

*Stélé*³. In SCYTHIA, and in many Northern countries, the *Pile* only appears⁴. In GREECE perhaps, although no instance is decidedly known, the simple *Stélé*, without the pile, might serve to denote the grave of a deceased person⁵. The *Pile*, or *Heap*, was generally nothing more than a lofty mound of earth. More rarely, it was a magnificent *pyramid*. A square platform was left, in some instances, upon the tops of those *pyramids*, as a pedestal for the *Stélé*. This seems to have been the case upon the summit of the principal PYRAMID of *Djiza*⁶. Hence originated the appellation of *Hermetic Stélæ* (because *Hermes* had the care of the dead), and all the *Grecian Mythology* connected with

Hermetic
Stélæ.

(3) See the account of the sepulchres at *Telmessus*, in the former Section, Ch. viii. Vol. III. 8vo. edition.

(4) See the *Vignette* to Chap. xi. Vol. I. 8vo. edition.

(5) Καὶ Στήλην ἐπ' αὐτῇ γινώσκειν, ὥς νικῶν. *Clem. Alex. Strom.* lib. v. *Oron.* 1715. The great Column at *Alexandria*, called "*Pompey's Pillar*," may possibly be an example of the *Stélé*, standing *alone*; as will be shewn in a subsequent Chapter.

(6) *Vansleb* mentions marks of this kind, which he supposes were intended for a Colossus. "On remarque encore les enfoncures qui y sont, lesquelles servoient pour tenir ferme la base du Colosse qui y estoit posé." *Relation d'Egypte*, p. 141. *Paris*, 1677. It was in all probability a *Stélé*; but we did not perceive any such appearance; neither did *Pococke*, as he confesses, p. 43. vol. I. *Descript. of the East*, *Lond.* 1743.

CHAP. V. them In AMERICA; *pyramids* were built in this manner by the antient inhabitants of that great continent. That those *pyramids* were also *temples*, is true; because all antient *sepulchres* were objects of worship, and *tombs* were the origin of *temples*¹. The *Spaniards*, when they first arrived in *Mexico*, found *pyramids* as *temples* there; but they were SEPULCHRES. *Gage* describes one of these²: "It was," says he, "a square mount of earth and stone, fifty fathoms long every way, built upwards like to a *pyramid* of *Egypt*, saving that the top was not sharp, but plain and flat, and ten fathoms square. Upon the west side were steps up to the top." By the account *Gemelli* gives³ of the *Mexican Pyramids* at *Teotiguacan* (signifying, in the language of the country, a *Place of Gods*, or of *Adoration*), they were erected, like the EGYPTIAN PYRAMIDS, for *sepulchres*. The first he saw was a *Pyramid* of the *Moon*, about one

*Mexican
Pyramids.*

(1) See Vol. III. of these Travels, p. 73. Octavo edit. A *dog* is often represented upon the sepulchral *Stélæ*, as a type of the *Egyptian Mercury*. This Deity appears upon *Egyptian* monuments, represented by a human figure with a *dog's head*.

(2) See Vol. II. of these Travels, p. 75. Octavo edit.

(3) Survey of the *West Indies*, Chap. XII. Lond. 1677.

(4) Travels, lib. ii. c. 8. Part 6.

hundred and fifty feet in height. "It was made," he says, "of earth, in steps, like the *Pyramids of Egypt*;" and on the top of it was a great stone idol of the *Moon*. The *Pyramid of the Sun* was about forty feet higher, and upon the top of it a vast statue of the *Sun*: And as these *pyramids* were erected for devotion, so were they for *sepulchres*. The same author further informs us, that within the *Pyramid of the Moon* were vaults *where their kings were buried*, for which reason the road to them is called *MICAOTLI*, that is to say, *The Way of the Dead*. Precisely, too, after the manner in which the *Pyramids of Egypt* are surrounded by *sepulchres* of a more diminutive form, the *Mexican Pyramids* have, as *Gemelli* tells us, "about them, several little artificial mounts, supposed to be *burying-places of lords*." Another instance of a similar nature, and more remarkable for the similitude it bears to the principal *pyramid of Egypt*, was found in the same country, about thirty years ago, by some hunters. This is the great *Pyramid of Papantla*, mentioned by *Humboldt*; for, in this, *mortar may be discerned in the interstices between the stones*. It is an edifice of very high antiquity, and was always an object of veneration among the *Mexicans*. *Humboldt*

CHAP. V. says' "they concealed this monument, for centuries, from the *Spaniards*;" and that it was discovered accidentally, in the manner that has been mentioned.

(1) *Travels in New Spain*, vol. 1. p. 259.



Antient Peribolus of Saïs, formed by High Mounds of Earth, as seen from the Nile.

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GRAND CAIRO TO ROSETTA.

*Monastery of the Propagandists — Marriage Procession —
 Visit to the Reis Effendi — First Intelligence concerning
 the Alexandrian SOROS — Preparation for Departure —
 Arrival of the Covering for the Caaba at Mecca —
 Escape of four Ladies — Passage down the Nile —
 Chemical Analysis of the Water and Mud of the
 River — Remains of the City of Saïs — Antiquities —
 Bronze Relics — Aratriform Sceptre of the Priests and
 Kings of Egypt — Hieroglyphic Tablet — Enumeration
 of the Archetypes — Curious Torso of an antient Statue
 — Triple Hierogram with the Symbol of the Cross — its
 meaning explained — Mahallet Abouali — Berinbal —
 Ovens for hatching Chickens — Tombs at Massora
 Shibrecki*

Shubrecki—*Birds*—*Arrival at Rosetta*—*Mr. Hammer sails for England*—*State of Rosetta at this season of the year.*

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Monastery
of the Propagandists.

AFTER our return to CAIRO, we visited the library of the *Propaganda Society*, in a monastery belonging to the Missionaries, and found a collection of books as little worth notice as that of the Franciscans at *Jerusalem*. It consisted wholly of obscure writings on points of faith, the volumes being mixed together in a confused manner. From their appearance, it was evident they had not been opened by their present possessors. We were shewn some drawings of the *Costumi of Cairo*, which had been made by one of the Monks, very ill done, but worth seeing, as they contained a representation of every thing remarkable in the manner of the inhabitants of this city. The church belonging to the convent is kept in very neat order. The *Copts* have a place allowed them for baptism, near to the altar. The *Coptic* language is now preserved only in their manuscripts. We purchased a folio manuscript copy of the Gospels, finely written, which had the *Arabic* on one side, and the *Coptic* on the other. In the *Coptic* service of the church, the prayers are read in

Arabic, and the gospels in *Coptic*. BROWNE, who CHAP.
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In our road to the *English* head-quarters, from the convent of the *Propagandists*, we met a marriage procession. First came a person bearing a box, looking like the kind of show which is carried about the streets of *London*, covered with gilding and ornaments. The use of this we could not learn. Next followed two boys, superbly dressed, and mounted on very fine horses richly caparisoned. Two grooms were in attendance upon each of these horses. Then followed a great number of men, on foot. After these came the bride, beneath a canopy supported by four men, and preceded by a female attendant, who, as she walked, continued to fan her with one of the large semicircular fans of the country, made of differently coloured feathers. The bride was entirely covered by a veil of scarlet crape, spangled from head to foot: she was supported on each side by a

(1) *Travels in Africa*, p. 71. Lond. 1799. The reader, wishing for a further statistical detail, may be referred to the volume published by this faithful, intelligent, and most enterprising traveller.

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VI. female, veiled, according to the common costume of the country. Then followed a band of musicians, playing upon hautboys and tambours. After the musicians, came a party of *Almehs*, screaming the *Alleluia*, as before described. The procession closed with a concourse of people of all descriptions.

Visit to
the Reis
Effendi.

On Monday, *August* the thirty-first, we were on a visit to the *Reis Effendi*, a minister of the *Turkish* government, holding a situation which answers to the office of our Secretary of State. Two of the principal officers in the *Turkish* army were sitting with them. The garden belonging to this house was that in which *Kleber* was assassinated. While we were conversing with the *Reis*, a *Tahtar* came into the room, saying, in the *Turkish* language, "*Alexandria is taken!*" Mr. *Hammer*, who was with us, interpreted what the *Tahtar* had said. To our great amazement, these *Turkish* officers received this important intelligence in total silence, without the slightest change of countenance, or even a look towards each other. Mr. *Hammer* said, he believed they did not wish the people of *Cairo* to know that the *English* were the captors. After a few minutes thus passed in silence and gravity, they began to whisper to each other, and then wrote

with a reed the name of the *Tahtar* who brought the news. Afterwards, addressing us, the *Reis* asked if we had understood what the *Tahtar* had said. We answered in the affirmative. "I do not," said he, "place much faith in the news; but I will send to the *Vizier*, and inquire if he has received any despatches." Having done this, an answer came, stating that *Alexandria* was not taken; but that an armistice had taken place, and that the *French* were in treaty for the surrender of the city. With this welcome information we took our leave, and determined instantly to hasten to the *British* camp, and to make Lord *Hutchinson* acquainted with some particulars that had come to our knowledge respecting the antiquities collected by the *French* in *Egypt*, all of which we knew to be deposited in *Alexandria*.

Previous to our departure, it was necessary to collect as much additional information as possible, and especially with regard to the *Rosetta Tablet*¹; as there is no doubt but every artifice would be used to prevent our

(1) See the account given of the discovery by *Bouchard*, Vol. IV. of these Travels, Ch. I. p. 7. Note (3).

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Commander-in-chief from becoming acquainted with the place of its concealment. A report had already been industriously circulated, that this stone had been sent to *France*. We therefore waited upon the only person capable of furthering our views in this respect, and whose name it is no longer necessary to conceal¹. This person was no other than the intelligent *Carlo Rosetti*, whose inquisitive mind and situation in the country had enabled him to become acquainted with every thing belonging to the *French* army. In the course of a conversation with him on the subject of the *Rosetta Stone*, which he maintained to be still in *Alexandria*, he informed the author, that something even of a more precious nature was contained among the *French* plunder: that they had removed, by force, a *relic* long held in veneration among the inhabitants of *Alexandria*, after every entreaty had failed for that effect; and that they entertained considerable apprehension lest any intelligence concerning it should reach the *English* army: that *Menou*, and some other of his officers, had used every precaution to prevent the people of *Alexandria* from divulging the place of its

First Intelligence of
the *Alexandrian*
Soros.

