scholar, (See *Vincent's Periplus of the Erythr. Sea*, p. 93.) who, maintaining that *Bruce's* work "bears throughout internal marks of veracity," considered it to be a duty "NOT TO TREAT WITH INGRATITUDE THOSE WHO EXPLORE THE DESERT FOR OUR INFORMATION."



Tombs of the Sultans.

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GRAND CAIRO.

Arabic Language, as spoken in Egypt—Dress of the Women in Cairo—State of Society—Houses—Gardens—Ceremony of Ululation in honour of the Dead—Exaggerated Descriptions of the Country—Supposed Sacrifice of a Virgin to the Nile—Book Market—Antient Medals in circulation—Custom of the Arabs in passing a Bridge—Appearance of Women in the Streets—Enormities practised by the Turks—Extortions—Discovery of a curious Manuscript—Citadel—Pointed Arches—Interesting Inscription—Mosaic Painting—Present State of the Art—Joseph's Well—Origin of the Citadel—View from the Ramparts.

ANY Englishman hearing a party of Egyptian Arabs in conversation, and being ignorant of their language, would suppose they were quar-

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Arabic
Language,
as spoken
in Egypt.

relling. The *Arabic*, as spoken by *Arabs*, is more guttural even than the *Welsh*; but the dialect of *Egypt* appeared to us to be particularly harsh. It is always spoken with a vehemence of gesticulation, and loudness of tone, which is quite a contrast to the stately sedate manner of speaking among the *Turks*: we were constantly impressed with a notion that the *Arabs*, in conversation, were quarrelling. More than once we ordered the interpreter to interfere, and to pacify them; when it appeared that we were mistaken, and that nothing was further from their feelings, at the time, than anger. The effect is not so unpleasing to the ear, when *Arab* women converse; although the gesticulation be nearly the same. Signor *Rosetti*¹, whose hospitality to strangers has been celebrated by every traveller in *Egypt* during nearly half a century, introduced us to a *Venetian* family, of the name of *Pini*², in which there were many beautiful young women, and with

(1) Mr. *Bruce* mentions him (*Trav. vol. I. p. 30. Edinb. 1790.*) under the name of "*Carlo Rosetti, a Venetian merchant, a young man of capacity and intrigue.*" *Bruce* was in *Cairo* in the beginning of *July*, 1768. Signor *Rosetti* told us he well remembered *Bruce*, and entertained no doubt as to the truth of the narrative which he published concerning his travels.

(2) "There is also at *Cairo* a *Venetian* Consul, and a house of that nation called *Pini*, all excellent people." *Bruce's Trav. vol. I. p. 26.*

whom we had frequent opportunity of hearing the *Arabic*, as spoken by the most polished females of the city. The dress of those young ladies was much more elegant than any female costume we had before observed in the *East*, and it was entirely borrowed from the *Antients*. A zone placed immediately below the bosom served to confine a loose robe, open in front, so as to display a pair of rich pantaloons. The feet were covered with embroidered slippers, but the ankle and instep were naked; and round the lower part of the leg, above the ankle, they wore cinctures of massive gold, resembling the golden cincture discovered in a tomb near the *Cimmerian Bosphorus*, and represented in a former part of this work¹.

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Dress of
the Women
in *Cairo*.

Denon speaks of the pleasurable sensations daily excited by the delicious temperature of *Cairo*, causing *Europeans*, who arrive with the intention of spending a few months in the place, to remain during the rest of their lives, without ever persuading themselves to leave it. Few persons, however, with whom we associated, were disposed to acquiesce in the opinion of this very amiable writer. Those who are

State of
Society.

(3) See Vol. II. Chap. II. p. 72. Octavo edition.

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desirous of uninterrupted repose, or who are able to endure the invariable dulness which prevails in every society to which strangers are admitted, may, perhaps, tolerate, without murmuring, a short residence in the midst of this dull and dirty city. The effect, whether it be of climate, or of education, or of government, is the same among all the settlers in *Egypt*, except the *Arabs*; namely, a disposition to exist without exertion of any kind; to pass whole days upon beds and cushions; smoking, and counting beads. This is what *Maillet* termed *Le vrai génie Egyptienne*¹; and that it may be acquired by residing among the native inhabitants of *Cairo*, is evident from the appearance exhibited by *Europeans* who have passed some years in the city.

Upon our first coming, we had no other place of lodging than what our *djerm* afforded. This was stationed, during the day, at *Bulac*, and it was guarded by our faithful *Arabs*. Every night these men moved our vessel over to the Isle of *Rhouda*, and anchored close to the camp of the *Indian* army, with a view to avoid the

(1) *Déscription de l'Egypte*, tom. II. p. 220. à la Haye, 1740.

mice, flies, vermin, and dust, which infested us from the quay, and prevented our rest. But, after a short time, we procured a large house, which had been inhabited by *French* officers, in a very populous part of the city, near to the residence of Signor *Rosetti*. This greatly increased our facility of seeing the city, and of observing the manners of its inhabitants.

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The best houses in *Cairo* correspond with the description given in a former part of this work, of the palace of an *Armenian* merchant, at *Nicotia* in *Cyprus*². The taste shewn in decorating their apartments is of the kind, called *Arabesque*: this, although early introduced into *England* from the East, is not *Saracenic*, but *Egyptian*³. It is a style which the *Greeks* themselves adopted; and it was received amongst the *Romans* in the time of *Augustus*. Where the windows are glazed, which more frequently exhibit an open lattice-work, they are ornamented with coloured glass; representing landscapes and animals, particularly the lion, which seemed to be a favourite subject in works of

Houses.

(2) See Part II. Sect. I Chap. XI. of these Travels.

(3) See the observations of *Denon*, *Trav. in Egypt*, vol. I. p. 211, *Lond.* 1803.

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Gardens

this sort. No writer has paid any attention to the origin of the painted glass in *Cairo*; yet the glaziers of this city seem to have preserved an art, which is supposed to be imperfectly known in *Europe*. From the open terraces in many of the principal houses, and from the flat roofs common to all of them, the view is extended over the numerous gardens of the city. But every thing is disfigured, and rendered uncomfortable, by dust: all the foliage of the trees is covered with it; and the boasted vegetation of *Cairo*, (instead of displaying that pleasing verdure with which *European*, and particularly *Englishmen*, fill their imaginations, when reading descriptions of a city crowded with groves and gardens), rather exhibits the uninviting and uniform colour of the desert.

Ceremony
of *Ululation* in ho-
nour of the
Dead.

During the first evening after our removal to our new habitation, we were serenaded by a species of vocal melody, which we had never heard before. It commenced about sun-set; and was continued, with little intermission, not only throughout the night, but during many succeeding nights and days. We were first doubtful whether the sounds we heard were expressions of joy or of lamentation. A sort of chorus, interrupted by screams, yet regulated by the

beating of tambourines, now swelling upon the ear, now expiring in cadences, was repeated continually ; and as often as it seemed to cease, we heard it again renewed with increased vehemence. Having inquired the cause, we were told that this howling was nothing more than the usual ceremony of lamentation for a deceased person, performed by female mourners hired for the occasion. This remaining example of the *Ululation* of the Antients, it may be supposed, was not suffered to pass without further notice. We sent our interpreter to the house whence the sounds proceeded, desiring him to pay particular attention to the words used by the performers in this plaintive chorus. He told us, upon his return, that we might have the same ceremony repeated in our apartments: that the singers were women, hired to sing and to lament in this manner; the wealthier the family, the more numerous were the persons hired, and, of course, the louder the lamentations: that those female singers exhibited the most frightful distortions; having their hair dishevelled, their clothes torn, and their features disfigured with paint and dirt: that they were relieved at intervals by other women similarly employed; and thus the ceremony may be continued for any length of time. A principal

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part of their art consists in mingling with their *Ululation* such affecting expressions of praise and pity, such a pathetic narrative of the employments, possessions, and characteristics of the deceased, and such inquiry as to his reasons for leaving those whom he professed to love during life, as may excite the tears and sighs of the relations and friends collected about the corpse. It is therefore evident, that this custom, like the *CAOINEADH* of the *Irish*¹, and the funeral cry of other nations², are remains of

(1) See an account of the Ceremony of *Ululation* among the *Irish*, as taken from the Transactions of the Royal Irish Academy, in *Dr. Adam Clarke's Edition of "Harmer's Observations,"* vol. III. p. 40. *Lond.* 1808. Among other expressions used by the *Irish* mourners, they continually repeat the words "ULLALOO! ULLALOO! WHY DIDST THOU DIE?"—"The *Ullaloo* of the *Irish*," says the learned Editor of *Harmer's* work, "is the same, both in sense and sound, with the *ولول*, *ooloolah* of the *Arabians*, the *ululo* of the *Romans*, the *αὐλὸς* of the *Greeks*, and the *יָלָל* *yalat* of the *Hebrews*."

