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to change, where the rays of the sun do not penetrate. This was the case in the excavations we have cited, where many tints could be distinguished, of a beautiful red, and of a particular blue. Colours have remained until our day in some royal sepulchres of *Riban-el-Moluk*, which, in my opinion, have been constructed before the *Pyramids*. The walls of great edifices, when once coloured, remained so for many centuries; or rather, for ever. The *Egyptians* do not seem to have used any particular procedure for making the colours and gilding adhere to the wall or the bare rock, as some people have supposed. Count *Caylus* says, that the manner of laying them on, practised by the *Egyptians*, was not favourable¹. Like all the *Eastern* artists, they employed only virgin tints, and coloured rather than painted."

¹ *Antiq Egypt. Etrusc. &c.* vol. I.



Remarkable Form of one of the Pyramids of Saccára.

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PYRAMIDS OF SACCARA.

Illustrious Travellers who have visited the Pyramids—Audience of the Vizier—Voyage to Saccára—Nocturnal Festivities of an Arab Village—Appearance of the Country to the South of Caïro—Indigofera—Situation of Memphis—Tumulus seen among the Pyramids—The most-antient Sepulchres not pyramidal—Village of Saccára—Difference between the Pyramids of Saccára and those of Djîza—Descent into the Catacombs—Notion founded on a passage in Herodotus—Evidence for the Horizontal Position of the Bodies—Difficulty of ascertaining the truth—Repository of Embalmed Birds—Cause of their Interment—Hieroglyphic Tablet—Antelope—Antiquities found by the Arabs—Horses of the

Country—Theft detected—History of the Pyramids—Manner of the Investigation—Age of those Structures—Their Sepulchral Origin—Possible Cause of the Violation of the principal Pyramid—Historical Evidence concerning the building of Pyramids in Egypt—Further views of the subject—Hermetic Stelæ—Mexican Pyramids.

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Illustrious
Travellers
who have
visited the
Pyramids.

It is impossible to leave the *Pyramids* of *Djîza* without some notice of the long list of Philosophers, Marshals, Emperors, and Princes, who, in so many ages, have been brought to view the most wonderful of the works of man. There has not been a conqueror pre-eminently distinguished in the history of the world, from the days of *Cambyzes* down to the invasion of *Napoleon Buonaparte*, who withheld the tribute of his admiration from the Genius of the place. The vanity of *Alexander the Great* was so piqued by the overwhelming impression of their majesty, that nothing less than being ranked among the Gods of *Egypt* could elevate him sufficiently above the pride of the monarchs by whom they were erected. When *Germanicus* had subdued the *Egyptian* empire, and seated “a *Roman præfect* upon the splendid throne of the *Ptolemies*,” being unmindful of repose or of triumph, the antiquities of the country engaged

all his attention'. The humblest pilgrim, pacing the *Libyan* sands around them, while he is conscious that he walks in the footsteps of so many mighty and renowned men, imagines himself to be for an instant admitted into their illustrious conclave. *Persian* satraps, *Macedonian* heroes, *Grecian* bards, sages, and historians, *Roman* warriors, all of every age, and nation, and religion, have participated, in common with him, the same feelings, and have trodden the same ground. Every spot that he beholds, every stone on which he rests his weary limbs, have witnessed the coming of men who were the fathers of law, of literature, and of the arts. *Orpheus*, *Musæus*, *Homer*, *Lycurgus*, *Solon*, *Pythagoras*, *Plato*, *Plutarch*, contributed by their presence to the dignity of the place. Desolate and melancholy as the scene appears, no traveller leaves it without regret, and many a retrospect of objects which call to his mind such numerous examples of wisdom, of bravery, and of virtue. To this regret, on our part, was added the consciousness that we had now

(1) "Cæterum Germanicus aliis quoque miraculis intendit animum, quorum præcipua fuere Memnonis saxeæ effigies, ubi radiis solis ieta est, vocalem sonum reddens: disjectasque inter et vix pervias arenas, instar montium eductæ Pyramides, certamine et opibus regum." *Tacit. Annal. lib. ii. c. 6. tom. I. p. 308. Paris, 1682.*

reached the utmost limit of our travels in this interesting country; for, with the exception of a visit to the Pyramids of *Saccára*, our journey towards the south was here terminated. We had now traversed about forty degrees of latitude, and principally by land; through countries, however, in which little of the refinements of civilized nations had ever been experienced: and we returned from *Djiza* to *Cairo*, to conclude our observations in *Egypt*, previous to the rest of our travels in *Greece*.

The next day we all dined with Signor *Rosetti*, who sent a messenger to the *Sheik* of the *Bedouin Arabs* at *Saccára*, stating that we were desirous of seeing the *Pyramids* and *Catacombs* of that place, and begging to be informed on what day we might find guides and horses ready for us. On the following evening, *August* the twenty-fifth, his answer arrived. The *Sheik* sent two men of his tribe, one to conduct us, and the other to return with our message, fixing the time for our visit. The *Arab* who was to be our conductor ran away, but we procured another who happened to be then in *Cairo*. In all the great houses of this city, the earthen vessels for containing water are perfumed. This becomes quite a ceremony. They

first put into the vase some mastic, and a substance called *Makourgourivic*, which is brought from *Upper Egypt*. The name is written as it was pronounced; but perhaps it consists of more than one word. They then clarify the water with almond-paste, cool it by the evaporating jars, and thus it is made fit for drinking.

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On the twenty-seventh we purchased every variety of seed which we could obtain from the gardeners of *Caïro*. After this we visited a manufactory of sabres, wishing to learn the art by which the *Mamaluke* blades are ornamented with a sort of clouded work. Sabres thus enamelled are said to be *damascened*, from the city of *Damascus*, where this work is carried on in the greatest perfection. We saw the artificers use a red liquid for this purpose, which appeared to be some powerful acid, from the caution they observed in touching it; but they would not allow us to examine it.

We then paid our long-promised visit to the *Vizier*. This venerable man had lived so much with our artillery officers, that he entertained very sincere regard for them. We made our appearance before him in company with Colonel

Audience
of the
Vizier.

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Holloway and Major *Hope*. He welcomed these officers as if they had been his brothers. He had lost an eye when he was young, in playing the game of *Djirit*. He regaled us in the usual *Oriental* style; and conversed cheerfully upon the subject of his marches with our countrymen in the *Desert*; also of his own exploits in battle. He was magnificently dressed, in robes of rich silk; and wore, instead of a turban, a high purple cap; such as the *Grand Signior* puts on upon public occasions. The pipe which he used for smoking was valued at seven thousand *piastres*; and his poignard was ornamented with the largest emerald we had ever seen, being equal in size to a walnut. He resided in a new and magnificent palace, the windows of which were ornamented with beautifully stained glass. His couch consisted of ebony, inlaid with mother of pearl; and a magnificent mirror, covered with a gauze net, decorated his apartment. His attendants were more numerous than is usual with other *Pashas*; but, in his manners, there was neither the pride, the stateliness, nor the affected pomp, which we had remarked in the *Viceroy*s of *Cyprus*, of *Jerusalem*, and of other places.

In the evening, at six o'clock, we again set

out in our *djerm*, upon an excursion to the *Pyramids* of *Saccára*, accompanied by Mr. *Hammer* and Dr. *Whittman*¹. We arrived, about ten o'clock, in the village of *Sheih Atman*; and were much gratified, upon our landing, by a fine moonlight scene, in which two beautiful *Arab* girls were performing a dance called *Rack*, beneath a grove of palm-trees, to the music of a tambour, and a pipe made of two reeds which the *Arabs* call *Zumana*. A party of *Arabs* was seated in a circle round them, as spectators. The rest of the inhabitants were sleeping, either in the open air beneath the trees, or collected in tents, pell-mell, among asses, mules, and dogs. Some of their children were running up and down the palm-trees, as if these had been so many ladders, to gather bunches of ripe dates for the circle round the dancers. The broad surface of the *Nile* reflected the moon's image, and conduced to the perfection of this most beautiful spectacle. The *Arabs* suffered us to walk among them, without being interrupted in their amusement or their repose. Some of them brought us fruit, and offered other refreshments. The women were all prostitutes, and

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Voyage to
Saccára.

Nocturnal
Festivities
of an *Arab*
Village.

(1) This gentleman has since published an Account of his Travels in *Turkey*.

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almost naked: they wore coral necklaces, and large ivory bracelets. An *Arab* joined the dance, which we had never seen any of the men do before: he began by exhibiting a variety of attitudes with his drawn sabre; and then proceeded to express the tenderness of his passion for the female dancer in a very ludicrous manner, squeaking, and howling like some wild animal. One of the *Sheiks* who had received us upon our arrival went to a neighbouring village, to procure some additional horses for the next morning. The music and the dancing continued during the whole of the night. Our boat was anchored opposite to the farthest *pyramid*, towards the south: *Cairo* being still in sight.

Appear-
ance of the
Country to
the South
of *Cairo*.

In the morning of *August* the twenty-eighth, at five o'clock, as the sun was rising in great splendour behind the mountainous ridge of *Mohakam*, we went round the village, which consisted entirely of mud huts. Near to these were several gardens, in which we gathered radishes for our breakfast. We noticed also some dwarf varieties of the *Palm*¹, which we had not before observed, growing in clusters among the taller trees, and bearing abundance of fruit, but

(1) *Phoenix dactylifera*.

hanging so low that it might be reached by the hand. One variety was called *Balack Mahaât*: the average height of this did not exceed ten or twelve feet. Another bore the name of *Balack Seawee*, which grew somewhat taller. A female of uncommon beauty made her appearance out of one of the huts, without any veil; and, to add to the rarity of such a sight, her complexion was fair, much more resembling that of a *Circassian* than of an *Egyptian* woman. The quantity of pigeons hovering about these villages is quite astonishing. We also saw flights of larks of a very large size. All the country, as far as the eye extended, was so covered with water, that no particular course of the *Nile* could be perceived: it was more like a sea than a river. The *Pyramids of Saccâra* appeared in the distant view, beyond a country rich in plantations and full of villages: they are less regular in their structure than those of *Djîza*. The *Arabian* side of the *Nile* is not so fertile as the *Libyan*. Towards *Mokatam*, the country below the heights seemed to be quite a desert. *Mount Mokatam* is itself variously perforated by cavernous excavations: these were either the habitations or the sepulchres of the earliest settlers upon the eastern side of the *Nile*. At a neighbouring village, called *Etterfile*, two gun-boats, and one

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Indigofera. smaller vessel, were now building. Near this village grew a great quantity of INDIGOFE^RA, which the *Arabs* call *Nilé*. Under a similar appellation it was mentioned, at the close of the sixteenth century, as an object of inquiry, by *Richard Hakluyt*¹; for at that time it was not known in *England* what plant produced the *Indigo*². Instructions were therefore given, “to know if *Anile*, that coloureth blew, be a natural commodity; and, if it be compounded of an herbe, to send the seed or root, with the order of sowing.” It is remarkable that *Nil*, or *Anil*, is the *American* name of the *Indigo* plant. The *Portuguese* have adopted their *Anil*, or *Anileira*, from the *American*. In *Chinese* it is called *Tien Laam*, which signifies *sky blue*. The *Arabs*, in *Egypt*, sow the seed of this plant only once in seven years; and they obtain two crops from it in each year. They cut it green, when about two feet in height: (they were cutting some at this time:) it is then put into boiling water, and left in jars for several days: after this it acquires the blue colour. The *French* had taught them to boil the plant, and use the scum for a dye.