(1) See "*Tomb of Alexander*," p. 31.

concealment, before it could be conveyed beyond the reach of our forces.

Signor *Rosetti's* remote situation with regard to *Alexandria* prevented his giving a more explicit account of this monument, and of the place where it originally stood. It was, he said, of one entire piece of stone, of an astonishing size, and of a beautiful *green* colour: the *French* had taken it from some *mosque*, where it had been long venerated by the *Arabs*: and he ended by giving us a letter addressed to one of the principal merchants in *Alexandria*, who, upon our arrival in that city, would communicate any other information we might require upon this subject.

The following day was passed in taking leave of our friends, and in preparation for our departure. We had another audience of the *Vizier*, who made several inquiries concerning the *Pyramids*, and very kindly asked if there were any thing else in *Cairo*, or in its neighbourhood, which we might wish to see. He then added a few questions respecting the *embalmed birds* found at *Saccára*; requesting, at the same time, that we would send him one of these birds. This very rare curiosity in a *Turk* surprised us;

Preparation
for
Departure
from *Cairo*.

CHAR
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for, in general, nothing can exceed either their ignorance or their indifference, as to literary intelligence. We sent him one of the jars which contain the *Ibis*, unopened; and another with the lid removed and the interior visible, that he might examine its contents, if he wished to preserve the other vessel as it was found. When we rose to take leave, the attendants presented each of us with an embroidered handkerchief, according to the usual custom in the *East*.

Arrival of
the Cover-
ing for the
Caaba at
MECCA.

This day the tapestry destined for the covering of the *Caaba* at *Mecca* arrived from *Constantinople*, by the way of *Syria*. We were desirous of seeing the entry into *Cairo* of the cavalcade by which it is accompanied, but found it to be impossible, from the extreme danger attending it. Mr. *Hammer*, although in the *Arabian* dress, dared not to venture into the fanatical and furious mob that had assembled upon the outside of the city. The people ran from every house and corner of *Cairo*, to greet its coming; and happy was the *Moslem* who could get near enough to kiss a part of the trappings, or even the tail of the camel by which it was carried. After parading it through the principal streets, it was taken to the *Citadel*, to be kept until the great Caravan of Pilgrims

began its march to MECCA. Every house in **CHAP. VI.**
Cairo, upon this occasion, displayed the most
 gaudy hangings; but the principal colours were
 blue, scarlet, crimson, and yellow. The whole
 city was one scene of festivity. In several
 houses we saw a figure made up of wool or
 cotton, to resemble a sheep, but could not learn
 for what purpose it was so placed.

On Wednesday, *September* the second, at
 twelve o'clock, we set out from *Cairo*, passing
 along the Canal in our *djerm*, and having on
 board four ladies, recommended to us for pro-
 tection by the *Propaganda Missionaries*. Mr. Escape
of Four
Ladies.
Hammer was also on board; and rendered us
 great service in this dangerous undertaking, by
 being in his *Oriental* habit. We placed the
 women in our cabin, concealed by lattice-work
 and boughs, Mr. *Hammer* and the rest of our
 party standing before the entrance. The banks
 of the canal were covered by *Galeongies* and
Turkish troops, carousing, and discharging their
tophaiques. Had they only suspected the pre-
 sence of females in our boat, the consequences
 would have been dangerous to us; but the lives
 of these ladies depended upon the success of
 the plan adopted for their escape; many women
 being daily sacrificed by the *Turks*, in conse-

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quence of having been married to, or having been with *Frenchmen*. In order to avoid being searched, or giving rise to suspicion, we had chosen the most public time of the day for passing the canal. Our *Arab* boatmen had promised their assistance, and they were very faithful. When we entered the boat, we believed, from their appearance, that our passengers were old women. They sat muffled up, and completely concealed by coarse and thick veils, which covered not only their faces but their persons. When we had cleared the canal, and reached the open channel of the river, they took off their veils, and we were surprised to find that they were all young. One of them was very beautiful; she had been married about four years before; but her husband dying of the plague, during the last summer, had left her a widow. They accompanied us as far as *Bulac*; when meeting with two of the *Propagandists* who had assisted their escape from *Cairo*, and being unable, from the small size of our *djerm*, to offer them suitable means of conveyance for their passage to *Rosetta*, we engaged the cabin of a large barge preparing to descend the *Nile*, where, secluded from the observation of the other passengers, they might have secure and convenient accommodation.

Upon our arrival at *Bulac*, we met Lord *Hutchinson's* brother upon the quay, and two other *English* officers, who had just arrived with despatches for the *Grand Vizier*, containing news of the capitulation then pending between our Commander-in-chief and General *Menou*, for the surrender of ALEXANDRIA. As they were unable to speak the language of the country, we sent our interpreter to hire a party of *Arabs* to conduct them to the *English* head-quarters in *Cairo*.

At six o'clock P. M. we embarked again, and, having lowered the sails, committed our, *djerm* to the rapidity of the river.* Its course might rather be described as a torrent than as a current. Although a strong contrary wind prevailed during the whole of our voyage down the *Nile*, we descended with even greater rapidity than we had sailed in coming from *Rosetta*. The water in the *Nilometer* of *Rhouda* had risen nine feet during the month of *August*: at this time it wanted only two inches of elevation to cover entirely the whole of the *Corinthian* column on which the height of the inundation is measured, and it was expected to rise yet for twenty days. The great heats had evidently subsided; although the mercury in *Fahrenheit's*

Passage
down the
Nile.

CHAP. VI. thermometer, this day at noon, stood at ninety
degrees.

As we left *Bulac*, we had one of the finest prospects in the world, presented by the wide surface of the *Nile* crowded with vessels, the whole city of *Cairo*, the busy throng of shipping at the quay, the *Citadel* and heights of *Mokatam*, the distant *Said*, the *Pyramids of Djiza* and of *Saccara*, the *Obelisk of Heliopolis*, and the *Tombs of the Sultans*; all these were in view at the same time; the greater objects being tinged with the most brilliant effect of light it is possible to conceive; while the noise of the waters, the shouts of the boatmen, and the moving picture everywhere offered by the *Nile*, gave a cheerful contrast to the stillness of the *Desert*, and the stedfast majesty of monuments, beautifully described by a classic bard as "looking tranquillity." We continued our progress during the evening and the whole of the night. The next morning, *September* the third, we found ourselves at *Terané*, and went on shore to procure a little milk for our breakfast. Here we filled two large earthen jars with *Nile* water; and having rendered them air-tight, we luted them carefully with the *mud* of the *Nile*: then placing them in wooden cases, we filled all the vacant

spaces with the same substance. The *mud* soon became dry, and very hard; thus preserving the jars from the danger of being broken by any shock which the cases containing them might sustain; and also, by the total exclusion of atmospheric air, preventing any change from taking place in the chepical constituents of the water. In this state they were sent, one to the University of *Cambridge*, and another to Professor *Jacquin* at *Vienna*. It is not yet known what chemical union takes place in *Nile* water, when the addition of pounded almonds causes it to precipitate the substances it holds in a state of imperfect solution: this is the common mode adopted in *Egypt* for clarifying the water. The only result we have been able to obtain, from the most careful chemical analysis of the *Nile* water, proves it to contain the carbonates of *Magnesia*, *Lime*, and *Iron*; the *Muriat* of *Soda*; and a small portion of *Silex* and *Alumine*. But it is one of the purest waters known; remarkable for its easy digestion by the stomach, and for its salutary qualities in all the uses to which it is applied'. The *mud*, or slime, left by this

Chemical
Analysis
of the
Water and
Mud of the
River

(1) "L'eau du Nil jouit d'une grand pureté: cette qualité la rend bien précieuse, non seulement pour la préparation des alimens, mais encore pour les arts chymiques où elle peut remplacer l'eau de pluie dont ce pays est privé, et l'eau distillée." *La Décade Egyptienne*, tom. I. p. 266. *Au Kaure*, An 7.

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water is found to consist principally of *Alumine* in a state of great purity: it contains nearly half its weight of this substance; the rest is *carbonate of Lime, Water, Carbon, Iron oxide, Silex, and carbonate of Magnesia.* The persons concerned in agriculture, in *Egypt*, regard it as a sufficient manure, without any addition of dung¹: this they reserve for other purposes, and principally for fuel.

Remains of
the City of
Sais

Having received information, from some *Bedouin Arabs* inhabiting the *Delta*, of *Ruins* on the spot marked by *D'Anville* as the situation of the ancient City of *Sais*, we determined to visit them. They are near to the village now called *Sé el Hajar*, or *Sé el Hajar*: this name, literally translated, may signify "*The antient Sais.*" These *Ruins* were not observed by the *French* during their residence in *Egypt*: they seem to have been ignorant even of their

(1) "*Agri ita pingue fiunt, ut stercoratione non egeant.*" (*Prosper Alpinus.*) *Voy. Décade Egypt. tom. 1. p. 219.*

(2) Mr. *Hamilton*, perhaps more judiciously, writes the name of this place *Sâ-el-Haggur.* (*See Ægyptiaca, p. 360. Lond. 1809.*) It has been here written as nearly as possible to the manner in which the name is pronounced upon the spot. But the *Arabs* make one word of it; as *Selhajar*; and some of them seemed to call it *Silhajar.* *Egmont and Heyman (vol. II. p. 113. Lond. 1759.)* wrote it *Sa el Hajar.*

existence¹. The first notice of them by *Europeans* occurs in the Travels of *Egmont* and *Heyman*²; and Mr. *Bryant* refers to the account given by those *Dutchmen*, in his observations upon the locality of *Zoan*³. The situation of *Sé'l Hajar* is not laid down in any modern map; but our boatmen were acquainted with it, and they informed us that we should not reach it before midnight. We therefore ordered them to anchor as soon as they came near to the village, and to remain there until day-light. The velocity with which we proceeded against a violent *north-west* wind quite astonished us. Our boat lay upon the water with her broadside to the current, and was generally held in this position by the crew; but sometimes she was suffered to float as the stream carried her, turning about in all possible directions.