(2) The custom seems to have been universal; for it has been observed among the descendants of the three great families; the *Arab*, the *Tahtar*, and the *Goth*. The *Arab*, as here related. The *Tahtar*, as in *Russia*. (See *Olearius*, lib. iii. p. 143. *Lond.* 1662.) The *Goth*, *Geta*, or *Greeks*, as we learn from *Homer*. It prevails, also, among the *Albanians*; and is found even among the *Greenlanders*, and in *Abyssinia*. "The women continue their weeping and lamentation. Their *howl* is all in one tone; as if an instrument were to play a tremulous fifth downwards, through all the semitones. Now and then they pause a little." See *Crantz's History of Greenland*, vol. I. p. 239. *Lond.* 1767. See also *Salt's Travels*; and Part I. of these *Travels*, p. 251. 8vo. *edit.* for an account of the same custom in *Russia*.

ceremonies practised in honour of the dead in almost every country of the earth: they are the same that *Homer* describes at the death of *Hector*³; and they are frequently alluded to in the Sacred Scriptures⁴:—"CALL FOR THE MOURNING WOMEN, THAT THEY MAY COME; AND SEND FOR CUNNING WOMEN, THAT THEY MAY COME: AND LET THEM MAKE HASTE, AND TAKE UP A WAILING FOR US, THAT OUR EYES MAY RUN DOWN WITH TEARS, AND OUR EYELIDS GUSH OUT WITH WATERS."

As one writer of travels has copied another, the same exaggerated descriptions have been continually given of the luxuries of *Egypt*, during the inundation of the *Nile*. That its gardens, from the novelty of the plants found in them, are sometimes pleasing to the eye of a *European*, may be admitted; and it has been before acknowledged, that the plantations adorning the sides of the canal may for a short time render a stranger unmindful of the filth and wretchedness

Exaggerated Descriptions of the Country.

- (3) ——— Παρὰ δ' εἴσαν αἰδοῦς,
Θρήνων ἱζάρχους, αἵτις στενόνευσαν αἰδοῦν
Οἱ μὲν δ' ἐ' ἰθύνον, ἱεὶ δὲ στενάζοντο γυναῖκες.

———"Juxtaque collocarunt cantores

Luctus principes. In flebile carmen,

Hi quidem lamentabantur: insuperque gemebant mulieres."

Homeri Iliados, lib. xxiv. p. 425. Ed. Spond. Basil. 1606.

- (4) *Jer.* ix. 17, 18. See also 2 *Chron.* xxxv. 25. *Judges* xi. 39, 40. *Amos* v. 16. also *Mark* v. 38. &c. &c.

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Supposed
Sacrifice of
a Virgin to
the Nile.

of the city. But the boasted lakes, or rather mud-pools, into which the waters of the river are received, particularly the famous *Esbequir Birket*¹, would certainly be considered nuisances in any part of the civilized world. The dam of the canal had been cut about three days, when we arrived; and every one was still telling of the rejoicings and ceremonies which that event had occasioned. These have been all so fully described, that it would be useless to renew the subject. Some of our officers saw the *pillar*, or *statue*, of mud, which is raised every year between the dyke of the canal and the Nile, called *Ancs*, or *The Bride*², and which is afterwards carried away by the current, when the water from the river is suffered to fall into the canal. This curious custom is said to have

(1) It is quite amusing to read some of the accounts published of this place, and to contrast them with the real appearance. "*Rien n'est plus agréable que de voir un terrain, qui pendant huit mois de l'année est un prodigieux bassin rempli d'eau, devenu pendant les quatre autres un jardin riant et perpétuel.*" *Déscrip. de l'Egypte par Maillet*, tom. I. p. 263. à la Haye, 1740. The same author speaks of the houses ornamenting the sides of this lake; whereas *Denson* observes, "*the less the houses were visible, the more they would please.*" *Trav. in Egypt*, vol. I. p. 105. Lond. 1803. In fact, nothing can be more wretched than either the one or the other; the filthy pool called a lake; or the hovels, described by many authors as *stately and elegant buildings*.

(2) See *Niebuhr's Travels*, vol. I. p. 69. *Edinb.* 1792.

given rise to the fabulous story of the annual sacrifice of a virgin to the NILE'. Niebuhr CHAP.
III. says, however, that the pillar of earth serves as a sort of Nilometer, for the use of the common people⁴; and this is probably the only use for which it was ever intended. We entered the canal, in our *djerm*, about noon, on the fifteenth of August; and after making the tour of nearly the whole city, by means of the canal, and a

(3) See Niebuhr's Travels, vol. I. p. 69. See also De Tott, vol. II. p. 243. Lond. 1785. De Tott says, the ancient Egyptians called the sacrifice *Arrousser*, The New Bride. This name, he observes, is still preserved in the more humanized ceremony. Moret (*Dict. Hist. tom. VII. p. 1041 Paris, 1759*) thus speaks of the sacrifice, as having really existed: "*Les Egyptiens idolâtres s'imaginoient que leur dieu Serapis étoit l'auteur de ce débordement merveilleux du Nil: ainsi lorsqu'il retardoit, ils lui sacrifioient une fille, &c. Cette barbare dévotion fut abolie, disent les historiens Arabes, par le Calife Omar.*" Neither Moret, however, nor any other author by whom this circumstance is related, mentions his authority for the fact. Montelle (*Geogr. Anc. tom. II. p. 441. Paris, 1789*) alludes to the same custom. The whole story seems to be founded upon a passage in the writings of Murtadi, an Arabian, who gave a legendary account of the "*Wonders of Egypt*," which is nevertheless mentioned in terms of commendation by Gibbon (*Chap. li. Note 128. Hist. &c.*) This work was composed in the 13th century, and was afterwards translated by Vatter at Paris, 1666.—Murtadi affirms that the annual sacrifice of a virgin was abolished by the Caliph Omar. But human sacrifices were never tolerated by the ancient Egyptians. Herodotus reproaches the Greeks with having entertained a contrary opinion (*Euterpe, c. 45. p. 106. ed Gronov. L. Bat. 1715*); and it is less probable that such sacrifices were suffered to take place at the time of Omar's conquest, when the Christians were in possession of Egypt.

(4) Niebuhr, vol. I. p. 69.

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III. } series of dykes filled with the muddy water of the river, we at last entered the *Esbequir Lake*, or *Birket il Ezbequie*, at six o'clock P.M. Having crossed this piece of water, we landed, and went to the house we had hired; observing everywhere the same wretched appearances of dirt and degradation. The inhabitants, rejoicing in the expulsion of the *French*, and enjoying the festivity of the season, were carousing by the sides of the numerous channels then filled with the muddy and stagnant water of the *Nile*. Some degree of danger, too, might be apprehended from the turbulent mirth of *Turkish* soldiers, who were firing off their *tophawkes* in all directions; otherwise the sight of so many cheerful groupes afforded a more pleasing spectacle, than either the buildings of the city, or its boasted canal. But how *Europeans*, describing *Cairo*, can call any thing *magnificent* which is surpassed even by the poorest parts of *Venice*, is really surprising. To read some of the accounts which have been published of this city', one might believe that they were derived

(1) "CETTE GRANDE ET ILLUSTRÉ VILLE," says *Vauclab*, (p. 117. *Nouvelle Relation d'un Voyage en Egypte. Paris, 1677.*) "ELLE EST SITUÉE DANS UNE PLAINE LA PLUS DÉLICIEUSE DU MONDE." (*Ibid.* p. 120.)

from the pompous descriptions of *Arabian* writers; who, having never seen any thing finer than *Cairo*, speak of it as the "*Wonder of the world*," the "*Delight of the imagination*," "*the Great among the great*," the *Holy City*². In fact, it may be said of *Cairo*, as of *Egypt* in general, that it has always been the subject of amplification, from the earliest periods of its history³.