(1) A. D. 1582.

(2) See *Martyn's* edition of *Miller's* Dictionary. Art. *Indigofera*.

We saw two *Arabs* crossing the *Nile*, where it was at least half a mile wide, by means of empty gourds, which they used instead of bladders, with their clothes fastened upon their heads. It was nine o'clock before we steered our *djerm* into a canal leading towards *Saccára*. We passed the village which *Savary* believed to denote the situation of antient *Memphis*, and concurred with him in his locality of the city³. His description of the place, particularly of the *Causeway* and the *Lake*, is very accurate. But the village is not called *Menf*, or *Menph*, as he pretends, but *Menshee a Dashoo*⁴. The *Lake* at this time was, in great measure, become a part of the general inundation. We sailed the whole way to the *Pyramids* of *Saccára*, with the exception of about half a mile, which it was necessary to ride over, to the *Mummy Pits*.

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Situation
of Mem-
phis.

Just beyond *Menshee a Dashoo* we were much struck by the appearance of a *Tumulus*, (standing to the south of a large graduated *pyramid*), which, instead of being *pyramidal*, exhibits a less artificial and therefore a more antient form of

Tumulus,
seen
among the
Pyramids.

(3) *Pococke* also places it near the same spot.

(4) This seems to have been *Pococke's* "*El Menshich Dashour*." See *Descr. of the East*, vol. I. p. 49.

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V.  sepulchre than any of the *Pyramids*. It is a simple hemispherical mound. We saw afterwards others of the same kind.

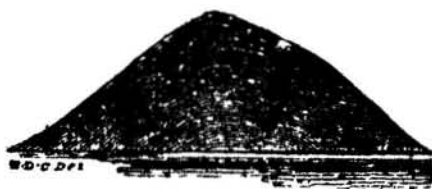


The most
antient *se-*
pulchres
not pyra-
midal.

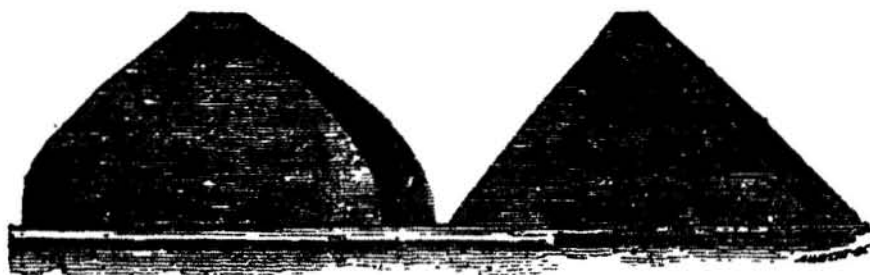
Comparing these appearances with that regularity of structure which characterizes the *Pyramids* of *Djiza*, and also with another style of architecture observable at *Saccára*, where a transition may be discerned between one and the other, (the curved outline not having wholly disappeared, nor the rectilinear form prevailing altogether,) we may establish a rule for ascertaining different degrees of antiquity throughout the whole series of these monuments. The most antient lie towards the south. Almost all the buildings of *Saccára*, of whatever size or shape, whether hemispheroidal or pyramidal, seem to be older than those of *Djiza*: and, as we proceed in surveying them from the south towards the north, ending with the principal pyramid of *Djiza*, we pass from the primeval

mound, through all its modifications, until we arrive at the most artificial pyramidal heap; something after the manner represented by the following sketch.

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Primal Mound.



Pyramid of Saccara.

Pyramid of Djizâ.

The same rule will apply to similar monuments in *America*, which have been held sacred among the inhabitants of that great continent from the earliest periods of their history. In fact, the *Scythian Mound*, the *Tartar Tépé*, the *Teutonic Barrow*, and the *Celtic Cairn*, do all of them preserve a monumental form which was more antiently in use than that of a *Pyramid*, because it is less artificial; and a proof of its alleged antiquity may be deduced from the mere circumstance of its association with the *Pyramids*

CHAP. of *Egypt*, even if the testimony of *Herodotus*
 V. were less explicit as to the remote period of its
 existence among Northern nations¹.

Village of
 Saccára.

We came to the wretched village of *Saccára*. Near to this place, towards the south, there is an antient causeway, composed of stones twelve yards wide, leading up the short ascent to the plain on which the *Pyramids* stand. Several of the *Arabs* left their huts to accompany us. When we reached the principal cluster of them, which is behind the village towards the west, we were conducted to the mouth of one of the *Catacombs*; and prepared for a descent, as into the mouth of a well, by means of a rope-ladder which we had brought with us for that purpose. The sandy surface of the soil was covered with a quantity of broken vessels of *terra cotta*, pieces of human bones, skulls, bits of antient glass, and heaps of ruins.

These *Pyramids* appear to be a continuation of the same great cœmety to which those of *Djiza* also belonged. They extend four or five miles, both to the north and to the south of the

(1) See the account given by *Herodotus* of the *Scythian* mode of sepulture. *Melpomene*, c. 71.

village of *Saccára*. Some of them are rounded at the top, and, as it was observed by *Pococke*², “do not look like pyramids, but more like hillocks cased with stone.” One of these is graduated, like the principal pyramid of *Djiza*; but with this difference, that the gradations here are much larger, although the *pyramid* be smaller. It consists only of six tiers or ranges of stone; the *pyramid* itself being an hundred and fifty feet in height³. The ranges or steps are twenty-five feet high, and eleven feet wide. The rest of these structures are so fully and accurately described by *Pococke*, that little will be added here to his description of them. There is one, built also with steps, which he believed to be as large as the principal *pyramid* of *Djiza*. The works at *Saccára*, independently of the different forms which characterize them, appear to be older than those of *Djiza*; the buildings being more decayed, and the stones crumbling, as if they were decomposed by longer exposure to the action of the atmosphere. Four miles to the south of *Saccára* stands a *pyramid* built of unburned bricks. This is in a very mouldering state. The bricks contain shells, gravel and

(2) *Descr. of the East*, vol. I. p. 50.

(3) *Ibid*.

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V. } chopped straw: they are of the same nature as
the unburned bricks in modern use in *Egypt*.
Pococke concluded, from its present appearance,
that this *pyramid* was built with five gradations
only¹: it is of the same height as the other gra-
duated *pyramid* of six degrees.

Descent
into the
Catacombs.

Our rope-ladder was not more than fifteen feet in length, and yet, when placed in the mouth of a *catacomb* near the graduated *pyramid*, we found it reach low enough to enable us to descend into the first row of chambers. We entered a room containing scattered bones, and fragments of broken *mummies*: these, when entire, had evidently been placed *horizontally*, upon a sort of shelf or tier of stone, about breast high, formed in the natural rock, and extended the whole length of this subterraneous apartment. Beyond the first chamber were others on the same level, exhibiting similar remains; and below these was a series, extending, in like manner, beneath the upper range. The smell in these *catacombs* was so exceedingly offensive, that it speedily drove us up again; although we could not explain the cause, for it seemed very improbable that it could originate

(1) *Descr. of the East*, Vol. I. p. 53.

in embalmed bodies deposited there so many
 ages before. We saw enough, 'however, to be
 convinced that an erroneous notion has been
 derived from a passage in *Herodotus*, which has
 been supposed to relate to the mode of placing
mummies in these repositories*. It was impos-
 sible that the dead could have been set *upright*
 upon their feet, for there was not sufficient
 space between the roof of the cavern and the
 place where the bodies were laid. From a
 former view of the *Soros* in the *Djiza* pyramid, and
 also from the appearance here, it became evi-
 dent that the position of the corpses in *Egyptian*
 sepulchres was not *vertical*, but *horizontal*; and
 that the passage referred to in *Herodotus* relates
 to the manner in which the bodies were placed,
 not in the *catacombs*, but in the *houses* of the
 relatives of deceased persons, after being em-
 balmed. The testimony now given is, more-
 over, confirmed by many other writers. *Kircher*
 has given an engraved representation, made
 from a view of the *Mummy Crypts*, by *Burati-*
nius; delineated, as he says, with the utmost

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Evidence
for the Ho-
rizontal
Position of
the Bodies.

(2) Καὶ κατακληίσαντες οὕτω, θησαυρίζουσι ἐν οἰκίῳ αὐτῶν, ἰσθάντες
 ἑρθὲν πρὸς τοῖχον. "Inclusumque ita, reponunt in conclavi loculis
 talibus dicato, statuantes rectum ad parietem." *Herodot. Hist. lib. ii.*
c. 86. p. 143. Ed. Valcken. et Wesseling. Amst. 1763.

accuracy¹, in which the bodies are all represented cumbent, with their faces upwards. *Denon's* description of the *Cryptæ* to the north-east of *Thebes* is of the same nature². “At the bottom of the galleries, the *sarcophagi* stood insulated, of a single block of granite each, of twelve feet in length and eight in width, rounded at one end, squared at the other, like that of *St. Athanasius*, in *Alexandria*.” And again, in his long and difficult search to discover “the manner in which a mummy was placed in its sepulchre,” having ventured into *cryptæ* where the bodies had never been disturbed, he found³ them “placed upon the ground, and allowed as much space as could contain them in regular order.” *Pococke*, describing the *Catacombs* of *Saccára*, speaks of “benches about two feet above the passages, on which “he supposes⁴ they laid the mummies;” but, being desirous of adapting even these appearances to a notion of their upright posture, he adds⁵, “Probably the inferior per-

(1) Vid. *Œdip. Ægypt.* syntagma xiii. c. 4. tom. III. p. 400. *Rom.* 1654.