The next morning, *Friday, September* the fourth, being told by our boatmen that we were close in with *Sé'l Hajar*, we rose a little

(3) See *Denon's* account of the observations made by the *French* in *Upper and Lower Egypt*.

(4) Travels through Part of *Europe, Asia Minor, &c.* Vol. II. p. 111. *London*. 1759.

(5) See Observations relating to various Parts of *Antient History*, by *Jacob Bryant*, p. 312. *Cambrige* 1767.

before day-light, to take a hasty breakfast, and set out for the *Ruins*. As soon as the dawn appeared, we landed upon the eastern side of the river, a little to the south of *Rachmanie*; near to the place where a canal, passing across the *Delta*, joins the *Damietta* with the *Rosetta* branch of the *NILE*. About half a mile from the shore we came to the village of *Sé'l Hajar*, and found the *Arab* peasants already at their work. They were employed in sifting soil to lay upon their corn land, among evident remains of antient buildings. The present village of *Sé'l Hajar* seems to be situate in the suburban district of the antient city; for as we proceeded hence, in an *eastern* direction, we soon discerned its vestiges. Irregular heaps, containing ruined foundations which had defied the labours of the peasants, appeared between the village and some more considerable remains farther towards the *north-east*. The earth was covered with fragments of antient *terra cotta*, which the labourers had cast out of their sieves. At the distance of about three furlongs, we came to an immense quadrangular inclosure, nearly a mile wide, formed by high walls or rather mounds of earth, facing the four points of the compass, and placed at right angles to each other, so as to surround a spacious area. In the centre of this

was another conical heap, supporting the ruins of some building, whose original form cannot now be ascertained. The ramparts of this inclosure are indeed so lofty, as to be visible from the river; although at this distance the irregularity of their appearance might cause a person ignorant of their real nature to mistake them for natural eminences¹. In their present appearance, they seem to correspond with the account given of a similar inclosure at *San*, or *TANIS*²,

(1) See the *Vignette* to this Chapter.

(2) It may be proper to mention, that the learned *Jacob Bryant*, in his dissertation upon the situation of *ZOAN*, distinguishes this city from *Tanis*, and confounds it with *HELIOPOLIS*. (*See Observations relating to various Parts of Antient History*, p. 301. Camb. 1767.) Until *M. Larcher* shall have written his promised dissertation upon the two cities which bore the name of *Heliopolis*, and better evidence be given for the notion of a *Pseudo-Heliopolis* upon the *Arabian* side of the *Nile*, the following localities will be here assigned for the three cities, *Sais*, *Tanis*, and *Heliopolis*:—for the first, *Sé'l Hajar*; for the second, *San*; for the third, *Matarieh*. *M. Larcher's* doubts upon this subject are so closely allied to the following remarks made by *Bryant*, that it is impossible to believe they had not a common origin: indeed, the *French* writer seems almost to have literally translated *Bryant's* words. "There were two cities named *Heliopolis*; OF WHICH I SHALL HAVE A GREAT DEAL TO SAY HEREAFTER. * * * * This is a circumstance that has escaped the notice, not only of all the moderns, but of most of the Antients." (*See Bryant, Observat. &c.* p. 82. Note 2. Camb. 1767.) "Il y avoit deux villes," says *Larcher*, "de ce nom (*Heliopolis*). * * * * Ceci auroit besoin d' être appuyé de preuves, mais comme cela exigeroit une dissertation fort longue, JE LE FERAI PROBABLEMENT DANS UNE MEMOIRE A PART. *Table Géographique de l'Histoire d'Hérodote*, pp. 171, 172. Paris, 1786.

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by a friend of our party, who visited the *Pyramids* with us, and who was engaged in a voyage down the *Nile* at the time we were employed among the *Ruins* of *SAÏS*¹. The water of the river, in consequence of the inundation, had obtained access to this inclosure, so as to form a small lake around the conical heap of ruins which stood in the middle of the area. Perhaps it was thus admitted in antient times; as the vast rampart of the inclosure, both in its bulk and elevation, render it well calculated to contain water. The description given by *Herodotus* of a *sepulchre*² at *SAÏS* is so applicable to the general appearance of this place, that perhaps the evidence it affords may be deemed almost conclusive as to the locality of the city.

(1) *William Hamilton*, Esq. F. A. S. one of his Majesty's Under-Secretaries of State, author of "*Remarks on several Parts of Turkey*," of which only *Part the First*, under the title of *Ægyptiaca*, has yet appeared. It is to be hoped that Mr. *Hamilton*'s other important avocations will not prevent the continuation of this valuable work. For his account of the situation of *San*, and the present appearance of its ruins, see *Ægyptiaca*, p. 382. Lond. 1809. A Map of their Topography, and a Plan of the Ruins, as they were discovered by the *French*, are given in Plate xvii of *Denon*'s large work. In the same Plate may be seen also a Plan of an Inclosure and Ruins near *Beibeth*, which exactly represents the present appearance of the inclosure at *SAÏS*.

(2) *Herodot. Euterpe*, c. 170. *Herodotus* says he was not permitted to name the person to whom this sepulchre belonged.

He says it stood within the *sacred inclosure*, behind the temple of *Minerva*; mentioning also a *shrine*³, in which were *obelisks*; and near to those obelisks a *lake*, flanked with stone, equal in size to the *Lake Trochoïs* at *Delos*. But the form of the lake, according to him, was circular. *Nocturnal* solemnities were exhibited upon it, according to a custom still kept up at *Grand Cairo*, at the overflowing of the *Nile*. The solemnities of *Minerva* at *Sais* were reckoned to hold the third rank in importance among all the festivals of *Egypt*⁴. It was the metropolis of *Lower Egypt*⁵; and its inhabitants were originally an *Athenian* colony. *Egmont* and *Heyman* found here a very curious *Inscription*⁷ in honour of *MARCUS AURELIUS ANTONINUS*, ITS *BENEFACTOR*, certain of whose titles are given⁷:

ΑΥΤΟΚΡΑ-

(3) *Τίμνος*. *Euterpe*, c. 170.

(4) *Herodot. ibid.* c. 169. The principal solemnities were held at *Bubastus*, in honour of *Diana*. Those of *Busiris*, in honour of *Isis*, held the second rank. *Minerva* was worshipped at *Sais* under the name of *Neith*, according to *Plato* and *Plutarch*.

(5) Καὶ ἡ Σαῖς μητρόπολις τῆς πάσης χώρας. *Strabon. Geogr. lib. xvii.* p. 1137. *ed. Oxon.*

(6) *Egmont and Heyman's Travels*, vol. II. p. 112. *Lond.* 1759.

(7) As this *Inscription* is the only one which has been found by the moderns at *Sais*, in any legible characters; and is, moreover, materially connected with the history of the city; and as the work which

ΑΥΤΟΚΡΑΤΟΡΑΚΑΙΣΑΡΑ
ΜΑΡΚΟΝΑΥΡΗΛΙΟΝΑΝΤΩΝΕΙΝΟΝ
ΣΕΒΑΣΤΟΝΑΡΜΗΝΙΑΚΟΝΜΗΔΙΚΟΝ
ΠΑΡΘΙΚΟΝΜΕΓΙΣΤΟΝ
ΗΠΟΛΙΣΤΟΝΕΥΕΡΓΕΤΗΝ

They saw also the colossal statue of a female, with hieroglyphics, the head of which had been broken off and removed to *Caïro*. Fourteen camel-loads of treasure were said to have been found among the Ruins. Our inquiry after antiquities was, however, for a long time unsuccessful; and we began to despair of carrying from *Saïs* any thing belonging to the antient city, excepting our description of the place, and a slight sketch of the inclosure, as seen

contains it is now become rare; the author hopes its repetition here will not be deemed superfluous.—Another *Inscription*, of much greater celebrity, is preserved by PLUTARCH (*De Isid. et Osir. c. 9.*), as it existed upon the pedestal of *Minerva's* statue at *Saïs*. Kircher has attempted to shew the manner in which it was engraven. It was, in all probability, written in the Sacred characters; but, if it were a *Greek* inscription, it might, from its antiquity and the number of the letters, have stood in the following order:

ΕΓΩΕΙΜΙΠΑΝΤΟΓΕΓ
ΟΝΟΣΚΑΙΟΝΚΑΙΕΣΟ
ΜΕΝΟΝΚΑΙΤΟΝΕΜΟΝ
ΠΕΠΛΟΝΟΥΔΕΙΣΠΩ
ΝΗΤΟΣΑΠΕΚΑΛΥΨΕΝ

from the river¹. The *French* had so often stripped and terrified the inhabitants of other parts of the *Delta*, that, although *Sais* had hitherto escaped their visitation, the mere coming of strangers filled the *Arabs* with distrust and alarm. However, the sight of a few newly-coined *paras* presently subdued their apprehensions, and we were surrounded by men, women, and children, bringing, as at *Saccára*, a number of curious antiquities. Among these were various fragments of antient sculpture, formed of dark grey *Granite*, of *Hornblende Porphyry*², and of the sort of *Trap*, which *Winkelmann*³ and others⁴ have called *green basaltes*. This last substance has been described as one of the hardest materials of antient art: it is certainly one of the most durable, for the works executed

(1) See the *Vignette* to this Chapter.

(2) This substance is the *Nér e bianco* of the *Italian* lapidaries (See *Ferber's Trav. in Italy*, p. 217. *Lond.* 1776.) It consists of white opaque crystals of *Feldspar*, which owe their colour to decomposition, imbedded in black *Hornblende*. The word *Porphyry* may now be used to denote any compound mineral containing crystals of *Feldspar*. Thus we have, *Hornblende Porphyry*, *Pitchstone Porphyry*, *Serpentine Porphyry*, &c. &c.

(3) *Cœuvres de Winkelmann*, tom. I. p. 168. *Paris*, An 2 de la République.

(4) "*Basaltes Orientalis viridis*." (*Ferber, ubi supra*, p. 233.) "Extremely hard, homogeneous, and compact, without any crystallisations."