CHAP.
III.

* We often visited the book-market, and observed nothing more remarkable than the number of beautiful manuscripts constantly offered for sale⁴. We purchased many of these manuscripts. Writings of any celebrity bear very high prices, especially famous works in *History*, *Astronomy*, *Geography*, and *Natural History*. The *Mamlukes* are more fond of reading than the *Turks*; and some of their libraries, in *Cairo*, contained volumes valued at immense prices. The *French*

Book
Market

(2) See *Denon's Trav.* vol. I. p. 103. *Lond.* 1803.

(3) "I never saw a place I liked worse, nor which afforded less pleasure or instruction, than *Cairo*; nor antiquities which less answered their descriptions." *Bruce's Travels*, vol. I. p. 33. *Edinb.* 1790.

(4) A *Catalogue*, published in the *Appendix* to the *First Section* of this *Part* of our *Travels*, will serve to render the great variety of works in *Oriental* literature, which are upon daily sale in the cities of the *East*, more known than it has hitherto been. See Vol. III. *Appendix*, No. III. Octavo edition.

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III.

had been so often guilty of plunder, that the booksellers, and other tradesmen, had for some time concealed their most valuable property. The best manuscripts were, therefore, only beginning to be exposed for sale. During our inquiry after a complete copy of the "*Arabian Nights*," a bookseller said he knew where to find a copy of this work; but that its owner had carefully concealed it, through fear of the *French*. The title of this compilation, in *Arabic*, is pronounced, by the dealers in *Cairo*, *Alf Leela o Lila*. To our great satisfaction, this manuscript, or rather collection of manuscripts, was brought to us, in four quarto cases, containing One hundred and seventy-two Tales, separated into *One thousand and one* portions, for recital during the same number of *Nights*. Each case contained about fifty numbers, sewed up like so many loose manuscript sermons. The whole was fairly written; and the price set upon it amounted only to the moderate sum of one hundred piastres, (about seven pounds *English*,) according to the state of exchange at that time. We bought it; and its lamentable fate has been before related¹. This may be the more

(1) See Preface to Vol. III. p. xxv. Note (2). Octavo edition.

regretted, because many of the tales^s related to *Syrian* and to *Egyptian* customs and traditions, and have not been found in any other copy of the same work.

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III.

A few cursory observations may now be introduced, as they were made, and as the author finds them occurring in his journal. Who would have believed that antient *Roman* coins were still in circulation in any part of the world? yet this is strictly true. We noticed *Roman* copper medals in *Cairo* given in exchange in the markets among the coins of the country, and valued at something less than our halfpenny. What is more remarkable, we obtained some of the large bronze medals of the *Ptolemies*, circulating at higher value, but in the same manner. The manufacture of silk and cotton handkerchiefs had been taught to the inhabitants by the French. Such handkerchiefs were then selling for seven shillings *English* each; and it was in buying these that we first noticed the circulation of the antient among the modern money of *Egypt*. The *Arabs*, who generally sing during labour, use an antient *Hebrew* invocation of the Deity while they are

Antient
Medals in
circulation.

Custom of
the *Arabs*
in passing
a Bridge.

(2) See the List given in No. IV. of the *Appendix* to Vol. III. of these Travels.

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III.

Appearance of
Women in
the Streets.

passing, in their boats, beneath a bridge; calling out *Eloi! Eloi!* (pronounced ELOHE!) in a plaintive tone of incantation'. The females of *Cairo* are often seen, in the public streets, riding upon asses and upon mules: they sit in the masculine attitude, like the women of *Naples* and other parts of *Italy*. Their dress consists of a hood, and cloak, extending to the feet, with a stripe of white calico in front, concealing the face and breast, but having two small holes for the eyes. In this disguise, if any man were to meet his own wife, or his sister, he would not be able to recognise her, unless she were to speak to him; and this is seldom done, because the suspicious *Moslems*, observing such an intercourse, might suppose an intrigue to be going on; in which case they would put one, if not both of them, to death. The *Turks* had committed great enormities in *Cairo*, from the first moment of their arrival, after the capture of the city. If they found an unfortunate female, of whatsoever rank, who had admitted the embraces of a *Frenchman*, or of any other *Christian*, they put her to death, without the smallest

Enormities
practised
by the
Turks

(1) See *Genesis* xxxiii. 20.; also *Mark* xv. 34. who uses the *Syro-Chaldaic* dialect of the *Hebrew*, as it was in use in the time of our Saviour; *Eloi* for *Eh*.

compunction. A young man who lived in the same house with us, was wounded by a musket-ball on the day of our arrival. He had been looking from the terrace at some *Turks* below, when one of them fired off his piece, and shot him. The only excuse made was, that they mistook him for a *Frenchman*. In like manner they strangled a *Christian* in one of the public baths; offering the same apology for the act they had committed. Notwithstanding the circumstance of the city's being at that time garrisoned by our troops, it was not safe to venture alone into the streets. We were riding one day with a priest of the *Propaganda* monastery, being mounted upon asses; when suddenly a party of *Bostanghies*, belonging to a *Turk* of distinction, and running before his horse, ordered us to descend until the grandee had passed. This we positively refused to do; upon which, not daring to meddle with us, they vented all their rage upon the poor priest, whom they dragged from his ass, and chastised with their white wands in our presence. Complaint was accordingly made to the officers of the garrison, and to the *Vizir*; and a promise was obtained from the *Turks* of better behaviour in future; upon which, however, little reliance could be placed. The *English* had a very small

CHAP.
III.

force, at this time, in *Cairo*; and it was deemed prudent not to exasperate a fanatical mob, by any violation of their pride or their prejudices, when it could be avoided. The events that took place afterwards, in *Egypt*, fully justified this precaution. Nevertheless, orders had been issued, that no *Englishman* should be compelled to descend and humble himself before a *Moslem*, which caused us to offer the resistance we had made.

Soon after this adventure, descending from our house to a part of the canal where our *djerm* was stationed, intending to make an excursion upon the water, we found the vessel completely filled by a party of dastardly *Turks*; who had expelled the worthy *Reis*, to whom the boat belonged, together with his crew, and had taken full possession of her, for their own use. These grave personages were seated, quite at their ease, with their tobacco-pipes kindled; and were moving off in great state, as we arrived. There was not much time to be lost in any idle parley; so we all leaped, from the side of the canal, into the midst of the self-constituted *diván*, whose members instantly surrendered, with great seeming humility, and, being landed, scampered off with more speed

and less composure than usually characterizes *Turks* in their deportment. The matter, however, did not end here. Watching the opportunity when our good *Reis* was again left alone to the guardianship of his *djerm*, they bound him hand and foot, and carried him to a house in the neighbourhood, where they bastinadoed him most unmercifully, by way of wreaking their vengeance upon us, for the indignity they had experienced; nor could we ever bring the offenders to justice, or obtain, for the person they had thus injured, the slightest redress. Such was the state of affairs in *Grand Caïro*, at the time the *English* were in possession of the city. It may be easily imagined, therefore, what the situation of its *Christian* inhabitants must be, when all things are left to the discretion of its *Mohammedan* masters.

The extortions practised upon the inhabitants exceed all credibility. The *French*, at one time, levied a contribution of ten millions of *piastres*; and of this sum a single merchant paid fifty thousand *dollars*. The same person, upon the subsequent arrival of the *Grand Vizir* with his army, was compelled to pay the enormous sum of three hundred and sixty thousand *dollars*.

Extortions.

CHAP.
III.

Neither *Buonaparte* nor *Kleber* distressed the people of *Cairo*, by their extortions, so much as did *Menou*; who, in the latter part of his tyrannical government, omitted no measures whereby he might plunder the inhabitants of their property. Nothing was too mean for his avarice; nothing vast enough for his rapacity. In addition to all the privations and horrors the citizens had endured, the plague spread its ravages to every corner of the city, and thirty-two thousand persons, in one year, became its victims. A disorder, not less fatal than the plague, (the dysentery,) begins to prevail when the plague retires; but this principally attacks strangers. Colonel *Stewart's* regiment, quartered at *Djiza*, near the *Pyramids*, was reduced by this complaint, in one month, from three hundred men to seventy. The Colonel was lodged in the palace of *Murad Bey*. Of this edifice it is difficult to give an idea by description: it contained barracks capable of quartering sixty thousand men, including a very great proportion of cavalry; together with a cannon-foundry, and every thing necessary for the immense system of warfare carried on by that prince, who rivalled in wealth and power the antient sovereigns of *Egypt*.