(2) *Denon.* Trav. in *Egypt*, vol. II. p. 174. *Lond.* 1803.

(3) *Ibid.* p. 226.

(4) *Descr. of the East*, vol. I. p. 54. *Lond.* 1743.

(5) *Ibid.*

sons were piled one upon another, and the *heads* CHAP.
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of the family set upright in the niches." The suggestion is borrowed from *Maillet*, who mentions "several niches," wherein the bodies "*des maîtres de la famille*" were placed⁶. All this is very easily said; and it is all without proof. The fact is, that no traveller, as far as we can learn, ever did succeed in observing the position of a mummy within its *crypt*⁷. The *Arabs*, if they can avoid it, will suffer no one to behold what the *French*⁸ writers call *a virgin mummy*.

(6) *Déscr. de l'Égypte*, tom. II. p. 21. à la Haye, 1740.

(7) If any traveller could have succeeded in making observation to this effect, it would have been Mr. *W. Hamilton*, during his travels in *Upper Egypt*. In reply to the author's inquiry upon this subject, he says, "I never was in a situation to see mummies in a *constructed* catacomb, or crypt; but a few miles above *Philaæ*, I assisted at the opening of a common grave, full of mummies, *lying upon their backs*: these were covered with the common sand of the desert. The sculptures in the *Egyptian* temples, which frequently represent mourners around a mummy, *always place the latter in a horizontal posture*." The testimony of one of Mr. *Hamilton's* fellow travellers at *Saccára* also confirms what has been said of the difficulty of making these observations. "We did not see the mummies of human bodies: those pits which the *Arabs* generally shew are filled up with sand, interspersed with bones, and not at all interesting to examine. The places in which there are perfect mummies are covered over with palm-branches and sand, with a view to conceal their situation. There is a sort of *mummy trade* among the *Arabs*; and you are much more likely to procure one at *Caïro* than at *SACCARA*." *Squire's MS. Journal*.

(8) See *Denon*, vol. II. p. 224. *Fansleb* (*Relation d'Égypte*, p. 149. *Par.* 1667) has a different expression, "*Un puits vierge*."

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Denon says¹, "*It was a particular which they concealed with the utmost obstinacy.*" *Maillet* mentions the same difficulty². With regard to the different attitudes assigned by *Maillet* and by *Pococke* to the bodies of the rich and the poor in *Egyptian* sepulchres, it may generally be remarked, that the more magnificent an *Egyptian* tomb is found to be, the more striking is the evidence it contains for the horizontal position of the body: witness the *Soros* of the principal pyramid of *Djiza*, and the *Sarcophagi* mentioned by *Denon* in the sepulchres of *Thebes*³.

Upon the whole, therefore, as we cannot reconcile existing facts with the common notion which has been derived from the text of *Herodotus*, it is more reasonable to admit that his meaning has been misunderstood, than that the text itself involves an error; that he alludes, in fact, to the position of the mummy in the *private dwellings* of those among the *Egyptians* who had no sepulchre for its reception. In their private houses the *Egyptians* placed the bodies upright. This we learn from *Diodorus Siculus*, who says⁴,

(1) *Travels in Egypt*, Eng. Edit. p. 224. vol. II. Lond. 1803.

(2) *Déscr. de l'Égypte*, tom. II. p. 22. à la Haye, 1740.

(3) *Voyage en Égypte*, tom. I. p. 236. Paris Edit.

(4) *Diodor. Sic. lib. i. c. 92. Amst. 1746.*

“ They who have not sepulchres *built**, make a new building in *their own houses*, and place the chest upright.” *Silius Italicus* alludes also to this standing posture⁶.

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After our descent into these *catacombs*, we were taken to other *mummy pits*; but the smell in all of them was offensive, and the appearances were merely repetitions of what we had seen before. Every one of these places had been opened, and ransacked, by the *Arabs*. We observed a beautiful crystallization, in diverging fibres, of some white substance, upon the wall of one of the chambers, perhaps a *fibrous carbonat of soda*; but in our endeavours to remove it, the specimen was destroyed: it broke immediately upon the slightest touch. We were then conducted to the mouth of one of those subterraneous repositories in which the *embalmed birds* were deposited. Like the entrance to all the other catacombs, this resembled that of a well. We descended, as before, by our rope ladder, to the depth of twenty feet; and here found a level, or horizontal duct, along which we were compelled

Repository
of embalm-
ed Birds

(5) *Krius*. Ibid.

(6) “ *Ægyptia tellus*
Claudit odorato post funus stantia busto
Corpora.” —

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(1) "The well itself is about six feet square: the sand, and stones, and broken pottery, which are constantly falling, render the descent extremely inconvenient. At the bottom of it is a small hole, which, by those who are at all corpulent, is passed with very great difficulty: indeed, each time it is necessary to clear the sand from the hole, which constantly fills up the entrance. Here, having taken off our coats, with candles in our hands, our faces to the ground, our feet foremost, and an *Arab* pulling our legs from within, we worked our way through a passage about twenty yards in length, until we arrived at the place where the sacred birds are deposited. The whole is excavated out of the solid rock, and of an inconceivable extent. We did not wander far from the entrance, fearful of being lost in the labyrinth. To the right and left of the entrance are passages, which, as you advance, branch off in various directions." *Squire's MS. Journal.*

being towards the outside, after the manner in which quart bottles are often placed in our cellars. We took down several of them; but as fast as we removed one row, another appeared behind it: and, as we were told by the *Arabs*, such is their prodigious number, that if hundreds were removed, the space behind them would appear similarly filled up. The same appearance is presented at the extremities of all these galleries, the passages having been cleared only by the removal of the jars. We opened several of them in the pit. For the most part, the contents of all these vessels were the same; but there were some exceptions. Generally, after unfolding the linen swathing, we found a bird, resembling the *English curlew*, having a long beak, long legs, and white feathers tipped with black. It is certainly the same bird which *Bruce* has described², called by the *Arabs*, *Abou Hannes*³. In some of these

(2) See the plate and description of this bird in *BRUCE's Travels*, vol. V. p. 172. *Edin.* 1790.

(3) The only entire specimen of this bird, taken from its embalmed state, was obtained from one of the *Egyptian* jars by Mr. *John Pearson*, Surgeon, of *London*; who, having carefully removed all the linen swathing, and every extraneous substance, succeeded in the entire developement of the perfect animal. Mr. *Pearson* communicated his observations upon the subject to the *Royal Society*, among whose *Transactions* they were published; accompanied by an engraved representation

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V.

jars, however, instead of a *bird*, were found parts of other animals, carefully embalmed, and wrapped in linen; as the head of a *monkey*, or of a *cat*, without the entire body. Such appearances are rare. *Pococke* relates, that, in one of the irregular apartments, he saw several larger jars, which might be intended for *dogs*, or for other animals: of these, says he, some have been found, but they are now very rare¹. We saw none of those larger jars: they all appeared to be of equal size, about fourteen inches in length, of a conical form, and made after the same manner, of coarse earthenware. A luting fastened on the cover: this luting has been described as mortar, but it seems rather to have consisted of the mud of the *Nile*². It required considerable labour to move about a dozen of these jars with us, in our passage back

representation of the bird, as it appeared after the covering was removed.—See also a very interesting publication, entitled *Histoire Naturelle et Mythologique de l'IBIS*; par JULES-CÉSAR SAVIGNY, *Membre de l'Institut d'Egypte*. 8vo. with Plates exquisitely drawn and coloured. *Paris*, 1805.

(1) *Description of the East*, vol. I. p. 53. *Lond.* 1743.

(2) "The pottery itself, although three thousand years old, appears as new as if it were of yesterday. We broke several of the pots, and found some very perfect birds. We met with a wing of the *Ibis*, having the feathers still on the pinion: as soon, however, as this was exposed to the air, the plumage fell to pieces, and was lost." *Squire's MS. Journal*.

to the mouth of the repository; but we succeeded in rolling them before us, until we regained the rope-ladder, when they were easily raised to the surface, and afterwards sent to *England*, to be distributed among our friends. Another obligation now remains to be fulfilled; namely, that of endeavouring to account for the singular deposit of these *birds* in the manner which has been described.

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A reverence for certain birds that destroy flies and serpents seems common to the inhabitants of all countries. In almost all parts of the world, it is considered as an unpropitious omen to put to death the *swallow* or the *marten*. The same respect has generally been paid to the *stork*, the *heron*, and their different species. At this day, the coming of these birds is hailed as a lucky presage over all the North of *Europe*; particularly in *Denmark* and in *Holland*, where the nests of the *stork* may be observed upon the roofs of cottages and farm-houses, in almost every village. It is observed by *Pauw*³, that the *Turks*, who do not pretend to be idolaters, are as careful in preventing the *Ibis* from being

Cause of
the Inter-
ment of
the *Ibis*.

(3) Philosophical Dissertations on the *Egyptians* and *Chinese*, vol. II. p. 100.

CHAP. V. destroyed as were the *Greeks* and *Romans*. It would have been well if this writer had explained what particular *bird* he alluded to under this appellation: because it is believed that the bird antiently called *Ibis* is become very rare in *Turkey*. The *Egyptians*, says *Pauw*¹, instead of being the inventors of a superstitious reverence for the *stork* and the *Ibis*, brought this with them from *Æthiopia*: together with the worship of the *cat*, the *weasel*, the *ichneumon*, the *sparrow-hawk*, the *vulture*, and the *screech-owl*; a worship founded on the utility of these animals. "It was absolutely necessary," says he², "to put them under the protection of the law, otherwise the country would have been altogether uninhabitable." The *Mahommedans*, according to *Shaw*³, have the *stork*⁴ in the highest esteem and veneration: it is as sacred among them as the *Ibis* was among the *Egyptians*; and no less profane would that person be accounted, who should attempt to kill, nay, even to hurt

(1) *Philosophical Dissertations on the Egyptians and Chinese*, vol. II. p. 100. *Lond.* 1795.