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VIBronze
Relics.

in it retain their original polish as perfect as when they issued from the hands of the sculptor. We procured also a number of *bronze* relics. From the state of decomposition in which they appeared, as well as from the circumstances of their form, they seemed to be of high antiquity. The *bronze* itself has since been analyzed, and is found to consist of *copper*, with twelve *per cent.* of *tin*; a compound common to almost all the bronze works of the Antients. We bought of the peasants a *bronze* tripod, originally intended for a lamp; also a small *bronze* bust of PTHA, the *Ægyptian Vulcan*¹. Perhaps this last was originally an antient weight. Its very great antiquity may be determined by the shape of the *wings*, which are curved upwards from the back of the figure. This peculiarity is found only in the works of artists belonging to the earliest ages, as we learn from the sculpture and coinage of *Greece*, particularly of *Corinth*. They brought also a *bronze* image of ORUS, formerly worn as an amulet, together with a number of *Laces* and other *amulets*, similar to those already described in the account of the antiquities found at

(1) See Nos. 1 and 2, of Plate annexed.

Saccára. One of the former, in the shape of a Mummy, similar to *Nos.* 12 and 13, in the Plate representing the Antiquities found at *Saccára*, but of larger size, deserves more particular notice². The substance of it is porcelain, resembling the sort of earthenware called *Delft*; and it offers, perhaps, the most antient specimen of the art in the world. The interior exhibits a pale baked clay, and the exterior is covered with a highly vitrified varnish. The lower part of the figure has been broken off near the feet; but all the upper part is entire. It has a long narrow beard, hanging from the extremity of the chin; and below the breast are five lines of an *hieroglyphical* inscription. The hands are crossed upon the breast; sustaining against either shoulder such perfect models of the symbol which *Kircher* has denominated *Hieralpha*³, that it is impossible we can remain any longer in doubt respecting its real signification. The subject has been before alluded to⁴; but something may yet be added for its illustration; for, in fact, it is here rendered more evident than an antient *plough* was the archetype of an


Aratriform
Sceptre.

(2) See *Nos.* 3, 4, of Plate annexed.

(3) See A, B, of No. 3.

(4) See Chap. IV. of this volume, p. 154, et seq.

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 *Egyptian character*, common in hieroglyphic writing. Upon this figure the entire model of the instrument is complete; and even the twisted cordage, binding the plough-share to the handle, is distinctly represented¹. But, in order to remove all remaining doubt concerning this symbol, we perceive in the left hand of the figure a stouter cord², from which is suspended a harrow hanging behind the left shoulder³. We see clearly, therefore, the kind of instrument mentioned by *Diodorus*⁴, who says the priests and kings of *Egypt* bore a sceptre in the form of a plough. An instrument of this kind was said to be in use among the *Celtic* tribes⁵. The inhabitants of *St. Kilda*, in the *Hebrides*, use it as a sort of spade, or hand-plough. But in the north of *Sweden* and *Finland*, a different race of men use a plough of the same form, upon a larger scale: it is there drawn by cattle; and

(1) See *m, n*, of No. 3, in the Plate annexed.—In the beautiful designs by *Roncalli*, of the OBELISCUS CAMPENSIS, engraved by *Antonini*, for *Zoega's* work "*De Origine et Usu Obeliscorum*," published at *Rome* in 1797, the delineation of this symbol, as a plough, is so distinct, that even the rings attached to the cordage are visible. See No. 5 of the Plate, as copied from that work.

(2) See *x, x*, of Nos. 3. and 4.


(3) See *z*, of No. 4.

(4) *Diodor. Sic. lib. iv.*

(5) See p. 156 of this Volume.

it is further distinguished by having a *double*, instead of a *single* plough-share. *Linnæus* first observed this very antient model of the *plough*, during his travels in his native country; and a representation of the *Finland plough* has been here introduced, as it was copied from one of his drawings⁶. This curious relic therefore preserves a model of one of the most antient instruments of agriculture known in the world⁷; the primeval *plough* of *Egypt*, and of the *Eastern* world; held in veneration from the earliest ages, and among all nations; considered as a sacred symbol; an emblem of power and dignity; a sceptre fit for *kings*, and even *Gods*, to

(6) See No. 6 of the preceding Plate.

(7) *Osiris* is said to have constructed his own plough. *Tibullus* (*lib. i. eleg. 7.*) makes him the first husbandman. There were two methods of using the very simple instrument here represented; one being the more antient, but the shape of the plough remaining the same; which was that of an *Alpha*, with one side shorter than the other. As a *hand-plough*, the vertex was capped with brass or iron, which the husbandman forced into the ground with his foot. It was then held in this position, and in this manner it is now used by the natives of *St. Kilda*. When used as a *draft-plough*, which must have been suggested by the improvement of a later age, the shorter *limb* of the *Alpha* was tipped with metal, and it was then held in this position,  as it is now used by the inhabitants of *Ostro-Bothnia*. The *hand-plough* was of course the antient sceptre; not only on account of its antiquity, but as being the only portable instrument.

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wear¹; a type of Nature's bounty, and of peace on earth². To this veneration of the *plough* may be referred all the mysteries of *Ceres*, and many of the most sacred solemnities, the rites and the festivals, of *Egypt* and of *Greece*. Such is the explanation of *Kircher's Hieralpha*, in a *symbolical* view. That, as an *archetype*, it subsequently gave birth to an *alphabetical sign*, which was introduced among the characters used in *Egyptian* writing, is very probable; for a gradual change from the pictured forms of visible objects to written types, is manifest to any one who will give himself the trouble to collect and to compare the various modifications which the *hieroglyphics* have sustained³.

(1) "In antient times, the *sacred plough* employ'd
The Kings, and awful fathers of mankind." *Thomson*.

(2) "And they shall beat their swords into plough-shares." *Isa. ii. 4*.

(3) Mr. *Hamilton's* observations upon the rolls of *Papyrus* which are found in the Mummies of the *Thebaid* confirm this opinion, in a remarkable manner.—"Of the four," says he, "which I brought to England, one is in the British Museum; another in the possession of the Society of Antiquaries: the other two are but fragments; one of them written in the common *Egyptic* character, that of the other approaching much more to the *hieroglyphical* mode of writing.

"This circumstance had first induced me to consider, in a Memoir submitted to the Society of Antiquaries, the vulgar character, or *ιγγραφα γράμματα*, of antient Egypt, as *having derived its origin from the picture-writing of earlier ages*: and I am further inclined to that opinion

Having by this time gained the confidence and good-will of the *Arabs*, we might have extended our researches by making an excavation within the *antient inclosure*, if our time had not been limited. They told us, that it was their frequent practice, when they dug up stones with *hieroglyphic* figures, to bury them again. And were this not true, it is very improbable that all the colossal works which once adorned the city of SAÏS have been removed or destroyed. From the account given of them by *Herodotus*, we may conclude that subsequent generations were unable to carry off such stupendous masses of stone, for nothing less than gunpowder would have been equal to their demolition. *Amasis* constructed at SAÏS a *propylæum* in honour of *Minerva*, which in magni-

opinion by the observation of many peculiarities in which they still resemble; these resemblances becoming more and more distant, in proportion to the remoteness of the period of such writings from the original institution of their hieroglyphical archetype. In some rolls of Papyrus, almost every letter bears a faint resemblance to some visible object, as an eye, bird, serpent, knife, &c.; whereas in others it is very difficult to trace it: and at the date of the Inscription on the Rosetta Stone, the copy seems so much to have degenerated from the original, as to leave no means whatever of forming a comparison between the two: and we know that there are instances of both characters being applied to the same use; some few rolls of Papyrus having already been published, written in what is called the Sacred Character." See *Hamilton's Ægyptiaca*, p. 407. Lond. 1809.

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tude and grandeur surpassed every thing before seen, of such enormous size were the stones employed in the building and in its foundation. *Herodotus*, enumerating the decorations given by *Amasis* to this edifice, mentions colossal statues of prodigious magnitude, under the appellation of *Androsphinges*¹. A statue of this kind was discovered soon after we left *Egypt*². But the most surprising work at *Saïs* was a *monolithical* shrine³, brought from *Upper Egypt*; in the conveyance of which, from *Elephantine*, two thousand persons were employed, during three years⁴. A celebrated colossus, given by *Amasis* to the temple of *Vulcan* at *Memphis*, had also its duplicate at *Saïs*, of the same size, and in the same attitude⁵. Within the sacred inclosure were

(1) Τοῦτο δὲ, κολοσσους μεγάλους καὶ ἈΝΔΡΟΣΦΙΝΓΑΣ περιμήκειας ἀνίστησι.
“Quinetiam ingentes colossos, et immanes ANDROSPHINGAS, ibidem posuit.” *Herodot. Euterpe*, c. 175. Ed. Galei.

(2) See *Hamilton's Ægyptiaca*, p. 382. Lond. 1809.

(3) Count *Caylus* wrote a dissertation upon this extraordinary structure. *Voy. Mém. de l'Académie*, &c. tom. xxxi. Hist. p. 23.

(4) *Herodot. Euterpe*, c. 175.