Upon the nineteenth of *August*, our friend Mr. *Hammer* breakfasted with us, and brought with him a valuable *Arabic* manuscript, presented to him by the Consul *Rosetti*, of very diminutive size, but most exquisitely written. The translation of it, by Mr. *Hammer*, has since been published in *England*; and this work, although hitherto little regarded by the public, merits particular notice. It professes to explain the hieroglyphics, and many antient alphabets; giving, moreover, an account of the *Egyptian* priests, their classes, initiation, and sacrifices¹. It illustrates the origin of placing embalmed birds in the catacombs of *Saccára*; a circumstance that will be again alluded to, in describing those subterraneous repositories.

CHAP.
III.

Discovery
of a curious
Manu-
script.

We then set out for the *Citadel*. After the numerous accounts published of this place, it

Citadel.

(1) For this publication, the world is indebted to the munificent patronage of Earl *Spencer* and of Sir *Joseph Banks*, at whose expense, principally, the undertaking took place; also to the literary care of Dr. *C. Wilkins*, Librarian to the *East-India* Company. (See the account given of it in the *Naval Chronicle*, vol. XXII. p. 392.) The title is as follows: "*Antient Alphabets and Hieroglyphic Characters explained; with an Account of the Egyptian Priests, their Classes, Initiation, and Sacrifices, in the Arabic Language, by AHMAD BIN ABUBEKR BIN WAHMI; and in English, by JOSEPH HAMMER, Secretary to the Imperial (Austrian) Legation at Constantinople. London. Nicoll, Pall-Mall, 1806.*"

CHAP.
III.

Pointed
Arches

were useless to write a particular description of it¹. The most interesting parts of it to an *English* traveller, as connected with the history of the architecture of his country, are the splendid remains of buildings erected by the antient *Caliphs* of *Egypt*, particularly the edifice vulgarly called "*Joseph's Palace*," built by Sultan *Salah ed din*, or *Saladine*, whose name was *Joseph*². Here we beheld those *pointed arches* which, although constructed soon after the middle of the twelfth century, by a fanatic *Moslem*³, (now ranked among the *Mohammedan* Saints, for his rigid adherence to all the prejudices of *Islam*⁴,) certain *English* antiquaries

(1) " Aloft, and neere the top of the mountaine, against the south end of the citie, stands the Castle, (once the stately mansion of the Mamaluck Sultans, and destroyed by Selymus) ascended unto by one way onely, and that hewne out of the rocke, which rising leisurely with easie steps, and spacious distances, (though of a great height) may be on horsebacke without difficultie mounted " *Sandys' Travels*, p. 122. *Lond* 1637. The reader may be referred to Lord *Valentin's Travels* for the best account of the place, and, above all, for the accurate and beautiful views of the buildings in it, which his lordship published, after Mr. *Salt's* designs made upon the spot. See vol III. p. 372. &c. *Lond* 1807. See also *Niebuhr*, vol. I. p. 59. *Edm.* 1792.

(2) *Niebuhr*, *ibid.*

(3) " In a fanatic age. himself a fanatic." *Gibbon*, vol. XI. p. 119. *Lond.* 1807.

(4) " All profane science was the object of his aversion." *Ibid.* p. 112.

would fancifully attribute to the labours of *English* workmen^s CHAP.
III.

To add to the interest excited by the examination of Sultan *Saladine's* magnificent palace, Mr.

(5) See *Milner* on the *Eccles. Architect. of England*. Not that, by the removal of this solitary objection to the *English* origin of the *pointed* arch, any satisfactory conclusion could be drawn, as to the want of its existence elsewhere in the *East*. This kind of arch, according to its very best proportions, as defined by the advocates for its *English* origin, (See *Milner*, as above, p. 104, Note *.) and as it became fashionable in *England* between the end of the *thirteenth* and the latter part of the *fifteenth* century, is a peculiar characteristic of the architecture of the *Saracens* in *Egypt*, in all their oldest buildings. (See the designs of *Luigi Mayer*, as published by *Sir R. Anshie*.) It moreover exists in some of the sepulchres in *Upper Egypt*, and among the ruins of *Tahtar* edifices, in the remote district of *Maulshary*, between the *Kuma* and *Byralla* rivers. See *Pallas's Travels in the South of Russia*, vol. I. Plates xii, and xiii. and *Vignette* 6. See also the remains of the same style of architecture, *Fragmens des Voyages*, Pl. xx. p. 410. *Berne*, 1792. In the "*Voyages de Chardin*," tome troisième, are several views of the interior of different *Persian* palaces, of caravan-serais, bridges, &c. Each of these plates affords specimens of the *pointed* arch. There is a remarkable curve in all these arches. At about two-thirds of the distance from the spring of the arch to its summit, the curvature becomes convex to the interior of the arch. The same remark is applicable to some *pointed* arches in the elevation and section of a sepulchral monument at *Mosslof-Kunt*, on the river *Podkuma*, at the foot of *Caucasus*, as given in *Pallas's Travels*, Plate xiv. This curious circumstance of the convex curvature, between the spring of the arch and its vertex, is not, however, peculiar to the *pointed* arch in the *East*: it is found in buildings erected in the beginning of the *fifteenth* century in *England*. An instance occurs in the arched niches, for the reception of images, above the altar of an old church of the *Holy Trinity*, now the Rectory church, at *Hartton* in *Cambridgeshire*.

CHAP.
III.

Interesting
Inscription.

Hammer had the satisfaction to discover, among many *Arabic* inscriptions yet remaining in the great hall of the building, one in excellent preservation, and in large characters, which he copied, with this legend;

SALAHEDDIN, DESTROYER OF INFIDELS AND
HEATHENS:

Mosaic
Painting.

so that the origin of the building and its date, which before rested, in great measure, on tradition, is thereby established. Had it not been for these inscriptions, it might have been considered as of higher antiquity than the age of *Saladine*; for, in many respects, it resembles edifices erected in the age of *Justinian*; and particularly in the profusion of *Mosaic painting*, whereby its stately ceilings and walls are ornamented. We collected specimens of this *Mosaic*. The *French*, who made use of the building as an hospital, had torn it down, in many places, during their residence here, and scattered it among the rubbish. It corresponded, in a remarkable manner, both by the nature of its composition, and by the style of the workmanship, with the *Mosaic* ornaments of *St. Sophia* at *Constantinople*; containing the same gilded and coloured *fritta*, imbedded in fine mortar, as white as snow. The principal remains

of *Mosaic painting* were in a room opposite to the great hall; and the objects so represented, were castles, houses, trees, gardens, fruit, flowers, and animals. Among the different substances used for this kind of work, we observed pieces of the shell called *Mother of Pearl*: this may be considered, perhaps, peculiar to the *Mosaic* of the age of *Saladine*; as it does not appear among the tesserrated pavements of the Antients, nor in the *Mosaic* of *St. Sophia*. The materials of antient *Mosaic* generally consisted of small pieces of variously coloured glass: although, in some parts of *St. Sophia*, the *tesserae* are of *marble* of different hues. The curious art of painting in *Mosaic* existed in a very remote period. Several writers maintain that it was derived originally from *Persia*¹; in proof of this, they cite the first chapter of the book of *Esther*, where it is said of the palace of *Ahasuerus*², that "the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble." *Pliny*, however, attributes the invention to the *Greeks*³. Works

(1) See *Winkelmann*, *Hist. de l'Art*, tom II. p. 157. *Paris*, An 2 de la République.

(2) C. I. v. 6.

(3) "Pavimenta originem apud Græcos habent elaboratâ arte, picturæ ratione, donec lithostrota expulere eam." *Plin. Hist. Nat. lib. xxxvi. c. 25. L. Bat. 1645.*

CHAP.
III.