(2) *Ibid.*

(3) *Travels*, p. 410. *Lond.* 1757.

(4) "*Leklek*, or *Legleg*, is the name that is commonly used by the *Arabian* authors, although *Bel-arje* prevails all over *Barbary*. *Bochart* (*Hierog. lib. ii. cap. 29.*) supposeth it to be the same with the *Hasudu* of the Scriptures." *Ibid.* Note 6.

or to molest it⁵. We are moreover told by *Pliny*, that the *Egyptians* invoked the *Ibis* against the approach of *serpents*⁶. In the earliest ages of *Egyptian* history, the same regard was paid to the *Ibis*, and for the same cause. *Josephus* mentions this bird in the beginning of his *Jewish Annals*, as harmless to all creatures, except to *serpents*. He relates that *Moses*, leading an army into *Ethiopia*, made use of the *Ibis* to destroy a swarm of *serpents* that infested his passage⁷. *Cicero* alludes to this property in the *Ibis*⁸; and *Pliny* speaks of the reverence in which it was held. The punishment in *Thessaly* for having occasioned the death of one of these birds was equal to that for homicide⁹. Thus we have the most ample testimony as to the veneration in which these birds were universally held. The peculiar circumstances which

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(5) *Travels*, *ibid.*

(6) "Invocant et Ægyptii Ibes suas contra serpentium adventum." *Plin. Hist. Nat. cap. 28. tom. I. p. 530. L. Bat. 1635.*

(7) *Josephi Hist. Antiq. Jud. lib. ii. c. 10. Colon. 1691.* It is however maintained by *Savigny*, from the anatomy of the *Ibis*, that this bird could not have swallowed serpents.

(8) "Ibes maximam vim serpentium conficiunt," &c. *Cic. de Nat. Deor. lib. i. p. 210. Ed. Lamb.*

(9) "Honus iis serpentium exitio tantus, ut in Thessalia capitale uerit occidisse, eademque legibus pœna, quæ in homicidam." *Plin. Hist. Nat. lib. x. c. 23. tom. I. p. 527. L. Bat. 1635.*

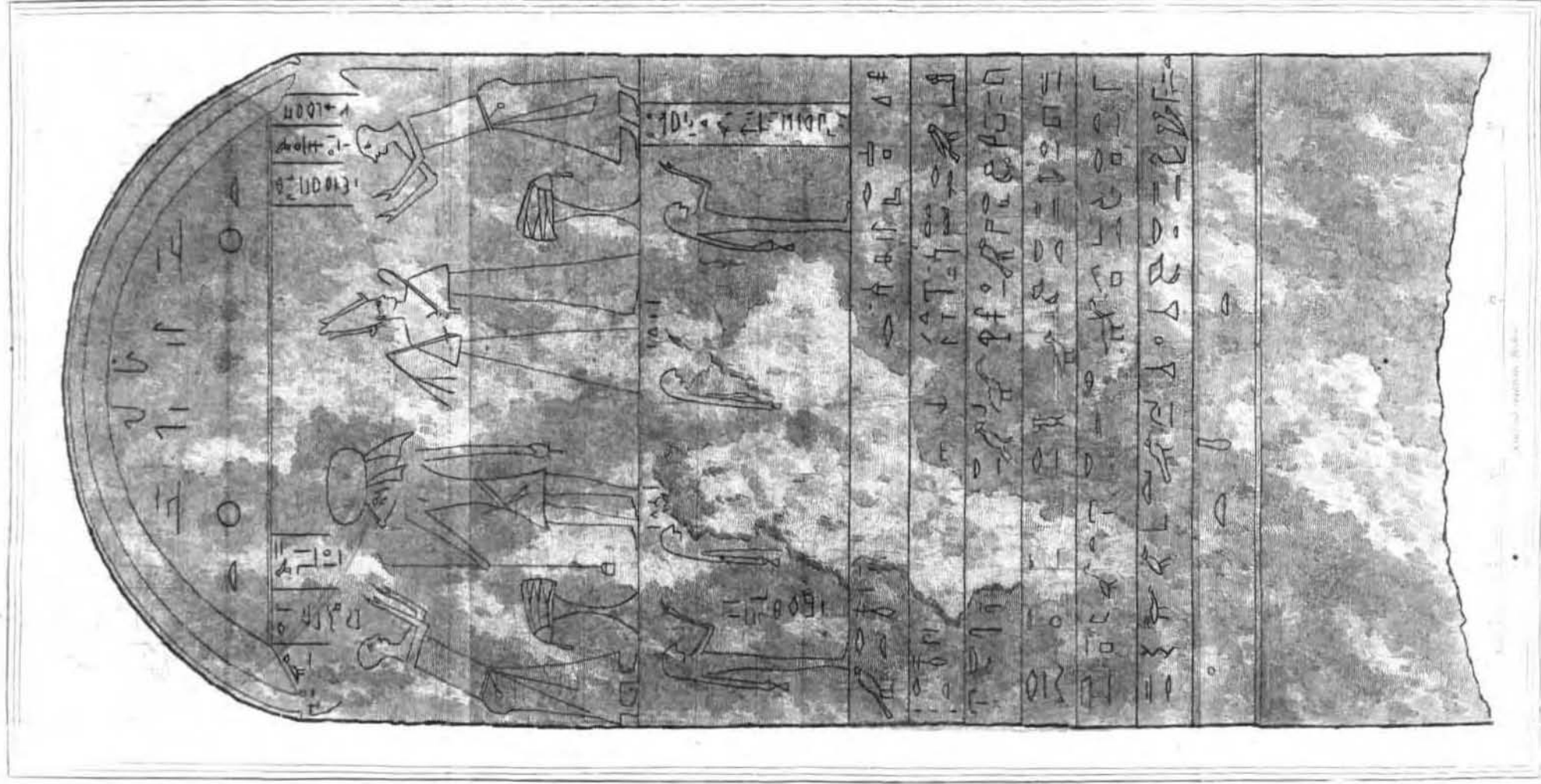
CHAP.
V.

occasioned the remarkable burial of so many of their bodies in the *Catacombs* of *Egypt* are explained by *Ibn Washi*, an *Arabian* writer; who says, that it was usual to embalm and bury an *Ibis* at the initiation of the priests'. When we reflect upon the number of the priests who officiated in the temples and colleges of the country, and the lapse of ages during which the practice continued, extending even to the conquest of *Egypt* by the *Arabs*, we may easily account for the astonishing number of these birds thus preserved. *Plutarch*, moreover, mentions the burial of the *Ibis*, and of other animals held sacred among the *Egyptians*. He says, it was sometimes a private, and sometimes a public ceremony*. The *Ibis*, with other sacred animals, was put to death by the priests, and *privately* buried, as an expiatory sacrifice to avert pestilential diseases. The burial was *public* when any particular species of the sacred animals was to be interred†.

(1) See the work of *Ibn Washi*, on *Antient Alphabets*, &c. as translated by Mr. *Hammer*. The same writer is mentioned by *Kircher*, under the name of *Aben Vashia*.

(2) *Plutarch. de Isid. et Osir. c. 73. Camb. 1744.*

(3) *Ibid.*



HERCULES' TABLET.

It was found at Susa, and is the work of one of the Elamite Kings.

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V.

IAI and IAI) are so evidently written letters, that if this single tablet alone remain, as a specimen of *hieroglyphic* writing, there will be little reason to doubt the use of these characters. Among the four figures in the upper department, *Anubis* appears with an egg upon his head, and the *Crux ansata* in his left hand. *Osiris*, by his side, bears in his right hand the *flagellum*, and in his left the *crook*. Upon the right and left of these figures, on either side, is seen an altar supporting the *lotus flower*; and, beyond these, are two figures, in the attitude of *Almeis*, uttering the *Eleleû* at funerals, but perhaps intended to represent a similar ceremony as practised by the *priests*, who are distinguished by the baldness of their heads. *Herodotus* says that it was the peculiar custom of the *Egyptian* priests to shave their heads¹: it was transmitted from the *Heathen* into the *Christian Church*, and still remains among the *Monastic orders* of the *Roman Catholics*. *St. Jerom*² and *St. Ambrose*³, both of

(1) *Herodot. Euterpe*, c. 36. *Eudorus* shaved not only his beard, but his eyebrows, during the time that he resided with the priests of *Egypt*. *Diogen. Laert. lib. viii. segment. 87. p. 545.* *Herodotus* further relates (*Euterpe*, c. 37.) that the priests shaved their whole bodies every third day.