(5) Ibid. c. 176. The colossal hand of granite, which is now in the British Museum, was found by the French upon the site of antient *Memphis*, between *Djiza* and *Saccára*, and believed by them to have belonged to one of the statues mentioned by *Herodotus* as being near the Temple of *Vulcan*.

buried the sovereigns of the *Saitic* dynasty⁶; and it may be supposed that the ransacking of such a cœmety would lead to the discovery of many curious antiquities, and even give probability to the narrative related by the inhabitants of *Sé'l Hajar* to *Egmont* and *Heyman*⁷, concerning the camel-loads of treasure which were found upon the spot. Our next inquiry was directed towards the *mosque*; suspecting that, in the materials employed for this building, something more might come to light. After a slight hesitation, they also granted us permission to carry on our researches here, and admitted us to view the interior of the structure. The fragments of some antient columns appeared in the walls; and in the steps, before the entrance, we noticed a large slab of polished *Syenite*. Having with some difficulty extricated and turned the stone, we found it to be the base or pedestal of one of those upright statues which seem to correspond with the notion entertained of the *Androsphinxes* mentioned by *Herodotus*; although it does not answer in its size to the proportion necessary for the colossal figures

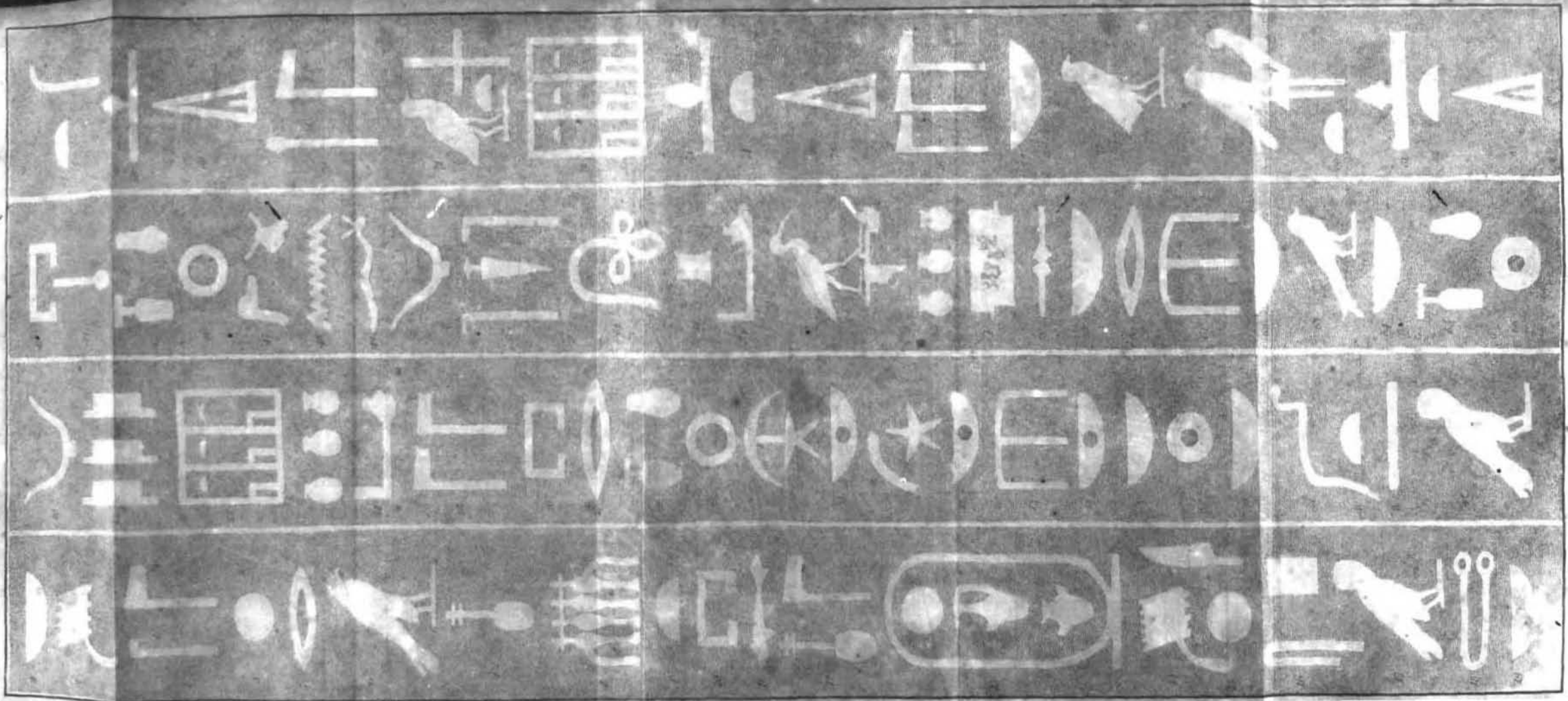
Hieroglyphic Tablet.

(6) *Herodot.* *ibid.* c. 169. For an account of this dynasty, see *Kircher, Œdip. Ægypt.* tom. i. c. 10. p. 97. *Rom.* 1652.

(7) See *Egmont and Heyman's Travels*, vol. II. p. 112. *Lond.* 1759.

alluded to by the historian. It is now in the Vestibule of the 'University Library at Cambridge'. One foot only belonging to the statue now remains upon this pedestal. What renders it peculiarly interesting is, that it exhibits, among the characters of an *hieroglyphic* tablet which is quite entire, a perfect representation of the *Ibis*. The other signs are also such accurate figures of visible objects, that almost all their archetypes may be enumerated; either by comparing them with things found among barbarous nations; or with natural phænomena; or with existing antiquities; or by explaining the ideas they are intended to convey, according to facts derived from the study of antiquities in general. That the Reader may therefore compare a few observations upon this subject with an engraved representation of these *hieroglyphics*, they will be given according to a numerical order corresponding with ciphers upon the Plate.

(1) See "*Great Marbles*," No. II. p. 24. Camb. 1809.



N. B. See the Plate.

No. 1. **THE** Segment of a Circle, thus placed, is believed by almost all writers upon the subject of *Egyptian Hieroglyphics*, to signify the SUN in the *Lower Hemisphere*. May it not therefore denote a period of time? Sometimes a small Orb is placed within it, as at No. 31.

Enumera-
tion of the
Archetypes.

2. An Egyptian *Sistrum*, with four *Chords*, or *Bars*, as described by Plutarch (*De Isid. et Osir. c. 63.*) the sound of which was believed to avert and drive away *Typhon*. Plutarch has given a particular account of this instrument.

— “ Quid nunc *Ægyptis* prosunt
Sistra ? ” —

3. Two *Battle-axes*, fashioned like weapons brought from the South Seas, with stone blades, fastened to wooden handles.

4. The *Scarabæan Ball*;—among the Egyptians, a type of the SUN. See Kircher *Œdip. Ægypt. &c.*

5. Perhaps an antient *Auger*, used in boring stones for lapidary inscriptions, &c.

6. An *Eagle*, as seen on *Medals* of the **PTOLEMIES**.

7. The *Testudo*, or two-stringed Lyre; the *φάρμυξ* of **HOMER**.

8. Another **Musical Instrument**.

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9. A supposed Type of the *Sun in the Upper Hemisphere*, as contrasted with No. 1.
10. The *Sacred Inclosure* of SAIS, and Cœmetary of their *Kings*. See *Herodotus*, *Strabo*, &c.
11. A cumbent *Sceptre*, or War Instrument.
12. *Testudo*, and Battle-axe.
13. The appearance of a Line, as seen here, inclosing some of the hieroglyphic characters, which are thereby separated from the rest, may possibly be nothing more than a *parenthetical* mark. These are common on the *Obelisk of Heliopolis*. The characters so included represent the *Scarabæan Ball*, as at No. 4. and *two Vessels of Terra Cotta*, with forms often observed among antient Vases of Earthen-ware.
14. Represents the same instrument as at No. 2. and a *copper Knife-blade*, like those which are found in the *Catacombs of Saccdra*, and other *Sepulchres of Egypt*.
15. Same as No. 4.
16. A *Fillet*, seen upon representations of APIS; with the square *Soros*, or Chest, in which his remains were deposited.
17. An Owl.
18. *Forceps*, as found in *Greek sepulchres*; used to fasten garments.
19. Same as No. 1
20. The *Horns of APIS*. (" *Et comes in pompâ Corniger Apis erat.*") Such was the symbol of Power and

Divinity over all the Eastern world. "AND THE
TEN HORNS WHICH THOU SAWEST ARE TEN KINGS." CHAP.
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Rev. xvii. 12. See also *Psalms* 18, 12, 75, 10.
Dan. vii. 24; &c. &c.

21. *Axes* for beheading Victims. Instruments of the same form were used in beheading cattle during the public festivals of Venice; particularly during the Carnival.
22. Entrances to the ADYTA ÆGYPTIORUM. (*See Kircher, tom. I. p. 393. Rom. 1652.*) "AND HE BROUGHT ME TO THE DOOR OF THE COURT: AND WHEN I LOOKED, BEHOLD A HOLE IN THE WALL. THEN SAID HE UNTO ME, SON OF MAN, DIG NOW IN THE WALL. AND WHEN I HAD DIGGED IN THE WALL, BEHOLD A DOOR. SO I WENT IN, AND SAW; AND BEHOLD, EVERY FORM OF CREEPING THINGS, AND ABOMINABLE BEASTS, AND ALL THE IDOLS OF THE HOUSE OF ISRAEL, POURTRAYED UPON THE WALL ROUND ABOUT." *Ezekiel, ch. viii. 7, 8, 10.* See also *Eusebius, lib. ii. Præp. Evang. Justin. Quæst. ad Orthodoxos; &c.*
23. Small Vessels of pale Clay, exactly of this form, baked only by the Sun's heat, are found in digging among the Antiquities of Sais, and also in the Catacombs of Saccâra.
24. This strange-looking figure can only be comprehended by comparing it with other representations of the same thing, where the object is more distinctly delineated. It is intended for an angle of

the elbow, with the lower part of the arm and hand extended horizontally; the hand containing a cup, or small vase. It is very perfectly represented in *Zoega's Plate of the Obeliscus Campensis*.

25. Two *Battle-axes*.
26. Same as No. 10.
27. Same as No. 5.
28. Vessels of *Terra Cotta*, as found at Sais.
29. Same as No. 4. The mark towards the centre exhibits only a convexity found in almost all *hieroglyphics*, rising from their inferior surface.
30. Is an Astronomical Sign; and it proves that the antient symbol of *Byzantium* was derived from *Egypt*. Upon the *Byzantine* medals, the *Star* appears above the *Crescent*, which is here given in an inverted position. It is still seen upon the walls of the Grand Signior's palace at *Constantinople*; near the gilded iron gate in the Gardens of the Seraglio, by which the Sultan enters from his winter apartments. The *Turks* display it upon their banners. The very antient tradition preserved in *Athenæus*, of 'the *Sun's* sailing over the Ocean every night in a Cup,' may possibly refer to this part of the *Egyptian* Mythology. (See *Athen.* p. 469. Also *Bentley upon Phalaris*, p. 81.) It seems to correspond with representations seen upon heads of *Isis*, and also of *Ceres*, where an entire *Orb* is placed within a *Crescent*.