Present
state of the
Art.

in *Mosaic* were by the *Greeks* appropriated to the pavement of their temples and dwellings. Many of the floors in the houses at *Pompeii* have this kind of covering. It was in a later age that the same sort of ornament was used for the facing of walls, and for coating the interior of domes and vaulted buildings¹. In process of time, tables were thus constructed, which, being fixed in marble frames, might be moved without loosening the *tesseræ*. Celebrated pictures in *Mosaic*, the work of *Grecian* artists, existed among the *Romans*². This admirable invention, capable of giving perpetuity to works in painting, has survived the downfall of letters; but it has never been practised beyond the *Alps*: it still exists in *Italy*, where it has been carried to a degree of perfection unknown in any former age. The finest works of *Raphael*, and of other great masters, have

(1) "Pulsa deinde ex humo pavimenta; in cameras transiére, à vitro. novitium et hoc inventum." (*Ibid.*) "Ensuite elle a servi à revêtir les voûtes des bâtimens." *Winkelmann, Hist. de l'Art, ubi supra*, p. 158.

(2) Witness the celebrated work of *Sorus* of *Pergamus*, mentioned by *Pliny*, (*lib.* xxxvi. c. 25.) of The *Dove* drinking out of a Vase of Water, found in *Adrian's Villa* at *Tivoli*, and lately preserved in the Capitol at *Rome*, the celebrated works of *Dioscorides* of *Samos*, found in *Herculaneum*; and the famous *Mosaic* of *Palestrina*. See *Winkelmann, lib.* iv. c. 8. sect. 47. also *lib.* vi. c. 7. sect. 18, &c.

been thus copied; and these copies may defy the attacks to which the originals were liable, while they preserve all their perfections. Miniature painting of the most exquisite colouring has also been executed in the same manner; the artist using vitrified *tesserae* of different hues, instead of liquid colours. The gilded *tesserae* which we procured from the *Mosaic* of *Saladine's* palace, resembles, in size and appearance, those of the *Mosaics* which invest the domes of buildings in *Rome*, *Ravenna*, *Milan*, *Venice*, and *Constantinople*; all of these were the works of *Grecian* artists, as the inscriptions yet remaining imply. Each *tessera* is a cube of glass, of the size of our common playing dice, traversed by thin film of gold, in such a manner that the gold leaf does not lie coating the exterior surface, but appears through a vitrified superficies.

CHAP.
III.

One of the marvels of *Egypt*, in former times, was the fountain belonging to the *Citadel*, called "*Joseph's Well*;" but since the country has been accessible to enlightened travellers, it is no longer considered as any thing extraordinary³

Joseph
Well.

(3) It is not, in fact, the only work of the kind in the neighbourhood of *Cairo*. The Consul *Mallet* found five other wells, of the same nature, in the ruins of old *Cairo*. "J'en ai découvert cinq à-peu-près semblables

CHAP.
III.

A regular descent, by steps, has been cut to it, through the soft calcareous rock on which the *Citadel* stands, to the depth of two hundred and seventy-six feet. The mouth of the well is twenty-four feet in length, and eighteen in breadth¹. As an example of human labour, *Niebuhr* considers it to be not at all comparable to the works of the antient *Indians*, who have cut whole *pagodas* in the very hardest rocks². Yet it must be confessed that few similar designs have ever been attempted; and if the skill which has been shewn in conducting the excavation be taken into consideration, the perforations for admitting light all the way down, and the general perfection of the work itself, it may be compared rather to the labours of the antient *Egyptians*, than to any modern undertaking.

Other parts of this *Citadel* afford reason to believe that an establishment was made here

semblables dans les ruines du vieux *Cairo*, au pied des montagnes vers lesquelles la ville s'élevoit depuis les bords du *Nil*, par un capéc d'environ trois-quarts de lieue. Ils sont de même creusés dans le roc, et d'une profondeur étonnante " *Déscrip. de l'Egypte*, tom 1. p. 269. *à la Haye*, 1740.

(1) *Norden's Travels*, vol. I. p. 65. *Lond.* 1757.

(2) *Niebuhr's Travels*, vol. I. p. 59. *Edinb.* 1792.

long before the time of the *Saracen Caliphs*. CHAP. III.
 Not to insist upon the appearance of *hieroglyphic* inscriptions mentioned by *Paul Lucas*³, and which perhaps belonged to the remains of edifices brought hither as building materials; yet, from the size of some of the stones upon which a modern superstructure has been raised, as well as from the conformity of its general appearance, as an *Acropolis*, to the plans of the most antient cities, it may be inferred that a *citadel* existed here before any *Saracen* settlement had taken place in this part of *Egypt*.

The subject seems to merit more attention than it has yet received. *Abdol Caliph*, in his *History of Egypt*⁴, ascribes both the *Well* and the *Castle* to *Saladine*⁵; but *Shaw*, who mentions this circumstance, says, it was the restoration of the *Citadel*, rather than its construction, which should be ascribed to *SALADINE*. *Savary*, upon the authority of an *Arabian* writer, maintains that the origin of the *city* and *castle* of *Cairo* must be ascribed to the *Saracens*⁶. Yet,

(3) "J'appercûs même, sur quelques-uns de ces pierres, plusieurs caractères hiéroglyphiques qui sont de la première antiquité." *Voyage du Paul Lucas*, tom. II. p. 126. *Amst.* 1714.

(4) P. 85. See *Shaw's Travels*, vol. II. p. 265. *Lond.* 1757.

(5) *Salah Oddin Joseph Ebn Job*, as written by *Shaw*.

(6) *Lettres sur l'Egypte*, tom I. p. 84. *Paris*, 1786.

CHAP.
III.

notwithstanding *Savary's* Oriental researches, the *Citadel* of *Cairo* may stand upon the spot once occupied by the *Acropolis* of the *Egyptian Babylon*: this opinion, maintained by *Shaw* in opposition to *Pococke*, who assigned a different position for the *Babylonian* fortress¹, is further confirmed by the style of the work used in the structure; by the skill manifested in hewing the rock upon which it stands, for the way up to it; for the well; and for other purposes. *Pococke* affirmed that the hill itself seemed to have been separated, by art², from the eastern extremity of *Mount Mokatam*; and this name, according to *Shaw*³, signifies "a mountain hewn, or cut through." Such immense labour is more characteristic of an *Assyrian* colony, than of the *Arabs*, in any period of their history: and that such a settlement was actually made many ages before the conquest of *Egypt* by the *Arab*, is clear from the evidence of *Diodorus Siculus*⁴, of *Strabo*⁵, and of *Josephus*⁶. But long before

(1) *Old Cairo* seems to have succeeded to the town and fortress of *Babylon*, which I imagine to have been on *Mount Jehusi*, at the south end of *Old Cairo*." *Pococke's Description of the East*, vol. I. p. 25. *Lond.* 1743.

(2) *Ibid.* p. 32.

(3) *Shaw's Travels*, *ubi supra*.

(4) *Diod. Sic.* lib. i. p. 52. *Hanov.* 1604.

(5) *Strabon.* *Geog.* lib. xvii. p. 1143. *Ed. Oron.* 1807.

(6) *Josephus de Antiq. Jud.* lib. ii. c. 15. *Colon.* 1691.

the foundation, even of the *Egyptian Babylon*, an establishment had taken place upon the same spot. The situation of the *Citadel of Cairo* corresponds with the locality of a city almost as old as *Memphis*. The district in which it stands was the *Land of Goshen*, or *Rameses* of Scripture, assigned by *Joseph* unto his father and his brethren, that they might be near to the seat of the *Egyptian* kings⁷. Their first settlement was in the same territory, at ON⁸, the BETHSHEMESH of the Prophet *Jeremiah*⁹, both of which names are rendered, in the Septuagint, HELIOPOLIS¹⁰; but in their departure, according to *Josephus*, they passed by the ruins of a city called *Letopolis*, upon the site of which *Cambyzes* afterwards erected the *Egyptian Babylon*¹².

(7) "And thou shalt be near unto me, thou and thy children" *Gen.* xiv. 10.

(8) *Josephus* uses the words ἱ'ΗΑΙΟΤΠΟΛΕΙ. *Antiq.* lib. ii. cap. 4.

(9) *Jerem.* xliii. 13

(10) Ἡλιούπολις.