(2) *Hierom. in Com. in Ezek. c. 44.*

(3) *Ambros. Ep. 36. ad Sabin.*

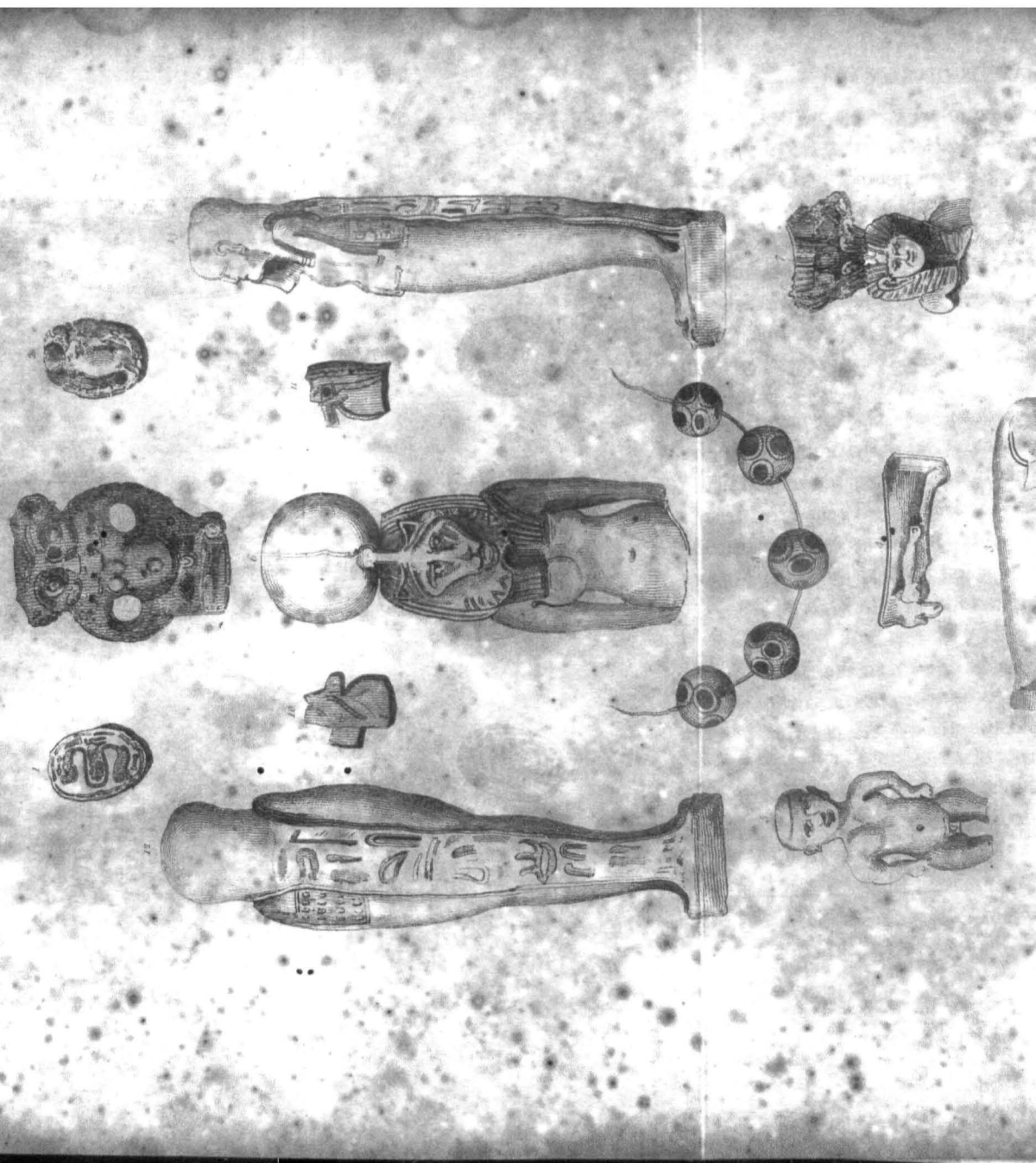
whom were well acquainted with its *Pagan* origin, inveigh against this custom, as a ceremony of the priests of *Isis*. The whole of this symbolical picture may have related to a sepulchral subject: its meaning was explained by inscriptions placed above the figures, and in other parts of the tablet. *Anubis* with the egg, and the type of *Life to come* in his left hand*, may typify that embryo state of the soul which precedes its revivification after death; as may also the unexpanded flower of the *Lotus*. Another symbolical picture, below this, exhibits a solemn procession, perhaps the same which *Plutarch* describes† as taking place annually, upon the nineteenth of the *Egyptian* month *Pachon*; when the priests carried rich odours and spices to celebrate the *finding of Osiris*, a ceremony much resembling that of the *Resurrection* in the *Greek Church*; the *Christos voscress* of the *Russians*. Inscriptions occupy all the rest of the tablet, either engraven in regular lines beneath, upon the lower part of the stone, or above the heads and by the sides of the pictured figures. This very curious relic, therefore,

(4) See Chap. IV. pp. 152, 153, of this Volume.

(5) *De Isid. et Osir.* p. 39 (amb. 1744.

CHAP. V
 shews us, not only the sacred writing, but also the sort of symbolical painting used by the priests of *Egypt*. At the same time, in rudeness of design, and in the forced exhibition of profile, the style of delineation resembles that which is seen upon the most antient (*fictile*) vases, found in the sepulchres of those *Grecian* colonies that were established in the south of *Italy*.

Antelope. Some young *Arabs* brought us an *antelope*, which they had recently caught. This we purchased of them for three *piastres*; about four shillings of our money. They had so bruised its legs with cords, that, notwithstanding all our endeavours to preserve this beautiful animal, it lived with us but a short time. The poor creature, after being compelled to exchange its free range of the desert for a confined birth on board the *djerm*, grew tame, and seemed sensible of the kindness of its keepers; for it actually died licking the hands of the person who fed it. The people of *Saccára* brought us also several antique *idols*, *beads*, *amulets*, &c. found about the *Pyramids*, and in the *Catacombs*. Of these we shall briefly notice the more remarkable.



1. *Scarabæi*, formed of *onyx-stones*, with *signets*, containing *hieroglyphic* characters, but executed in the coarsest manner; the stones being at the same time so decomposed, that they are become of a whitish colour, quite ~~opaque~~, and externally resemble common *limestone*. Of this nature were the *signets* mentioned by *Plutarch*, as worn by soldiers¹. See Nos. 1, and 2, of the *Plate*.
2. Small *lachrymatory* vessels of *terra-cotta*, formed of pale-white clay, without varnish.
3. Vessels of libation, of the same materials.
4. Knife-blades of *bronze*. These are frequently represented in *hiéroglyphic* writing.
5. Small *idols*, formed of blue glass, shaped to resemble the form of the *Mummy-chests*. See No. 3.
6. Smaller images of *Anubis*, of the same substance, bored to be worn as ear-drops, or amulets round the neck. See No. 4.
7. Similar figures of *Orus*. See No. 5.
8. Sculptured *idols*, formed of *limestone*, representing the double image of *Leo* and *Virgo*, crowned by an orb, as the *SUN*. See No. 6.

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V.

Antiquities
found by
the Arabs.(1) *De Isid. et Osir.* c. 10. *Lut.* 1624.

CHAP.
V.

9. Similar figures of Isis. See No. 7.
10. Beads of white glass, each of which has seven blue spots. See No. 8.
11. Beads of white glass, without spots.
12. Deformed images, resembling the idols of India and China. See No. 9.
13. Phalli, and indecent images of Osiris, as mentioned by Plutarch'. All these are of blue glass, bored, to be worn as amulets.
14. Small amulets of the same substance, and similarly bored, which are very numerous, representing a horse's head. This is the symbol which Virgil mentions as being found by the Carthaginians in digging for the foundation of their city*. It is represented upon the medals of Carthage, which probably suggested the circumstance to Virgil's mind. It also appears upon the Soros, called the Lover's Fountain, which

(1) Πανταχοῦ δὲ καὶ ἀνθρωπόμορφον Ὀσίριδος ἄγαλμα διπλύνουσιν, ἑξορθιάζον τῶν αἰδοίων, διὰ τὸ γόνιμον καὶ τὸ τρέφειμον. Plut. de Isid. et Osir. c. 51. Lut. 1624.

(2) "Lucus in urbe fuit media, lætissimus umbræ,
Quo primum jactati undis et turbine, Pœni
Effodere loco signum, quod regia Juno
Monstrarat, caput acris equi."—— Æneid. 1. 445.

was found near the castle of *Kallat el Kabsh* in *Caïro*, and is now in the *British Museum*. Nor are we without its explanation; for *Ceres*, who was the same as *Isis*, was worshipped under the form of a *horse's head* in *Sicily*. It is therefore only one of the modifications under which the Antients recognised *Isis*, the *Pantamorpha Mater*. Some of these *amulets* were curiously adorned with small eyes of antient bronze. See Nos. 10, 11.

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V.

15. Sculptured images, formed of an opaque vitrified substance, resembling No. 5. only larger in size, and covered with hieroglyphic characters. These were about four inches in length. See Nos. 12, 13.

The horses of our *Arab* guard were the finest we had ever seen; not even excepting those of *Circassia*. In choosing their steeds, the *Arabs* prefer mares: the *Turks* give the preference to stallions. The *Mamahukes* and *Bedouin Arabs* are perhaps better mounted than any people upon earth; and the *Arab* grooms were considered, by many of our officers, as superior to those of our own country. These grooms affirm that their horses never lie down, but sleep standing, when they are fastened by one leg to a post;

Horses
of the
Country.

CHAP. ^{V.} and that the saddle is never taken off, except
for cleaning the animal. We give this relation
as we heard it, without venturing to vouch for
its truth. After paying the *Sheik* for the horses
we had hired, and the peasants for their labour,
we returned in our boat to *Sheik Atman*, where
we had rested the preceding night; and found,
as before, a party of *Almehs*, with bells upon
their fingers, exhibiting the dance we had then
noticed, as if it had continued, without inter-
mission, from the time of our first coming to
the village. Several *Turkish* soldiers had ar-
rived from the *Vizier*, to collect straw for his
cavalry. While our servant was conversing
with one of these men, who was seated upon
the ground observing the dance, an *Arab*, un-
derstanding the *Turkish* language, joined them,
and entered into conversation. This man con-
trived to steal from the servant his purse, con-
taining four sequins of *Holland*. Upon being
accused of the theft, he denied it; but all the
Turks, indignant at the audacious manner in
which the theft had been committed, insisted
upon a general search. The money was found
in the *Arab's* shoes, placed beneath his pillow,
under a date-tree; and the purse, where he had
thrown it, at the distance of a quarter of a mile.
Upon the following morning we left the village

Theft de-
tected.

as soon as daylight appeared, and at eleven A. M. again entered the canal of *Cairo*.

CHAP.
V.

Having thus concluded our observations upon the PYRAMIDS of *Saccára*, as well as those of *Djiza*, the remainder of this chapter will be appropriated to a few observations upon the history of these remarkable monuments.

After the numerous accounts which, during so many ages, have been written to illustrate the origin of the PYRAMIDS, it is not probable that any new remarks will meet with much attention. Yet how few, among all the authors who have undertaken to investigate this subject, have ever ventured to express an opinion of their own. Struck by the magnitude of the objects themselves; by their immense antiquity; and by a consciousness of the obscurity in which their history has been veiled, every succeeding traveller contents himself with a detail of the observations of his predecessors, only shewing the extent of the labyrinth wherein he is bewildered. Yet something, perhaps, might be accomplished, were it allowable, upon good authority, to annihilate a most redundant source of error and imposture. With this view, it may be advisable to abandon all that the

History
of the
PYRAMIDS.