31. Same as No. 1. distinguished only by containing an *Orb*, or *Scarabæan Ball*.
32. Similar to No. 30.
33. Same as No. 31.
34. *Triglyph*, as seen in *Doric Architecture*. This figure occurs as a written character in the antient vernacular language of *Egypt*.
- 35, & 36. Same as No. 31.
37. Same as No. 29.
38. Same as No. 1.
39. The *Serpent*, as described by *Herodotus*; held sacred in antient *Egypt*, and still venerated by its modern inhabitants. CERES was represented among the *Greeks* in a *Car drawn by Serpents*: and our Saviour used the expression, "*Be ye wise as serpents, and harmless as doves*."
40. Same as No. 9.
41. Perhaps a *Dyke*, or *Canal*.
42. An *Owl*.
43. Same as No. 10.
44. Same as No. 7.
45. Same as No. 28.
46. Same as No. 29.
47. Head of an *Ostrich*, and of an *Ox* or *Heifer*.
48. A well-known sign, used by the Antients, upon their medals, gems, vases, &c. to denote *Water*. The representations of '*IO crossing the Sea*' have frequently no other sign to signify *water* than this type beneath the figure of the *Heifer*.

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49. The *Coluber Cerastes*, or Horned Viper, a native of Egypt. See Hasselquist, p. 221. Lond. 1766. Linn. Syst. Nat. p. 217.
50. Same as No. 20.
51. A *Lachrymatory*, between two *Strigils*.
52. Perhaps the *Bow-string*; an instrument of punishment used in the East.
53. An *Egyptian Altar*.
54. Same as No. 24.
55. A perfect representation of the *Ibis*. That which Dr. Shaw has given, as found upon a *Sardonix*, is far from being so faithful a portrait of this animal. See Shaw's Travels, Plate facing p. 409. Lond. 1757.
56. Same as No. 23.
- 57, & 58. Unknown.
59. Same as No. 1.
60. Same as No. 5.
61. Unknown.
62. Same as No. 1.
63. A Dove.
64. Same as No. 1.
65. Same as No. 28.
66. Same as No. 29.
67. Same as No. 40, accompanied by the *Thyrus Scyllocyprius*. See Kircher, *Œdip. Ægypt.* tom. 1. p. 277. Rom. 1652.
68. Unknown.
69. An Obelisk.
70. Same as No. 3.

71. Here the type of the *Sun* in the *Upper Hemisphere* is introduced between the figures of a *Bird* and one of those *Crosses*, but without a *handle*, which are mentioned by *Ruffinus*, and by *Socrates Scholasticus*, *lib. v. c. 17.* CHAP.
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72. Same as No. 22.
73. Unknown.
74. Same as No. 9.
75. Same as No. 69.
76. Three Axes.
77. Same as No. 1.
78. The same *Bird* appears at No. 71. Unknown.
79. Shews the only instance which occurs, in this *Hieroglyphic Tablet*, of the mode by which the Priests compounded several archetypes into one symbol. The *Fillet*, as at No. 16, is thrown over a sign of the *Sun* in the *Upper Hemisphere*, as at No. 9; and these form a pedestal, supporting a *Dove*, as at No. 63; and the *Blade of a Knife*, somewhat similar to that seen at No. 14.
80. Seems also a part of the compound figure in No. 79; being in the same line with the extremities of the *Fillet*.
81. Unknown.
82. Same as No. 9.
83. Same as No. 69.

(1) By the sign of the *Sun* in the *Upper Hemisphere*, the *Egyptians* denoted *AMMON*; by that of the *Sun* in the *Lower Hemisphere*, according to *Jablonski*, *SERAPIS* was typified. See *Jablonski's* beautiful illustration of these signs, *Pantheon Egypt. tom. i. p. 235. Francof. 1750.*

The reader will perhaps deem these observations of little importance; yet surely the first step towards any chance of discovering a key to the *Hieroglyphic* characters will be that which enables us to determine the *archetypes* whence the *letters* were severally derived: for although these may appear somewhat plainly delineated upon this very antient Tablet, they are by no means so universally. As soon as the full outline was modified, and approached nearer to signs used as *letters*, the original forms were so altered that they almost disappeared. Thus we find examples, in the manuscripts taken from mummies, of a mode of writing, where the representation of an animal, or of any other visible object, only now and then appears, mingled with the *letters*, and very imperfectly traced¹. Nor was this the only change that took place. The inscription upon this Tablet, as it is evident, was intended to be read *vertically*, or from *top* to *bottom*, according to the form now observed in the *vulgar writing* of the *Calmuks*², and some other *Oriental* nations: but

(1) See *Hamilton's Egyptica*, p. 407, &c. Lond. 1809.

(2) The *sacred writing* of the *Calmuks* is read from left to right, like our own — see Vol. I of these Travels, p. 436. *Octavo Edit.*

in process of time, the *horizontal* manner of tracing the signs was introduced, as we see by the *inscriptions* upon the *tablet* found at *Saccára*³; and the characters were then read from left to right, if we may judge from the position of the figures introduced among the *hieroglyphics* upon that stone.

When we had agreed with the *Arafs* for the purchase of this *Tablet*, and for its safe conveyance on board the *djerm*, we prepared to examine the interior of the *Mosque*. Here we found, among other materials loosely put together for the purpose of supporting a stone table, the finest piece of *Egyptian* sculpture we had yet seen. This was the *Torso* of a statue of the kind of *trap* mentioned before, or *green Oriental basalt*. So perfect is its preservation, that the polish upon its surface equals that of glass. A zone, covered with *hieroglyphics*, fastens the apron round its waist; and this apron is believed to represent the leaf of some *Egyptian* plant. But that which particularly distinguishes this *Torso*, is the curious exhibition it offers of the process used by the antient sculptors of *Egypt* in graving the *hieroglyphical*

Curious
Torso of an
antient
Statue.

(3) See p. 239, and the Plate.

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









Triple
Hierogram
with the
Symbol of
the Cross.

symbols; a part only of the graved work being completed, and the rest of the figures sketched, as delineations upon the stone, with great ingenuity and accuracy, preparatory to their incision. Another remarkable circumstance, but generally characterizing the best *hieroglyphical* sculpture, may be distinctly observed upon this *Torso*. Although the engraved characters be all of them *intagliated*, and may be considered as *intaglios*, yet a bold convexity is perceivable within each figure, rising in relief from the inferior surface, like the workmanship of a *Caméo*¹. There is a third point of view in which this curious fragment of the finest sculpture of *Egypt* is also entitled to more particular regard; not only in the University where it is now placed, but from literary men in general, and among all those who are interested in *Ecclesiastical* history. The very first *hieroglyphical* character engraven upon the back of this statue, is the *CRUX ANSATA*; the identical type mentioned

(1) *Johnson* writes this word *Camaiieu*, from *Chamachua*; but it is now become sufficiently naturalized, under its present form, to admit of its being written according to the common mode of pronouncing the word. *Nicols*, in his "*Lapidary*," chap. xxv. p. 131, (printed at Cambridge in 1652,) wrote it both *Chamehuia*, and *Cameus*. The Editors of the *Edinburgh Encyclopedia*, vol. V. Part I. Edin. 1812, have adopted the word *Caméo*.

by early writers of the Church, as having caused such a stir among *Christians* and *Pagans*, at the destruction of the *Heathen* temples in ALEXANDRIA². From the time of *Ruffinus*, of *Socrates*, and of *Sozomen*, this type has occasionally exercised the ingenuity and the erudition of the most learned scholars³. It is seen suspended from a hook, which is fastened by

(2) See Chap. IV. p. 150, of this volume.

(3) *Jamblichus*, in an earlier period, had endeavoured to explain it. Among the moderns, *Kircher*, *Jablonski*, our countryman *Dr. Shaw*, *De Pauw*, and others, have all written upon this subject. It is the jewel of the *Royal Arch* among Freemasons, and is expressed in this manner,  a sign consisting of three *Taus* joined by their feet at right angles; thus completing the monogram of *Thoth*, or *Taaut*, the symbolical and mystic name of *hidden wisdom*, and of the Supreme Being, among the antient *Egyptians*: the ΘΕΟΣ of the *Greeks*. "*Numen illud*," says *Jablonski*, (*Panth. Egypt. tom. III. p. 170. Francof. 1752.*) "*erat ipse Phthas, Vulcanus Egyptiorum, Spiritus infinitus, HERUM OMNIUM CREATOR ET CONSERVATOR, ipsorumque Deorum pater ac princeps.*" It is amusing to trace the various modifications by which this type of *hidden wisdom* is expressed. Sometimes, as the sun in the lower hemisphere, (*See Jablonski, tom. I. p. 235*), it appears in hieroglyphic writing under this sign, . At other times it was written , and hence we see clearly what is meant by an antient patera with a knob in the bottom of it. Its other principal varieties were,              Upon Greek medals we find the last monogram written . However, as all the sacred mysteries seem to owe their origin to those sources whence the human race derived the means of subsistence, the following remarks of the Bishop of *Clogher* may, with reference to an instrument in agriculture, simply explain all that was intended by the earliest representations

CHAP.
VI.

its other extremity to a *globe* or *ball*, evidently intended for the *Sun*¹. Admitting; therefore, the explanation of the *Cruz ansata*, as given to us, upon the testimony of converted *Heathens*, by *Ruffinus* and by *Socrates Scholasticus*², and supposing the meaning of these figures to be *symbolical* in this instance rather than *literal*, we may explain the signification of this triple *hieroglyphic* without further conjecture; for it plainly indicates that LIFE TO COME PROCEEDS FROM, AND DEPENDS UPON, THE GIVER OF LIGHT. The *Christians*, says *Socrates*³, perceiving that this great truth was couched under *hieroglyphical* signs, and that the same signs did also prognosticate the downfall of the *Temple of Serapis* whenever its meaning became known, exulted in the discovery, and made it the ground upon which many of the *Heathens* were converted. After the same manner, continues the historian⁴, did the Apostle *St. Paul* convert many of the

representations of this symbol. "As to the *Cruz ansata* (says he) which hath so much puzzled the learned world, &c. it is no more than a *setting-stick* for planting roots and larger seeds." See *Origin of Hieroglyphics*, p. 121. Lond. 1753.

(1) See No. 7, of the last Plate.

(2) See Chap. IV, p. 152, of this volume.

(3) *Socrates Scholasticus*, lib. v. c. 17. p. 276. Paris, 1668.

(4) *Ibid.*

Athenians to the faith, by using for his purpose a *Heathen* altar, which he found with an inscription "TO THE UNKNOWN GOD."