(11) So called from Ἀητοῦς, *Latona Dea*. It has been confounded with *Letopolis*. See the Notes to the *Oxford* edition of *Strabo*, vol. II. p. 1143. Might not the annual sacrifice of a *Virgin* to the *Nile*, which is said by some authors to have happened here, at the period of its inundation, have some reference to the mythological history of the persecution of *Latona* by the Serpent *Python*?

(12) *Joseph.* *Antiq.* lib. ii. cap. 15. (olom.

CHAP.
III.

View from
the Ram-
parts.

Amongst all the sights which this extraordinary country presents to the eyes of an *European* traveller, there is nothing more novel than the view of objects beheld from the *Citadel*¹. A very considerable district, whether the spectator regard the *East* or the *South*, is distinguished by one uniform buff colour. Towards the *North*, this colour is opposed by the most vivid green that imagination can conceive; covering all the *Delta*. Upon the *West* are seen the *Pyramids*, reflecting the sun's beams, and as white as snow. In order that the reader may comprehend the exact situation of all that is seen from hence, this Chapter may conclude by a detail of the relative position of the different objects, as they were observed by a mariner's.

(1) After the author's return to *England*, he often endeavoured to direct the attention of some *Panorama* painter of *London* to this curious spot; being convinced that a more surprising subject for that kind of painting could not be found in any other part of the world. Some years afterwards, a *View of Cairo*, painted by Mr. *Barker*, after designs by Mr. *Salt*, was exhibited in *Leicester Fields*. The effect, however, was deficient. The objects represented, and especially the *Pyramids*, were too diminutive; the remarkable contrast of colour, and the peculiar hues displayed by the original scene, were not preserved; and the general cast of the scenery had too much the air of an *European* landscape. As a picture, considering the difficulty encountered by an artist in the representation of a scene he had never beheld, it was a work of great merit; but to delineate with fidelity that which is like *nothing else*, the artist must himself visit *Egypt*.

compass. This mode of description was frequently used by the celebrated *Wheeler*, in the account he published of his *Travels in Greece*²; and it will be occasionally adopted in the remaining Chapters of this Section.

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III.

VIEW from the CITADEL of CAIRO.

East.


A very unusual and striking spectacle; all the landscape being of a buff, or bright stone-colour; and the numerous buildings in view having the hue of the plains on which they stand. In the distance is an arid desert, without a single mark of vegetation. Nearer to the eye appear immense heaps of sand, the *Obelisk of Heliopolis*, and the stately *mosques*, *minarets*, and *sepulchres*, belonging to a *Cæmety* of the *Caliphs* in a suburb of *Cairo*, called *Beladeensan*; a place crowded with buildings of a singular form³.

South East.

Hill and broken mounds, disposed, in vast masses, with very great grandeur.

(2) See *Wheeler's Travels*, pp. 410, 442, 449, &c. *Lond.* 1682.

(3) See Plate 24. in the large *Paris* edition of *Denon's Travels*.

 A grand scene of desolation; the same buff colour prevailing over every object. In the fore-ground are the lofty quarries of *Mount Mokutam*, with ruined castles, mouldering domes, and the remains of other edifices, above, below, and stretching beneath the heights, far into the plain. More distant, appear the mountains of *Upper Egypt*, flanking the eastern bank of the *Nile*, and a wide misty view of the *Saïd*.

South West, and West.

Immediately beneath the eye is seen the *Aqueduct*, supported by arches, and extending two miles in length, from the *Nile* to the *Citadel*; together with *mosques*, *minarets*; and immense heaps of sand. But the grand object, viewed in this direction, is the *NILE* itself. At this time, having attained its greatest elevation, extending over a wide surface, and flowing with great rapidity, it appeared covered with barges belonging to the army, and the various vessels of the country, spreading their enormous sails on every part of it. The Ruins of *Old Cairo*, the *Island* and groves of *Rhouda*, enrich this fine prospect. Beyond the river appears the town of *Djiza*, amidst the most beautiful groves of sycamore, fig, and palm trees; still

more remote, the *Pyramids of Djiza and Sac-* CHAP.
cara; and, beyond these, the great *Libyan* III.
Desert, extending to the utmost verge of the
visible horizon; a vast ocean of sand.

North West, and North.

The green plains of the *Delta* occupy all the distant perspective in this direction, like so many islands, covered with groves and gardens, and adorned with white edifices; among these the *djerms*, the *canjas*, and other beautiful boats of the *Nile*, are seen sailing.

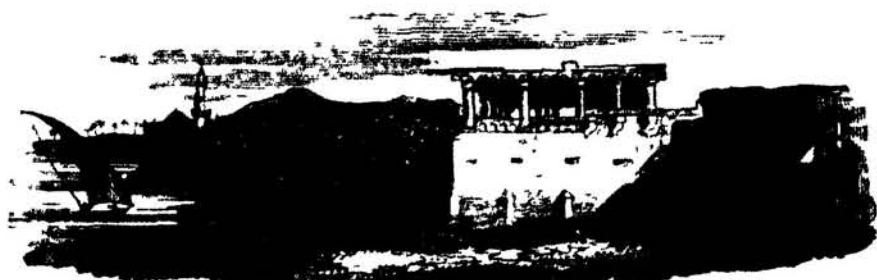
North East.

The whole City of CAIRO, extending from the *North* towards the *North East*, and surrounded, in the latter direction, by heaps of sand. Immediately beneath the spectator is seen a grand and gloomy structure, called *The Mosque of Sultan Hassan*, standing close to one of two lakes, which appear among the crowded buildings of the city.

Such is the surprising and highly diversified view from the *Citadel of GRAND CAIRO*. It will not be too much to affirm of this extraordinary prospect, that a scene more powerfully affecting the mind, by the singularity of its association,

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is not elsewhere to be contemplated;—a profusion of Nature, amidst her most awful privation; a disciplined army encamped amidst lawless banditti; *British* pavilions, and *Bedouin* tents; luxurious gardens, and barren deserts; the *pyramid* and the *mosque*; the *obelisk* and the *minaret*; the sublimest monuments of human industry. amidst mouldering reliques of *Saracenic* power.



Entrance to the Amnis Trajanus, from the Nile.

CHAP. IV.

HELIOPOLIS, AND THE PYRAMIDS OF DJIZA.

Passage along the Canal—Visit to HELIOPOLIS—Mataréa—Pillar of ON—Style of the Hieroglyphics—Intelligence concerning them—their Archetypes—Crux ansata—its meaning explained—Of the Hieralpha and the Testudo—Other Symbols—Kircher—History of the Obelisk—Minerals of the Arabian Desert—Doubtful Origin of Egyptian Jasper—Petrifactions—Dates and Corn—ALMEHS—Of the Alleluia, and cry of lamentation—Voyage to the PYRAMIDS—Appearance presented by the principal Pyramid—Objects seen from the summit—Nature of the Limestone used in its construction—Extraneous Fossil described by Strabo—Mortar—Labours of the French Army—Theft committed by an Arab—Visit to the interior of the larger Pyramid—Notions entertained of its violation—Its passages—Observation at the Well—Examination of some inferior Channels—Chamber of the Sepulchre—The SOROS—its demolition attempted—The SPHINX—

its

its surface found to be painted—Discovery of an antient Inscription—Custom of painting antient Statues—Extract from Pauw.