CHAP. V. *Grecian* historians have written upon the subject¹. The arrogance and vanity with which they endeavoured to explain every thing, consistently with their own fables and prejudices, caused the well-known observation made to *Solon* by an *Egyptian* priest, who, according to *Plato*, maintained that the "*Greeks* were always children, and had no knowledge of antiquity." Hence originate those difficulties mentioned by *Pauw*, as encountered by persons who study the monuments of a country concerning which the *moderns* have conspired with the *antients* to give us false ideas. "The latter indeed," says he², "were probably deceived by being at the discretion of a set of men called *Interpreters*, whose college was established in the reign of *Psammetichus*, and who might be compared to those people called *Ciceroni* at Rome. Travellers who went and returned, like *Herodotus*, without knowing a word of the language of the country, could learn nothing but from these *Interpreters*. These men, perceiving the inclination of the *Greeks* for the marvellous, amused them, like children, with stories inconsistent

(1) "Mirum est quo procedat Græca credulitas. Nullum tam impudens mendacium est, ut teste careat." *Plin. Hist. Nat. lib. viii. c. 20. tom. I. p. 425. J. Bat. 1635.*

(2) *Philosoph. Diss. on the Egyptians and Chinese, vol. II. p. 43. Lond. 1795.*

with common sense, and unworthy of the majesty of history." If we would obtain authentic information concerning the earliest history of the *Egyptians*, we must be contented to glean from other sources; and principally from *Jewish* and *Arabian* writers. The *Jews*, by the long residence of their forefathers in *Egypt*, and also by the constant intercourse offered in the contiguity of this country and *Judæa*, were of all people the most likely to have preserved some knowledge of *Egyptian* antiquities: and the *Arabs* have preserved not only the names bestowed upon the *Pyramids* from the earliest times, but also some traditions as to the use for which they were intended. By the dim light thus afforded, and by comparing the existing remains with similar works in other countries, and with the knowledge we possess of the customs of all nations in their infancy, we may possibly attain something beyond mere conjecture, as to the people by whom the *Pyramids* were erected, and the purpose for which they were intended. The epocha of their origin was unknown when the first *Greek* philosophers travelled into *Egypt*³.

(3) "Nihil certius est, quam omnia, quæ de conditoribus Pyramidum prodita nobis sunt ab Ægyptiis et Græcis, esse incertissima. Ipsi id Veteres fatentur." *Perizonii Ægypt. Orig. et Temp. antiquiss. Investigatio*, cap. xxi. p. 386. *L. Bat.* 1711.

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V. **They are even more antient than the age of the earliest writers whose works have been transmitted to us. That we may arrive, therefore, at any thing like satisfactory information concerning them, the following order of inquiry may be deemed requisite:**

Manner of
the Inves-
tigation.

- I. Who were the *inhabitants* of this part of *Egypt* in the remote period to which these monuments refer?
- II. Is there any thing in the *Pyramids*, as they now appear, which corresponds with any of the known customs of *this people*?
- III. Did any thing occur in the history of the *same people* which can *possibly* be adduced to explain the present violated state of the principal *pyramid*?
- IV. Doth any record or tradition attribute the origin of the *Pyramids* to *this people*, or to a period equally remote with that of their residence in *Egypt*?

If the *three last* of these queries admit of an answer in the affirmative, and a satisfactory reply can be given to the *first*, the result will surely be, either that we do possess documents sufficient to illustrate this very difficult subject, or, at least, that a very high degree of probability

attaches to the opinion thereby suggested; and that the obscurity in which this part of antient history has been involved, is principally owing to the cause assigned by *Pauw*¹, namely, to a train of theories founded upon the bewildering fables of the *Greeks*.

CHAP.
V.

To proceed, therefore, according to the proposed method of investigation:

I.

Who were the Inhabitants of this part of Egypt, in the remote period to which these monuments refer?

The kingdom of *Egypt*, according to the best authorities admitted in chronology², had lasted about seventeen hundred years at the conquest of *Cambyses*³. The *first Princes* spoken of in Sacred Scripture are those "of *Pharaoh*," mentioned in the books of *Moses*⁴, near two thousand years before the *Christian æra*. The *first pyramid*, according to *Herodotus*⁵, was built by *Mæris*, the last of a line of kings from *Menes* to

Age of the
Pyramids.

(1) *Philosoph. Diss. &c.* vol. II. p. 43. *Lond.* 1795.

(2) See the calculation of *Constantine Manasses*.

(3) *B. C.* 525.

(4) "The Princes also of *Pharaoh*." *Genes.* xii. 15.

(5) *Herodot. Euterpe.* c. 101.

CHAP.
V.

erected some ages before the *Trojan* war. Without, however, placing any reliance upon this record, or attempting to assign a particular epocha for any one of these monuments, we may venture to assume, as a fact, upon the authority of all writers by whom they are noticed, that they existed above sixteen hundred years before the birth of *Christ*. Almost a century before that time, the prosperity of *Joseph*, then a ruler in this country, and a dweller in the very city to which these monuments belonged, is described as having extended "unto the utmost bounds of THE EVER-LASTING HILLS." These words¹, as applied to the place of his residence, and the seat of his posterity, are very remarkable. He "bought all the land of *Egypt* for *Pharaoh*," reducing all its independent provinces into one monarchy. The entire administration of this empire was entrusted to him; for *Pharaoh* said², "Only in the throne will I be greater than thou." In the remote period, therefore, to which the *Pyramids* refer, "*Joseph* dwelt in *Egypt*, he, and his father's house." It is said of them³, that they "increased

(1) *Gen.* xlix. 26.

(2) *Ibid.* xli. 40.

(3) *Exod.* i. 7.

abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." CHAP.
V.

The customs of embalming bodies, and of placing them in sepulchral chambers, were then practised; for *Jacob*⁴ was embalmed, and "gathered unto his fathers in the cave of the field of *Ephron*." At the death of *Joseph*, he too was embalmed⁵, but not "gathered unto his fathers." He was entombed, to use the literal expression of the Septuagint⁶, *EN THH SOPΩI*, in *Egypt*. And this mode of his interment suggests a reply to the *second* question before proposed.

II.

Is there any thing in the Pyramids, as they now appear, which corresponds with any of the known Customs of this People?

The nature of a *Soros* has been repeatedly explained, upon the indisputable authority of *Inscriptions* where this name has been assigned to a particular kind of receptacle for the dead, one of which⁷ now exists in the chamber of the principal *pyramid*. This kind of coffin has sometimes one of its extremities rounded, and

*Sepulchral
Origin of
the PYRA-
MIDS.*

(4) *Exod.* l. 2.

(5) *Ibid.* l. 26.

(6) *Ibid.* l. 26.

CHAP.

V.

sometimes both are squared; but its dimensions are almost always the same, and it is very generally *monolithal*, or of one stone. This is the kind of coffin which the *Romans* called *Sarcophagus*¹; and any doubt as to its use, seems to be without reason; because the *Soros*, in many instances, has borne, not only its name inscribed upon it in legible characters, but also the purport for which it was intended. The principal *pyramid* therefore contains that which corresponds with the known customs of a people who inhabited *Egypt* in the remote period to which the *Pyramids* refer, because *Joseph's* body was put ἐν τῇ Σόρῳ. And on this fact alone, if no other could be adduced, the *sepulchral origin* of those monuments is decidedly manifest².

III.

Did any thing occur in the History of the same People which can possibly be adduced to explain the present violated state of the principal Pyramid?

Previous to the consideration of this question, it may be proper to mention, that the custom

(1) *Augustin. de Civit. Dei*, l. xviii. c. 5. *Julius Pollux*, x. 150.

(2) "Communion ergo sententia fuit, sepulchra fuisse Regum (Vide *Diodorum Sic.* lib. i. p. 40, 41.) quod ex solio seu sandapila in illis residua satis constat." [*Perizon. Orig. Ægypt.* c. 21. p. 393. *L. Bat.* 1711.

of heaping an artificial mound, whether of stones or of earth, above the *Soros*, after interment, was a common practice of the Antients. Examples of this kind have been previously alluded to in the former volumes of these Travels. The most antient form of this sort of mound was not *pyramidal*. However antient the *pyramids* may be, a simpler hemispheroidal or conical form seems to have preceded the more artificial angular structure. Among the *Pyramids* of *Saccára*, which appear to be more antient than those of *Djiza*, there are instances, as we have shewn, not only of this primeval pile, but of its various modifications, until it assumed the *pyramidal* shape. One example has been noticed among the *Pyramids* of *Saccára*, of an immense mound, which corresponds in its form with the common appearance presented by antient *Tumuli* almost all over the world, as they are found in countries where the *pyramidal* shape was never introduced. But to proceed, in the discussion of the *third* question.

The body of *Joseph* being thus placed ἐν τῇ Σόρῳ, and buried according to the accustomed usage of the *Egyptians* (as manifest by the existence of one of their antient sepulchres containing the receptacle in question), was not intended to

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remain in *Egypt*. The *Israelites* had bound themselves to him by an oath, that when they left the land, they would "carry his bones" with them¹. Accordingly we find, that when a century and a half had elapsed from the time of his burial, the *sepulchre*, which during all this period had preserved his relics in a *Soros*, was opened by the children of *Israel*. Their number amounted to six hundred thousand men when they went out of *Egypt*, besides the mixed multitude by whom they were accompanied²; a sufficient army, surely, even for the opening of a *pyramid* if it were necessary, especially when the persons employed for the undertaking were acquainted with the secret of its entrance; having, from the very moment of the patriarch's interment, been under a solemn engagement to remove the body which they had there placed. However this may be determined, it is certain the tomb was opened; for no sooner is their departure mentioned, than we read³—"Moses took the bones of *Joseph* with him." Here, then, we have a record in history,

(1) "And *Joseph* took an oath of the children of *Israel*, saying, *God* will surely visit you, and you shall carry up my bones from hence." *Gen.* i. 25.

(2) *Erod.* xii. 37, 38.