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Having also purchased this *Torso*, and conveyed it on board the vessel, as the day was now far advanced, we prepared for our departure from SAIS; much gratified by a view of the place, and by the acquisitions we had made in so short a space of time. The *Arabs* expressed equal satisfaction; for the whole village assembled to accompany us as far as the river; the women dancing, singing, and clapping their hands; and the men playing upon reed pipes, called here *Zúmana*⁵. Many of these women wore large bracelets of ivory; and exhibited the same indecent gestures which we had noticed among the dancing-girls in our visit to *Saccára*. They remained dancing upon the shore until we lost sight both of them and of *Sé'l Hajar*. The *Nile* was truly boisterous, and the rapidity of our descent rendered our loss of time of less consequence: it was like a passage of the *rapids* in some of the rivers that fall into the *Gulph of Bothnia*; and, towards

(5) It is the same instrument which we noticed at *Saccára*, under the name *Zabúra*.

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VI.

*Mahallet
Abouali.*

evening, the turbulence of the waves induced our boatmen to anchor, for a short time, at the village of *Mahallet Abouali*. The wind was less violent after sun-set; and we passed *Rachmanie* during the night, regretting that we could not see the great Canal which supplied *Alexandria* with water from the river.

Berinbal.

Ovens for
hatching
Chickens.

Before day-light in the morning, *September* the fifth, we went to the village of *Berinbal*, to see the manner of hatching poultry, by placing their eggs in ovens, so frequently mentioned by authors, and so well described by one of our oldest travellers, *George Sandys*¹. Notwithstanding this, the whole contrivance, and the trade connected with it, are accompanied by such extraordinary circumstances, that it required all the evidence of one's senses to give them credibility. We were conducted to one of the principal buildings constructed for this purpose; and entered by a narrow passage, on each side of which were two rows of chambers, in two tiers, one above the other, with cylindrical holes, as passages, from the lower to the upper tier. The floor of the upper tier is grated

(1) See "Relation of a Journey begun A. D. 1610," p. 125. Lond 1637.

and covered with mats, on which is laid camel's dung; somewhat resembling the manner of placing hops, for drying, in *English* Oast-houses. We counted twenty chambers, and in each chamber had been placed three thousand eggs; so that the aggregate of the eggs then hatching amounted to the astonishing number of sixty thousand. Of these, above half are destroyed in the process. The time of hatching continues from autumn until spring. At first, all the eggs are put in the lower tier. The most important part of the business consists, of course, in a precise attention to the requisite temperature; this we would willingly have ascertained by the thermometer, but could not adjust it to the nice test adopted by the *Arab* superintendant of the ovens. His manner of ascertaining it is very curious. Having closed one of his eyes, he applies an egg to the outside of his eyelid; and if the heat be not great enough to cause any uneasy sensation, all is safe; but if he cannot bear the heat of the egg thus applied to his eye, the temperature of the ovens must be quickly diminished, or the whole batch will be destroyed². During the first eight

(2) We may therefore suppose the temperature about equal to blood-heat, or 100° of *Fahrenheit*.

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days of hatching, the eggs are kept carefully turned. At the end of that time, the culling begins. Every egg is then examined, being held between a lamp and the eye; and thus the good are distinguished from the bad, which are cast away. Two days after this culling, the fire is extinguished: then half the eggs upon the lower are conveyed to the upper tier, through the cylindrical passages in the floor; and the ovens are closed. In about ten days more, and sometimes twelve, the chickens are hatched. At this time a very singular ceremony ensues. An *Arab* enters the oven, stooping and treading upon stones placed so that he may walk among the eggs without injuring them, and begins clucking like a hen; continuing this curious mimicry until the whole are disclosed. We heard this noise, and were equally surprised and amused by the singular adroitness of the imitation. The chickens thus hatched are then sold to persons employed in rearing them. Many are strangely deformed; and great numbers die, not only in rearing, but even during the sale; for, to add to the extraordinary nature of the whole undertaking, the proprietors of these ovens do not give themselves the trouble of counting the live chickens, in order to sell them by number, but dispose of

them, as we should say, by the gallon ; heaping them into a measure containing a certain quantity, for which they ask the low price of a *para* ; rather more than a farthing of our money. Four soldiers were at this time stationed at *Berinbal*, to protect the inhabitants from being pillaged by our allies, the *Turks*.

Near to this village we noticed the superb tomb of some *Santon*, or *Sheik*, standing upon the banks of the *Nile*. The form of the dome, so prevalent in these buildings, seems to have been originally borrowed from the shape either of a pumpkin or of a melon ; the external fluted surface, and almost the entire form of the fruit, being modelled by the architect. The custom also of surrounding a principal tomb with humbler sepulchres, as it existed in ages when the *Pyramids* were erected, seems, by the appearance of this cœmety, to have been common in the country. The place is called *Massora Shibrecki*. Other travellers have observed, not only in *Egypt*, but also in *Syria*, and particularly in the neighbourhood of *Damascus*, a form of sepulchre precisely corresponding, though upon a smaller scale, with the graduated structure of the *Pyramids* ; being all of them *pyramidal*, with decreasing ranges, of *four* or more steps, like

Tombs at
Massora
Shibrecki.

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the principal *Pyramids of Saccára* ¹. It is proper to mention this, because it tends to confirm what was before said of the *sepulchral* origin of the *Pyramids*; and also because this peculiarity is not observable in the cœmety at *Massora Shibrechi*, which might be supposed to exhibit the usual form of *Oriental* tombs. The shape here of the smaller *sepulchres* is rather cylindrical than pyramidal.

A little below *Berimbal*, there is a canal which extends to the Lake *Bereios* ². At the mouth of it we saw some birds of exquisite beauty, to which the *Arabs* give the name of *Sicsack*; but

(1) Colonel *Squire* mentions this circumstance twice in his *Journal*; once in describing the Cœmeteries of *Damascus*, and a second time in his account of the *Pyramids of Saccára*. Speaking of the latter, he says, "To this day the inhabitants cover the spot where the body is interred with a sort of monument, which is evidently taken from the form of a pyramid. The large *pyramid* at *Saccára* is formed in four stages, and is flat at the top. Indeed, all the *Pyramids*, although, as it is reported, they may have been cased with a smooth stone surface, are built with steps, and many of them are flat on the summit. At present, the common tombs of the inhabitants of *Egypt*, and *Syria* are built in this form. In the towns, the work is masonry; in the villages, they are constructed of mud; but they retain, in either instance, a resemblance to the *Pyramids* in their forms. This, joined to other circumstances, seems to afford a strong proof that the *Pyramids* were originally intended as receptacles for the dead." *Squire's MS. Journal*.

(2) See the Map facing p. 290, in Vol. II. of the 4to. edition of these *Travels*.

could learn nothing further of their history. Also a species of *Ardea*, entirely of a white colour, by some mistaken for the *Ibis*; but the bill is differently shaped, and the *Ibis* has generally, if not always, some black feathers near the tail. *Hasselquist* described the *Ibis* as a species of *Ardea*, of the size of a raven³. He says that it eats and destroys serpents⁴, small frogs, and insects; that it is very common in *Egypt*, and almost peculiar to that country. We saw also the *Egyptian Plover*, or *Tringa Ægyptiaca* of the same author. The rest of our voyage to *Rosetta* was so expeditious, that we arrived there by eight o'clock in the same morning; and repaired to our former residence upon the quay. As soon as we landed, Mr. *Hammer* heard that Sir *Sidney Smith* was upon the point of sailing for *England*; and being unable to resist the opportunity thus offered of visiting a country he so much wished to see, he gave up the plan he had formed for an expedition to the *Oases*, and set out immediately for the *British* fleet. While he was employed in procuring camels for himself and his servant, we wrote a few letters of

Arrival at
Rosetta.

(3) *Hasselquist's Travels*, p. 198. *Lond.* 1766.

(4) See *Savigny's* observation upon the anatomy of the *Ibis*, denying this property.

CHAP. introduction for him to some of our correspond-
VL ents in the University of *Cambridge*, and in
other parts of *England*; and with great regret
took leave of our valuable friend.

We found an evident difference of climate between this place and *Grand Cairo*. The dates were not yet ripe; and the mercury in *Fahrenheit's* thermometer, when we made our usual observation at noon, had fallen five degrees lower than it stood at *Grand Cairo* only four days before; being at *eighty-nine* upon *September* the first; and this day, *September* the fifth, at *eighty-four*. The number of *English* women that had assembled at *Rosetta* from the different ships in the fleet, and were walking daily upon the strand, offered a singular contrast to the appearance exhibited by the *Arab* females, in their passage to and from the *Nile* for water, and in the markets of the town. To these were also occasionally added the women of the *Indian* army, now encamped near to *Rosetta*, wearing large rings in their noses, and silver cinctures about their ankles and wrists; their faces, at the same time, being frightfully disfigured by red streaks, traced above the eyebrows. Each party of these females doubtless regarded the other two as so many savages; and who shall

say which was the most refined? The town had undergone other alterations, and was much improved as a place of residence since we left it in the beginning of *August*. An *Italian* had opened a coffee-house, which was the resort of the officers both of the army and navy. A prospect of tranquillity had brought back many families, who had before deserted it: and *Arabs* were seen in great number in the streets, selling sugar-canes, fruit, and other vegetables; and employed in making chairs, tables and bedsteads, from the branches of the date trees¹. We had no time to spare for any further inquiry into the history of the place, or the antiquities it might conceal²; yet, in spite of every

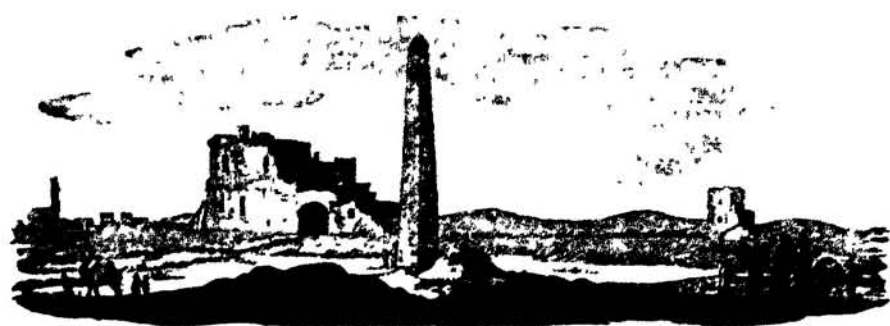
(1) *Rosetta* was again become an emporium for the surprising harvest of *Upper* as well as of *Lower Egypt*. Mr. *Wills*, acting as Commissary for our fleet, to whom we were indebted for many acts of civility, at this time received an order for corn, to the amount of seventeen thousand pounds sterling. This gentleman informed us, and said he was convinced of the truth of the statement, that *Upper Egypt* could annually supply five millions of *Cairo ardepts* of wheat; each *ardept* being equal to five *bushels* of our measure; besides a great supply of barley and rice, the precise quantity of which he was unable to ascertain.