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Our house in *Grand Cairo* stood in a principal street, near the northern bank of the Canal; so that our *djerm*, being always at hand, served us, like a *gondola* at *Venice*, instead of a carriage; and we frequently used it to visit the different parts of the city accessible by canals. Upon the twenty-first of *August*, the inundation being nearly at its height, we attempted a passage by water to the utmost extremity of the *Amnis Trajanus*¹, in the direction of the *Birk el Hadjee*,

[1] The *Khalig*, or principal Canal of *Cairo*, believed to be the ΤΡΙΑΝΟΣ ΠΟΤΑΜΟΣ of *Ptolemy*, (*Vid. Geog. lib. iv. c. 5*) and called also, by some writers, *Fossa Traiana*. *Savary*, upon the authority of *Elmacin*, an *Arabic* historian, attributes this work entirely to *Omar*, and says it was *Adrian*, rather than *Trajan*, who caused a canal to be dug near *Cairo*. (*Lettres sur l'Egypte*, tom. I. p. 94. *Paris*, 1785.) There is, however, reason to believe that *Omar*'s work was merely a restoration of the antient dyke. It extends eastward of the *Nile*, to the distance of twelve miles, and is terminated by the *Pilgrim's Lake*. Formerly it was continued to *Hermopolis*, upon the banks of the *Red Sea*. This undertaking was begun by *Sesostrus*, carried on by *Darius*, and finished by *Ptolemy Philadelphus*. Its last restoration took place in the year 644, under *Caliph Omar*. (*Strabon. Geog. lib. xvii. tom. II. p. 1140. Edit. Oxon. See also the Notes in the Oxford edition of Strabo.*) The history of this great undertaking, in its origin, is thus related by *Pliny*, who says the design was abandoned through fear of inundating *Egypt* with the waters of the *RED SEA*. "*Daneon portus, ex quo navigabilem alveum perducere in Nilum (quod parte ad Delta dictum decurrit*

or *Pilgrim's Lake*, which was the first station of the great Caravan, in its journey to *Mecca*. We soon found our progress obstructed by the arch of a bridge, which was so low, that our *djerm* could not pass beneath it, and we were compelled to return.

The next day, having obtained horses and a *Janissary*, we set out again, in the same direction, by land, desirous of seeing the remains of **HELIOPOLIS**, one of the most antient cities of the world of which a vestige can now be traced. More than eighteen hundred years ago, its ruins

Visit to
HELIOPOLIS.

decurrit LXII mill. pass. intervallo, quod inter flumen et Rubrum mare interest) primus omnium Sesostriæ Aegypti rex cogitavit: mox Darius Persarum: deinde Ptolemæus sequens: qui et duxit fossam latitudine pedum centum, altitudine triginta, in longitudinem XXXVII mill. D pass. usque ad fontes amarus: ultra deterruit inundationis metus, excelsiore tribus cubitis Rubro mari comperto, quam terra Aegypti. (Plin. Hist. Nat. lib. vi. cap. 29. tom. I. p. 331. L. Bat. 1685.) According to the passage which Savary has translated from ELMACIN, Omar's lieutenant, Amrou, opened the communication between the Red Sea and the Nile by means of this canal; and a navigation, bearing the produce of Egypt, actually commenced. "*Les bateaux partant de Fostat, portent dans la Mer de Cozoum les denrées de l'Egypte.*" (Voy. Lett. sur l'Egypte, tom. I. p. 96. Paris, 1785.) "Such," says Savary, "is the origin of that famous canal, which travellers, copying each other, have called *Amnis Trajanus*." Be it remembered, however, that in this number are *Pococke* and *Shaw*; and with all deference to Savary's great abilities, and to his predilection for Arabic histories, it may be presumed that neither of these writers was unacquainted with the sources whence the French author derived his information.

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attracted the regard of the most enlightened travellers of *Greece* and *Rome*. Nearly thirty years before the *Christian* æra they were visited by *Strabo*; and his description of them proves that the condition of this once famous seat of science was almost as forlorn then as at the present period. If, as *Shaw* has ingeniously attempted to prove¹, the accretion of soil, from the annual inundation of the *NILE*, “*have been in a proportion of somewhat more than a foot in a hundred years,*” we might search for some of the antiquities mentioned by *Strabo*, at the depth of six yards below the present surface. But when *Pococke* visited the place, he observed the fragments of *Sphinxes* yet remaining, in the ancient way leading to the eminence on which the *Temple of the Sun* stood, between the principal entrance to its area, and the southern side of the *obelisk* standing before it². The *Sphinxes* which *Pococke* saw, were, in fact, a part of the identical antiquities that were noticed by *Strabo* so many centuries before³; whence it is

(1) *Travels*, Second Edition, p. 338. Ch. II. sect. 3.

(2) *Pococke's Descript. of the East*, vol. I. p. 53. *London*. 1743.

(3) Διὰ τὸ τοῦ μήκους παντὸς ἐξῆς ἐφ' ἑκάστην τοῦ πλατους σφίγγης ἴδονται λῖθου, πέντε ἑκατοστῶν, ἢ μικρῶν πλείονος ἀπ' ἀλλήλων διόχουσαι, ὥστ' ἵνα μὴ ἐκ διζῶν ὦσι σείου (σταῦρον) τῶν σφίγγων, ἵνα δ' ἐξ εὐνομήων. “*Per totam vero longitudinem deinceps ex utraque latitudinis parte sunt positæ lapideæ sphinges,*

reasonable to conclude, that very little labour CHAP.
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would be necessary to excavate even the pavement of the temple⁴. From the observations made by *Pococke*, he deduces an inference, that the utmost height to which the soil has accumulated does not exceed seven feet and a half⁵. At the time of our visit to *Heliopolis*, all the area of the antient temple was under water; so that any search of this kind was thereby prevented.

Our road to this place from *Cairo* was along the southern side of the canal, through the most fertile gardens, and amidst thick groves of olive and orange trees. In our way, we halted at *Mataréa*, a village which is generally believed *Mataréa.* to occupy a part of the site of the antient city⁶. Here travellers are entertained with a number of absurd superstitions, similar to those already described in the account of the *Holy*

sphinges, vicinis cubitis, vel paulo pluribus inter se distantes: ut altera sphingum series sit a dextra, altera a sinistra." *Strab. Geog. lib. xvii. tom. II. p. 1142. Edit. Oxon.*

(4) *Ibid.*

(5) *Descript. of the East*, vol. I. p. 23.

(6) This place is said by *Quaresmius* to be ten geographical miles from *Cairo*, (*Vid. Elucid. Terr. Sanct. tom. II. p. 948. Antv. 1639.*) meaning, probably, from *Old Cairo*; as it is only five from *Grand Cairo*, according to *Bernardino*.

CHAP. IV. *Land.* The principal number of *Christians* who visit *Mataréa* are pilgrims, attracted by the supposed sanctity of the spot, as connected with the history of our Saviour. The celebrated *Fountain of the Sun*¹, whence the city itself seems

(1) Called *Ain Schemps* by the *Arabs*, which agrees with the name of *Heliopolis*, as found in *Abulfeda*, and cited by the learned *Kircher*. (*Edip. Egypt.* tom. III. p. 331. Rom. 1655. "*Ain Schemps, sive Heliopolis, quam et Oculum seu fontem Solis appellant, temporibus nostris desolata est, neque sunt in ea habitationes ullæ; et dicitur, quodd fuerit civitas Pharaonis: sunt in ea insignia antiquitatis monumenta, constructa ex lapidibus et saxis maximis; inter cætera verò columna quadrata, quæ vocatur Acus Pharaonis (id est Obeliscus), longitudo ejus 30 cubitorum, estque à Cyro ferè media mergala; est etiam ibidem villa dicta Mataréa, sita ad latus sinistrum Orientalis Nili.*"

It may be proper to notice here a very extraordinary doubt of the learned *Larcher* concerning this city, as it is expressed in the *Table Géographique*, published in the *Appendix* to his Translation of *Herodotus*. *M. Larcher* asserts, in opposition to every preceding writer, that *Heliopolis* was situated in the *Delta*, and that *Mataréa* stands on the site of an insignificant town of the same name, which has been confounded with the more renowned city. For this assertion *M. Larcher* offers no proof whatsoever; but refers his reader to a separate dissertation, which he intends to publish upon this subject. With the utmost deference to that profound scholar, it may be surely urged, that what *Kircher*, *Pococke*, and *Shaw*, considered to be established, will not be hastily abandoned. In addition to this it may be asked, do not the remains of *Sphinxes*, noticed by *Pococke*, confirm the description given by *Strabo* of the ruins of *Heliopolis*? Do not the stupendous *Obelisks*, one of which is now standing, (*two others were taken to Rome, Vid. Strabon. Geog. lib. xvii. p. 1142. Ed. Oxon.*) indicate, beyond a possibility of contradiction, the vestiges of no inconsiderable city? The observations of *Strabo* concerning the situation of the *Ἡλιωπολίς*, and the *τοῦ Ἡλίου πύλη*, are given with remarkable precision; and when these are compared with the observations