(3) *Ibid.* xiii. 19.

which implies the violation of a *sepulchre*, and the actual removal of an embalmed body from the *Soros* in which it is said to have been deposited. The locality, too, of this *sepulchre* seems to coincide with that of the particular cœmety where this *pyramid* has for so many ages unaccountably borne the marks of a similar violation; its secret entrance being disclosed to view; and its *Soros* always empty⁴. It is by no means here presumed that this circumstance will account for its violated state; but it furnishes a curious coincidence between the present appearance of the *pyramid*, and a fact recorded in antient history which *may possibly be urged* to that effect. No other *pyramid* has been thus opened; neither is it probable that any such violation of a *sepulchre* would ever have been formerly tolerated; so sacrilegious was the attempt held to be among all the nations of antiquity, *Egyptians, Jews, Greeks, and Romans*⁵.

(4) "Locus quodque, in quo conditæ sunt Pyramides, ab *Israëlitarum* habitatione minime fuit alienus." *Perizonii Origines Ægyptiacæ*, c. 21. p. 390. *L. Bat.* 1711.

(5) See Chap. VIII. p. 384, and Notes, of the preceding Volume of these Travels. *Theocrit. Idyll.* x^o. 207.; also the denunciations contained in *Inscriptions* against those who presumed to violate a sepulchre. *Muratori* has preserved an inscription found upon a tomb in *Athens*; and the following extract from the *Latin* version of it in his work, will shew what the feelings of the Antients were in this respect: "*Si quis spoliaverit*

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At the same time, there are many weighty arguments against the opinion that such a stupendous *pyramid* would have been erected by *Joseph's* posterity over his remains, even if they had worshipped him as a god, when it was known that his body was not intended to remain in the country: but the honours paid to the dead in *Egypt* were, in certain instances, as it is evident, almost beyond our conception; and there is no saying what, in a century and a half, the piety of some hundred thousand individuals might not have effected, especially when aided by the *Egyptians* themselves, who equally revered the memory of *Joseph*, although they became, at last, inimical to his descendants. This part of the subject is not altogether essential to the end proposed: it has been introduced rather as a curious inquiry suggested by the

hoc sepulcrum, vel aperiet, vel etiam aliquid aliud dimovebit, vel ipse, vel per alium, nec terram sibi ambulanti, nec mare naviganti (propitia habeat), sed eradicetur in omni generatione, omnia mala experiat, et horrorem, et febrem, et quartanam, et elephantiasim, et cuncta mala, et quæcumque hominibus accidunt, ea eveniant illi, qui ausus fuerit ex hoc sepulcro aliquid dimovere." Muratori Thesaur. Vet. Inscript. p. 1298. No. 5. vol. III. class. 19. Mediol. 1740. The very name of such a violated monument was used, even among the *Israelites* themselves, to denote whatsoever was revolting and horrible. Thus *David*, speaking of his enemies, says, "THEIR THROAT IS AN OPEN SEPULCHRE;" a passage of Scripture which loses all its force and beauty, unless it be understood with reference to this species of sacrilege.

connection which appears to exist between the *Pyramids* and the *history of the Hebrews*: it CHAP.
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neither affects nor alters the main argument, as to the nature of these monuments in general.

IV.

Doth any record or tradition attribute the origin of the PYRAMIDS to the ISRAELITES, or to a period equally remote with that of their residence in Egypt?

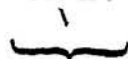
This brings us to the last article of the inquiry. For the *record*, we have only to refer to *Josephus*'; who expressly states it as one of the grievous oppressions which befel the *Hebrews* after the death of *Joseph*, that they were compelled to labour IN BUILDING PYRAMIDS²; and the curious memorial, as given by the *Jewish Historian*, is sustained by collateral evidence in the books of *Moses*. The principal labour of the *Israelites* is described in *Exodus*' to be a daily task of making *bricks*, without being allowed a requisite portion of *straw* for their manufacture. The mere circumstance of six

Historical Evidence concerning the building of Pyramids in Egypt.

(1) "Ego certe Josepho, Israëlitarum tempore factas censenti accesserim." *Perizon. Orig. Ægypt. c. 21. p. 387. L. Bat. 1711.*

(2) Πυραμίδας οὐ ἀναισθητοῦντας ἐξέστρεψον ἡμῶν ἐν γένει. "Pyramidibus etiam extruendis homines nostros adhibentes deterebant." *Josephus Antiq. Jud. lib. ii. c. 9. Edit. Havercampi, tom. I. p. 97. 1736.*

(3) *Exod. v. 16.*



hundred thousand persons being employed at the same time in making *bricks*, affords of itself a proof that the building for which these materials were required could be of no ordinary magnitude¹. This happened, too, after the *death* of one of the kings of *Egypt*², at which time, it is said, they began “to sigh, by reason of their bondage.” It is therefore very probable that the *pyramid* at which they laboured was the *sepulchre* of this king: this is matter of conjecture; although it may be added, that one of the *Pyramids* near *Saccára* is built of *bricks*, containing *chopped straw*³. The fact for present attention

(1) “Quid vero tanto temporis intervallo tot milia hominum perfecerint, non reperimus, nisi munitionem duarum vel trium urbium, quæ ab us intra paucissimos annos facillime perfici potuit. Debuerunt etiam aliud quid maximæ molis, laboris, temporis, præstitisse, quodque conveniens esset aliquot centenis milibus hominum longissimo et continuo tempore ad opus adactis. Nihil autem majus et operosius in Ægypto, atque ejus Historia invenimus exstructione Pyramidum, quas ab aliis, aut alio tempore constructis minime constat.” *Perizon. Orig. Ægypt.* c. 21. p. 322. *J. Bat.* 1711.

(2) *Ibid.* ii. 23

(3) See *Pococke's Descript. of the East*, vol. I. p. 53. *Lond.* 1743. It stands about three miles and a half to the south of the *Pyramids* of *Saccára*, near the village of *Menshieh Dashour*, and is called *Kloub-el-Menshieh*, the *bricks* of *Menshieh*. It is mentioned by *HERODOTUS* (*Euterpi*, c. 136). *Grearis*, who, though an accurate writer, was not always an accurate observer, after two visits made to the *Pyramids*, and having, as he says, ‘*Pref. to Pyramidog.* *Lond.* 1646.’) examined even the neighbouring desert, knew not the existence of this *pyramid*. And he urges this as a reason for not subscribing to the opinions of those modern writers

is the record preserved by *Josephus*, which attributes to the ISRAELITES *the origin of certain Pyramids in Egypt*: and for other evidence, proving them to have existed in a period equally remote with that in which this people inhabited the country, we may refer to the testimony of *Manetho*, whose authority is respected by *Josephus*, and who, from his situation as an *Egyptian* priest⁴, had access to every record preserved in the sacred archives of the country. *Manetho* affirms, that these structures were begun by the fourth king of *Egypt*, during the first dynasty⁵; which carries their antiquity

writers (*Spondanus de Cœmeteris Sacris, lib. i. par. 1. cap. 6. Brodeus Epigr. Græc. tit. vauis*) who believed the *Pyramids* to have been erected by the *Israelites*. "The Sacred Scriptures," says he, "clearly expressing the slavery of the *Jews* to have consisted in making brick, whereas all these *Pyramids* consist of stone." (*Pyramidographia, p. 1.*) Exactly after the same manner, he neglected to notice the *petrified lentils* described by *Strabo*, and then accounts for their disappearance, by supposing them to have been "consumed by time, or scattered by the winds" or, "buried in sand." *Ibid. p. 119.*

(4) *Josephus* says, that the care and continuance of the public records were the peculiar province of the priests. (*Ibid. lib. i. cont. Apion.*) MANETHO belonged to the College at *Heliopolis*, the very seat of *Egyptian* science. His testimony was preferred by *Marsham* to that of *Josephus* himself. However, it should be acknowledged, that *Perizonius*, who considered the Dynasties of *Manetho* as fabulous, attacked *Marsham* upon this ground; describing him as "*absurdissima quæque Manethonis recipiendi studiosior, quam speciosa Josephi.*" *Vid. Jac. Perizonii ÆGYPT. ORIG. Invest. c. 21. p. 384. L. Bat. 1711.*

(5) "Etenim Manetho jam in dynastia 1. quantum ejus regem
S 2 I'enephen.

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 back to a period earlier than the age of Abraham'. Of this nature are the records required by the last question in the proposed inquiry, without having recourse to any of the writers of Greece or Italy. As for the traditions which refer the origin of these monuments to the age of the Israelites in Egypt, these exist not only among the Arabians, but also among the Jews and Egyptians. The author of a book entitled *Morat Alzeman*, cited by Greaves in his *Pyramidographia*², speaking of the founders of the Pyramids, says, "Some attribute them to Joseph, some to Nimrod." The Arabians distinguished the Pyramids by the appellation of *Djebel Pharooun*, or *Pharaoh's Mountains*³; and there is not one of these Oriental writers who does not consider them as antient sepulchres⁴.

Upon these premises, thus derived from

Venophen, Pyramidos erexisse tradit; ac dein, in dynastia iv. regem secundum, *Suphin*, pyramidum maximam extruxisse." *Perizon. Ægyptiaca*, cap. 21. p. 383. *L. Bat.* 1711. This authority, admitted by *Marsham*, is contemned by the author from whom it is now cited.

(1) *Ibid.* p. 384.

(2) P. 6. *Lond.* 1646.

(3) See also *Egmont and Heyman's Travels*, vol. II. p. 85. *Lond.* 1759.

(4) See the Extracts from *Ibn Abd Athokm*, and the Arabian authors, as given by *Greaves*, &c. &c.

sources that are not liable to the objections urged by *Pauw*, being wholly independent of any notions which he supposes the *Greeks* to have blended with their accounts of the *Pyramids*, the following conclusions may perhaps appear to be warranted: CHAP.
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1. That the *Hebrews* inhabited *Egypt* in the period to which the PYRAMIDS may be referred.
2. That the PYRAMIDS contain an existing document corresponding with the mode of interment practised by this people, and were therefore intended as *sepulchres*.
3. That the present state of the principal PYRAMID may possibly be owing to the circumstance related in their history, of the removal of *Joseph's* relics from the *Soros* in which they had been preserved.
4. That from the records of *Jewish* and *Egyptian* historians, as well as from the traditions of the country, we may attribute the origin of some of the PYRAMIDS to the *Hebrews* themselves; and may assign to others a period even more remote than the age in which this people inhabited *Egypt*.