(2) Colonel *Squire* arrived at *Rosetta* in the evening of the same day on which we left it. The following remarks occur in his Journal. "The town of *Rosetta*, or *Raschid* as it is called by the *Arabs*, was built in the year of *Christ* 875; and is now in a very ruinous state: the houses, which are built of burned brick, are high; and the streets,

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VI.

exertion to prosecute our expedition to *Alexandria*, we were detained three days in preparing and packing cases, containing the collection we had made, and in procuring another *djerm* to convey them to the fleet; the boat in which we came having been pressed for the service of the army, as soon as it arrived.

as in all *Turkish* towns, narrow. At this time it is but thinly inhabited, although trade (now the ports of *Egypt* are relieved from a blockade) seems about to revive: the shops are well stocked with provisions of all kinds. Wild fowl may be had in abundance. It may easily be conceived that the eye would revel in a prospect so refreshing as the *Delta*, (after contemplating the sandy deserts of *Aboukh*, and the neighbourhood of *Alexandria*,) forming so delightful a contrast by its verdure and cultivation. Of late years, the desert has encroached, even here, considerably on the town; and the west side of *Rosetta* is completely skirted by sand hills." *Squire's MS. Journal*.



View of the Obelisks called Cleopatra's Needles.

CHAP. VII.

ROSETTA TO ALEXANDRIA.

Voyage to Aboukir—Visit to Lord Keith—Journey to Alexandria—Arrival at the British Camp—Communication with Lord Hutchinson—Entrance into the French Garrison—Wretched state of the Inhabitants—Visit from a party of Merchants—Discovery of the Tomb of Alexander—Circumstances of its removal by the French—Its situation upon the Author's arrival—Internal evidence of its authenticity—Other antiquities collected by the French—Cleopatra's Needles—Pompey's Pillar—Discovery of the Inscription—Sepulchral origin of the Column—Manner of its support—Proof that it was erected by the Romans—Restoration of the legend upon the pedestal—Events that occurred after the death of Pompey—Shrine constructed by Cæsar—Testimony of the Arabian Historians—Hadrian's monument to his

horse—*Traditional name of the Pillar founded on historical evidence*—*Interview with Menou*—*Surrender of the Rosetta Tablet*—*Intercourse between the armies*—*French Institute*—*Catacombs of Necropolis*—*Scrapeum of Racotis*—*Of Hades and of Ammon*—*Cause of such elaborate sepulchres*—*Descent into the Cryptæ*—*Remarkable Symbol*—*Imperfect accounts of the Alexandrian Antiquities*—*Conduct of the Capudan Pasha.*

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VII.

Voyage to
Aboukir

EARLY on the morning of *September* the eighth, we got once more under weigh, in a large *djerm*, having all our *Egyptian* collection of antiquities on board; and saw the beautiful prospect of *Rosetta* disappear, as we sailed between the *Isle of Sarches* and the *DIITA*. We had little wind, but it was favourable: and as we passed the fearful bar at the mouth of the *NILE*, there was not the smallest surf. A small isle at the entrance of the river was entirely covered with pelicans. About half way between the *iocaze* and the fleet, we observed a salute from all the *Turkish* ships at anchor; in honour, as it was said, of some *Moslem* festival. The mud of the immense torrent now pouring into the *Mediterranean*, at the highest period of the *Nile's* inundation, extended over the surface of this part of

(1) See the *Map* facing p. 290 of the Second Volume of these *Travels*, 4to. edit.

the sea; and the water tasted fresh at a considerable distance from the embouchure. As Captain *Clarke's* frigate no longer remained among the transports, we steered our vessel among the merchant ships lying nearer to the coast towards *Aboukir*, and came alongside the *Felicité* from *Smyrna*, laden with stores. Here we were hospitably received by our friend Mr. *Schutz*, of that city, who was on board, as supercargo; and by a worthy *Ragusan*, who was master of the merchantman.

The next morning, *Wednesday, September* the ninth, we waited upon Lord *Keith*, to thank him for the civilities he had shewn to us, and to take our leave. He told us that no vessels would be permitted to sail into the port of *Alexandria*, until the *French* had evacuated the city, and the magazines been properly secured by our army; as he knew that there were not less than fifty or sixty ships, manned by *Greeks* and *Turks*, waiting for the sole purpose of plunder. We could not therefore obtain permission for the *Felicité* to take us thither; and we returned, to undertake the journey by land. A contrary wind, with a heavy sea, had caused so much delay, and had given us so much labour in working up to the Admiral's ship, that we did

Visit to
Lord *Keith*.

CHAP.
VIIArrival at
the British
Camp.

not get back again until the day was far advanced. We passed that night upon the deck of the *Felicité*; the cabin swarming to such a degree with bugs, that the table, during dinner, was covered with them. We set out very early, *September the tenth*, accompanied by Mr. Schutz, and reached the *British* camp by day-break. The Commander-in-chief was on horseback, inspecting the lines. We waited in his tent until he returned, when he received us with his usual condescension and kindness. He told us that our friend Mr. *Hamilton* had also reached the camp that morning, and had been furnished with a passport to enter *Alexandria*. The capitulation for the surrender of that city had been protracted by the contumacy of the *French* General, *Menou*, who was unwilling to deliver up the *Antiquities* demanded by the *English*; and his reluctance, in this respect, was considerably augmented by observing the increasing nature of those demands: for as the *French* had carefully concealed what they possessed, fresh intelligence continually came to Lord *Hutchinson* concerning the acquisitions they had made, and gave rise to some new exaction on the part of our army. Thus finding himself likely to be stripped of all the *Egyptian* trophies with which he had prepared to adorn the *Museum* at *Paris*,

Menou gave no bounds to his rage and mortification. Sometimes he threatened to bury himself and his troops in the ruins of *Alexandria*, sooner than accede to the proposals he had received; at other times he had recourse to the most ridiculous gasconade, and threatened to meet Lord *Hutchinson* in single combat. The valuable *Tablet* found near *Rosetta*, with its famous trilingual inscription, seemed to be, more than any other article, the subject of his remonstrances; because this, he maintained, was "his private property; and therefore as exempt from requisition as the linen of his wardrobe, or his embroidered saddles". We then ventured to inform his Lordship, that we had reason to believe there was something concealed in *Alexandria*, for the possession of which the *French* were more anxious than even for this *Tablet*: and making known to him the nature of our errand, received his orders to set out instantly for *Alexandria*; and endeavour to discover, not only where the particular monument was hid to which we alluded, but also what soever other antiquities the *French* might have secreted in the city. He gave us also authority

(1) These were nearly *Menou's* own words, as they are given in the sequel.

from himself to receive the *Rosetta Tablet*, and to copy its inscriptions: fearful lest any accident might befall it, either while it remained in the possession of the enemy, or in its passage home. His Lordship had already obtained an impression from the stone, made with red chalk, upon paper, by some member of the *French Institute*; but the characters so impressed were too imperfectly marked to afford a faithful representation of the original: thus he consigned to our care, as likely to assist us in the undertaking. While we were thus engaged in receiving his Lordship's instructions, Colonel *Montresor* came in, and undertook to procure for us the horses and forage which Lord *Hutchinson* had ordered. Having then given us a passport for quitting the *English* lines and entering the city, we were conducted to the tent of Colonel *Probyn*, of the *Royal Irish*; and in a short time, Colonel *Montresor*, from whom we had often, before experienced the most friendly attentions, arrived with horses, and every thing necessary for our conveyance.

Thus provided, we left the *British* camp, and, crossing the valley which separated the two armies, drew near to the outworks of *Alexandria*. Our sentinels, being then advanced

close to the fortifications of the place, challenged us; and having given them the word, we were suffered to pass on. As we approached the gates of the city, we saw a vast number of *Arabs*, who were stationed on the outside of the walls, with baskets of poultry and other provisions, waiting for permission from the *English* to supply the inhabitants, who were then greatly distressed for want of food. At the gates, a *French* sentinel received our passport, and conducted us to an officer for its examination; who directed us to present it again, when we should arrive at head-quarters, within the city. In the desolate scene of sand and ruins which intervenes between the outer gates and the interior fortifications, we met a party of miserable *Turks*, who were endeavouring, literally, to crawl towards their camp¹. They had been liberated that morning from their dungeons. The legs of these poor creatures, swoln to a size that was truly horrible, were covered with large ulcers; and their eyes were terrible, from inflammation. Some, too weak to advance,

Entrance
into the
French
Garrison.

(1) Some repetition will perhaps be noticed of observations made in a former work (*Tomb of Alexander*, p. 38¹); but the author did not consider any thing which occurred in a preceding publication as authorizing the omission of a part of his Journal upon the present occasion.

had fallen on the sand, where they were exposed to the scorching beams of the sun. Immediately on seeing us, they uttered such moans that might have pierced the hearts of their cruel oppressors. They begged for water, but we had none to give them; for, eager in the pursuit of our object, we had neglected to supply ourselves with provisions. We succeeded, but not without difficulty, in prevailing upon some *Arabs* to take care of them, until relief could be obtained'; and at eleven o'clock, A. M. we passed, through the inner gates, into the great square of *Alexandria*.

Wretched
state of the
inhabitants
of *Alexan-
dria*

We found the inhabitants in the greatest distress for want of provisions: many of them had not tasted meat or bread for several months. The *French*, who were better supplied for some time, were now driven to such straits, that they had put to death fifteen horses every day, for many days past, to supply their own soldiers with food. The families to whom we had brought letters were in a state of misery hardly to be described. We first went to the house of the *Imperial Consul*. They asked us

(1) We had afterwards the happiness of hearing that they reached the *Turkish* camp.