to have been originally named, and whose CHAP.
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delicious water attracted the earliest settlers to the eastern side of the Nile, was, according to Monkish legends, only known from the time that the *Holy Family* came into Egypt. It burst forth, they say, when the *Virgin* with

tions made by modern travellers, the evidence for the position of the city is complete; and nothing seems likely to supersede it. He is describing the country along the *Pelusiac* branch of the Nile; and coming to the Canal between that river and the Red Sea, he deduces its origin from a period anterior to the Trojan War. The subject leads him to *Arsinoë*, near which city this canal joined the *Sinus Heroopolites*. Thence returning to the Nile, he speaks of places on its eastern side, which are near to the southern point or vertex of the Delta, mentioning first *Bubastus*, then *Helopolis*, *Letopolis*, &c. and their respective names; enumerating these as they occurred from the North towards the South, until he reaches the Nile beyond the Delta; and speaks of *Lithyæ* as being on the right, and *Arabia* upon the left: "*Wherefore*," says he, "*the Heliopolitan district is in Arabia.*" Ἡ μὲν οὖν Ἡλιουπόλις ἐστὶν Ἀραβίᾳ ἐγγύς. After this observation, can it be affirmed that *Helopolis* was in the Delta? Another very remarkable observation of *Strabo* may be cited, with reference to antiquities observed by *Maillet*, which seem to prove, not only that *Mataréa* denotes the site of *Helopolis*, but also that *Old Caïro* stands within the *Letopolitan* district: it is, the mention he makes of certain Caves, or pits, for astronomical observations, lying in the *Letopolitan prefecture*, beyond HELIOPOLIS. *Maillet* discovered, among the ruins of *Old Caïro*, several pits excavated to a very great depth in the rock, after the manner of *Joseph's Well*. (See the Note to p. 125 of this volume.) These correspond with the notions at present entertained of the astronomical wells of the Antients; and perhaps they are the *Astronomical Caves* alluded to by STRABO — For other particulars concerning *Helopolis*, see *Hovedot. Euterpe*; *Diodorus Siculus*, lib. v. c. 57; *Ptolemæus*; *Stephanus*; &c. &c.

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Joseph and the infant Jesus here rested, in their flight from the fury of Herod. We breakfasted beneath the shade of a sycamore fig-tree, which is said to have opened and to have received the fugitives, when closely pursued¹: and upon the spot we listened to many other stories of the same nature, the repetition of which even old Sandys considered to be "an abuse of time, and a provocation of his reader²." However by imitating the conduct of the pilgrims, in breaking off and bearing away with us a few scions of this venerable tree, (as Sandys says³, "all to be kept for the wood thereof, reputed of souveraigne vertue,"⁴) we were enabled to gratify our botanical friends in England with very rare specimens for their herbaries⁴. The wall of Mataréa is supposed to be represented in the

(1) See an Engraving of the *Will*, the edifice erected over it; and of this tree; in Bernardino's *Trattato delle Piante et Immagini de sacri Edifici di Terra Santa*, &c. Firenze, 1620. The representation includes the famous *Balsam Garden* of Cleopatra, which no longer exists. Bernardino was in Egypt in 1597.

(2) Sandys' *Travels*, p. 127. Lond. 1637. The reader, who wishes to consult a complete detail of all the Christian superstitions concerning Cairo and its neighbourhood, may find it in Quaresmus, *Elucid Terr. Sanct. tom. II Antv.* 1689. His account of the Sanctuaries of Mataréa is given in p. 948 of that volume.

(3) *Ibid.*

(4) See Chap. II. p. 50.



famous ~~Mosaic~~ pavement of *Præneste*⁵, where a view is also given of the *Temple of the Sun*, or *Bethshemesh* of sacred scripture⁶, with the obelisks, as they stood before the vestibule of the building.

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We then went to visit the renowned pillar of *ON*⁷, or *Obelisk of HELIOPOLIS*, (the only great work of antiquity now remaining in all the *Land of Goshen*⁸;) standing upon the spot where the *Hebrews* had their first settlement⁹. All the surrounding plain was at this time inundated, so that the *Obelisk* appeared as in the midst of a lake. The water was, however, shallow, and we rode upon our horses towards its base. The ground being here rather elevated, the author was enabled to gain a precarious footing

Pillar of
ON.

(5) *Shaw's Travels*, sect. 7. ch. 2. p. 424. Lond. 1757. See also the history of this pavement in *Montfaucon's Antiquities*, vol. xiv.

(6) "He shall break also the Images of BETH-SHEMESH (i. e. the house, or City of the Sun) that is in the land of Egypt." *Jer. xliii. 13*.

(7) "And Pharaoh called Joseph's name *Zaphnath-paaneah*: and he gave him to wife *Asenath*, the daughter of *Potiphar* priest of ON." *Gen. xli. 45*. This name is rendered *Ἡλιουπόλις* by the LXXII. as is also the *Hebrew* *Beth-shemesh*, mentioned in the preceding Note.

(8) See *Shaw's Travels*, tom. II. chap. 3.

(9) Συγχύσεν αὐτὸν ὥς κατὰ νῦν εἶναι ἐν Ἡλιουπόλει. "Concessit ei cum liberis suis *Heliopolin* habitare." *Josephi Antiq. Jud. lib. ii. cap. 7. tom. I. p. 95. Amst. &c. 1726*.

in the midst of the pool, and leisurely to delineate the *hieroglyphics* which are rudely sculptured upon this superb monument. These have been already engraved, both by *Norden* and by *Shaw*; but in neither instance with accuracy'. From the coarseness of the sculpture, as well as the history of the city to which this *obelisk* belonged, there is reason to consider it as the oldest monument of the kind in *Egypt*¹. Its height is between sixty and seventy feet²; its breadth, at the base, six feet: the whole being one entire mass of red *granite*. Each of its four sides exhibits the same hieroglyphic characters, and in the same order. That which faces the *south* has³ been the least affected by decomposition; and it is from the *southern* side that the author's design is taken. He has endeavoured to imitate the rude style of ~~the~~

(1) The same may be said of the engraving of this obelisk in *Kircher's Œdipus Ægyptiacus*, where the *scarabeus pilularius* is introduced, instead of the rude symbol which appears upon the original, and which was probably intended to represent that insect.

(2) "Antiquissima fuit, ut origo etiam ad fabulas referatur." *Cellar. Geog. tom. 11. Pars 3. p. 42. Lps. 1706.*

(3) *Shaw* makes its height equal only to sixty-four feet; (*Trav. p. 336. Lond. 1757.*) although he says "other travellers have described it to be upwards of seventy." *Pococke* ascertained its height, by the quadrant, and found it to be sixty-seven feet and a half. *Descript. of the East, vol. I. p. 23. Lond. 1743.*

antient sculpture, and to exhibit, as nearly as possible, a faithful representation of the original. After the remark made by *Strabo*, concerning the *hieroglyphics* of *Heliopolis*, that they much resembled the works left by the *Etrurians* and by the antient *Grecians*⁽⁴⁾, a curiosity to see these in particular is naturally excited. They are remarkable for the rudeness of their style of sculpture; but in the representations given of them in books of Travels, the simplicity of the original work has been sacrificed, in attempting to express, from more perfect models, the intended delineation of the antient sculptor. Thus, in the view of this *obelisk*, published by *Shaw*, and also by *Norden*, many of the *hieroglyphic* figures are fancifully restored, under a notion of improving their appearance; and some are altogether omitted. In the first oval inclosure, from the top of the obelisk, there is a rude figure, something like what is vulgarly called a *bird-bolt*, with a circle above it. *Shaw* believed this to be intended for the *scarabæus pilularius*, which is so frequently seen upon

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Style of the
Hierogly-
phics.

(4) Ἀναγλυφὰς δ' ἔχουσιν αἱ τοῖχοι αὐτοῦ μεγάλας εἰδώλων, ἐμείων τοῖς Τυρρηναῖς, καὶ τοῖς ἑρχαίοις σφιδερὰ τῶν παρὰ τοῖς Ἕλλησι δημιουργημάτων. "Hi parietes ingentium simulacrorum sculpturas habent, Etruscis et antiquis Græciæ operibus per similitudinem." *Strabon. Geog. lib. xvii. p. 1142. Ed. Oxon. 1807.*