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V.Further
View of the
Subject.

In the principal point to be determined, namely, the use for which these structures were erected by the Antients, there cannot remain even the shadow of a doubt. That they were *sepulchres*, has been demonstrated beyond the possibility of a contradiction; and in proving this, all the best authorities have long concurred¹. In their whole extent from *Djiza* to *Saccára*, the PYRAMIDS, and all their contiguous subterraneous *catacombs*, constituted one vast *cœmety*, belonging to the seat of the *Memphian* kings², the various parts of which were constructed in different periods of time. Some learned writers, however, as *Shaw*, and the author of *Philosophical Dissertations on the Egyptians and Chinese*, have exercised their erudition in attempting to prove that the *Pyramids* were mythological repositories of *Egyptian* superstitions; and they have described the *Soros*, in direct opposition to *Strabo*, either as a *tomb of Osiris*, or as one of those *κίσται ἱερὰς* in which

(1) See the authorities and arguments stated by PERIZONIUS, *Origines Ægyptiacæ*, cap. 21. p. 393. L. Bat. 1711. Also GREAVES's *Pyramidographia*, p. 43. Lond. 1746, &c. &c.

(2) *ἡ ἀρχὴ τῶν βασιλείων* (*Strabon. Geog. lib. xvii. p. 1145. Ed. Oxon.*) In the threatenings denounced against the *Israelites* (*Hosea, c. ix. v. 6.*) it is said, "MEMPHIS SHALL BURY THEM."

(3) See PALW *on the Egypt. and Chinese*, vol. II. p. 48. Lond. 1795.

the Priests kept their sacred vestments⁴. Nor, perhaps, would these conjectures have appeared so visionary, if those distinguished writers had carried the investigation somewhat further. If the connection between antient *Egyptian* mythology and *Jewish* history had been duly traced, an evident analogy, founded upon events which have reference to the earliest annals of the *Hebrews*, might be made manifest. The subject, of itself sufficient to constitute a separate dissertation, would cause too much digression; although an endeavour may be made to concentrate some of its leading features within the compass of a note⁵. The main object

(4) See *Shaw's Travels*, p. 371. *Lond.* 1757.

(5) Perhaps, with due attention to facts collected from antient and modern writers, the whole connection might be traced between the history of JOSEPH, and the *Egyptian* mythology founded thereon. For this purpose, the reader may be referred to all that *Vossius* has written upon the subject (*Ud. lib. i. cap. 29. tom. I. p. 213. de Theologia Gentili: Amst.* 1642), who considers the *Egyptian* APIS as a symbol of the *Patriarch*. He supports his opinion by authority from *RUFFINUS* (*Historia Ecclesiastica, lib. ii. cap. 33.*); and derives evidence from *AUGUSTIN*, (*Script. Mirab. l. i. c. 15.*) to prove that the *Egyptians* placed an *Ox* near the sepulchre of JOSEPH. It appears also, from *Suidas* (voce Σάραρις), that APIS was by some considered a symbol of JOSEPH: "*Quo ut magis inclinem facit,*" observes *Vossius*, "*quod Josephus Deuteronomi cap. penult. commate 17, bos vocetur, secundum codices Hebraeos.*" But if APIS were the same as JOSEPH, so must also be SERAPIS (or SARAPIS, as it was written by the *Greeks*) and OSIRIS; for these are but different names of the same mythological personage.

"*Factus*

CHAP. at present is to prove the intention for which
 V. { the *Pyramids* were erected; and in this, it is

"*Factus est Joseph quasi rex totius Ægypti, et vocaverant eum Apis,*" says Kircher (*Œdip. Ægypt. tom. I. p. 196. Ron. 1652*); and he gives us from Varro the reason why he was called SERAPIS: "*Quia Arca (inquit Varr.) in quâ positus erat, Gracè seu Ægyptiacè dicitur Σερεῖς, unde Σεράπις, quasi Arca Apis, deinde, unâ literâ mutata, Σιεραπὶς dictus est.*" Also, according to Strabo, APIS was the same as OSIRIS. "Ὁς ἱερεὺς (Ἀπὶς) ὁ αὐτὸς καὶ Ὀσίρις (lib. xvii. p. 1144. Ed. Oxon.) Hence it may be inferred, that as JOSEPH, together with the names of ARIS and SERAPIS, also bore that of OSIRIS, the annual mournings which took place in *Egypt* for the loss of Osiris' body, and the exhibition of an empty *Soros* upon those occasions, were ceremonies derived from the loss of Joseph's body, which had been carried away by the Hebrews when they left the country. Julius Firmicus, who flourished under the two sons of Constantine, endeavours to explain the reason (*De Error. Profun. Relig.*) why JOSEPH was called SERAPIS. In opposition to the origin assigned by Varro, for the name SERAPIS, it may be observed, that PLUTARCH (*De Isid. et Osir. c. 29.*) derides a notion which prevailed, maintaining that SERAPIS was no God, but a mere name for the sepulchral chest where the body of APIS was deposited: *Ὅτι αἰνῶσι Θεὸν τὸν Σέραπιν, ἀλλὰ τὴν ἈΠΙΔΟΣ ΣΤΟΝ οὕτως ὀνομάζεσθαι.* But things which were rejected by the *Greeks*, as inconsistent with their religious opinions, may come much nearer, on this account, to truth, and to our own. A very popular notion has long been entertained, concerning an extraneous idol brought to *Alexandria*, by one of the *Ptolemies*, from the coast of PONTUS, which received the appellation of *Serapis* upon its arrival in *Egypt*. But the word *Serapis*'s purely *Egyptian* (Vid. *Jablonski Panth. Ægypt. tom. I. p. 232. Francof 1750*); and there is something extremely improbable in the circumstances of the importation. That any of the *Ptolemies*, cooped as they were in *Egypt*, should insult the inhabitants of the country (*Macrob. Saturn. lib. i. c. 7.*) by the introduction of a strange Divinity from the *Euxine*, has always worn an appearance of fable. *Jablonski* has refuted the opinion, by proving that *Serapis* was worshipped in *Memphis* long before the time of the *Ptolemies* (*Panth. Egypt. lib. ii. c. 5. p. 233. Franc. 1750*),

hoped we may succeed. If these were the only monuments of the kind belonging to the

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1750), and by shewing from *Eustathius* that the whole story of this *Sinopic* Deity was derived from *Sinopum* near *Memphus*. Thus *TACITUS*, "*Sedem, ex quâ transierit (Serapis) Memphin perlâbent, inclutam olim, et veteris Egypti columnen.*" Yet *Gibbon* seems to imply (*Hist. c. 28. vol. V. p. 90. Lond. 1807*) that both the name and the idol were alike strangers to the priests of *Egypt*, and he sneers at the notion of *Vossius*, that the Patriarch *JOSEPH* had been adored in the country as the Bull *Apis*, and the God *Serapis*. (*Ibid. See Note 36.*) The reader may consult the learned observations of *Bochart* upon this subject (*Hierozoicon, tom. I. l. ii. c. 34. pp. 345, 346, 347, 348*), and also of *Jablonski*, upon which *Gibbon* may have grounded his scepticism, although he have not mentioned his authors. The following passage of *Apollodorus*, as cited by *Bochart*, proves the name *Serapis* to be of antient date in *EGYPT*: "*Apis, velatus inter Deos, SARAPIS appellatus est.*" Upon the identity of *Serapis* and *JOSEPH* many learned writers are agreed. "*Sunt qui APIM et SERAPIDEM unum Nupien putârunt, et per Serapidem JOSEPHUM intellexerunt; NEC VERITATI CONTRARIA VIDETUR HÆC OPINIO.*" (*Cunæus de Repub. Heb. Annot. Nicolai, c. 17. not. 14. Thes. Antiq. Sac. Ugolini, Venet. 1745.*) Indeed, the number of authors and commentators by whom this opinion is maintained may be considered as more than a counterpoise to the objections of *Bochart* and of *Jablonski*. *TIRINUS*, (*Annot. in Salp. Sever. p. 59. Ed. Horn. L. Bat. 1654.*) in addition to the authorities above cited, mentions also *Pierius* and *Baronius*: and he further observes, "*Idque patet, tum ex nomine Serapis quod Bovem notat; tum ex nomine Arsaph, quo teste Plutarcho, Osiris vocabatur, levi commutatione ex Joseph facta: tum ex Hieroglyphicis, quibus Osiridem designabant, puta figura bovis seu vituli, notis Lunæ et Solis insigniti: item juvenis imberbis cum modio et calathio in capite. Quæ in Josephum, ejusque boves et spicas, et ætatem, et astrologiæ peritiam, ad amussim quadrant. Subscribunt Clemens Alexandrinus, Augustinus, A Lapide, et Bonfrerius.*" See also *Spencer de Leg. Heb. lib. iii. pp. 270, 271. Beyer, Hen. Völgelhorst. de Vero Dei Cultu, pag. m. 25. edit. Kilon. 1671. Michaël. Not. ad Guffarell. Curiositates, edit. Hamburg. &c. &c.*

CHAP. V. antient world, and we had not the evidence afforded by the *Soros* in the principal PYRAMID, a greater degree of difficulty might oppose the undertaking. But, in addition to the testimony offered by this remarkable relic, we are enabled, by collateral evidences derived from other countries, to establish, beyond all controversy, the truth of their *sepulchral* origin. It has been already shewn, that, of themselves, they constitute but remaining traces of a custom common to all the nations of antiquity¹. An antient *Tumulus* for men of princely rank seems very generally to have consisted of *three* parts; the *Soros*, the *PILE*, or *Heap*, and the *STÉLÉ*. Of these, *Homer* mentions two at once; as being those parts of a *Tumulus* which were externally visible². As the practice occasionally varied among different nations, only one of these was used to denote an antient burying-place. In ASIA MINOR, the *Soros*, of gigantic proportion, sometimes stood alone, without the *Pile* and the

(1) "Apud majores, nobiles, aut sub montibus, aut in montibus, sepeliebantur; unde natum est, ut *supra cadavera* aut *Pyramides* fierent, aut ingentes collocarentur columnæ." *Servii Comment. in Virgil.*

(2) Τύμβος τι, Στάλη τι. Il. II. 456. See *Greek Marbles*, p. 2. Camb. 1809.