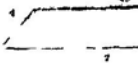
there is a passage which leads into it; having lighted our candles, we descended and found it four feet five inches and a quarter high, three feet five inches and a half wide, and 200 long; at the end of 200 feet there is a passage running horizontally 24 feet four inches and a half, and leads to a large pyramidal room 27 feet four inches long, and 11 feet 11 inches broad, 43 feet four inches high; from this, a passage of 10 feet four inches conducts to another of the same dimensions. At the height of 11 feet, the stones set in six inches one over another for 11 together, each stone being three feet high. At the end of the inner room, 30 feet 10 inches from the ground, there is a passage 24 feet long, three feet five inches square, which leads to a third *, differing only from the former in being one foot eight inches broader. Not only all the pavement of this room, but five tiers of stones have been forcibly taken up in search of treasure. The stones of the passage have also been taken up. There is not much of the covering preserved on this pyramid; what remains is towards the top.

11th. — Early this morning we prepared to set out for the farthest pyramid †, where we arrived in something less than an hour and a half. A little way up on the north side, there is an entrance to which one may mount, but with danger and difficulty. This pyramid has 600 feet for its base; 184 feet up to the angle, and 250 feet thence to the top, which is thirty feet broad. The passage, as far as one can advance, is 174 feet in length. It is very difficult to creep down in the lower parts, on account of the stones and rubbish with which it is at last entirely choaked up. It cuts the side of the pyramid at right angles. The building, as it now stands, consists of 198 steps, namely, 68 large ones from the ground to the angle; and 130 lesser ones from that point to the top. Upon measuring one of the largest of the former, I found it to be four feet two inches,

* Pococke saw two of these rooms only.

† The great pyramid to the south.—Pococke, lii. 1.

whereas the general size of those in the upper part is only one foot ten inches or two feet.* This pyramid is built of hard white stone; in some places you see fossil remains; but not so numerous as in the large pyramid a mile to the north of this. From the summit we had a most extensive prospect of the fertile plain towards the Nile on the east of the pyramids, which was the most probable situation of Memphis †, of Jebel Jehusi on the other side of the river, of the castle of Cairo, and of all the pyramids, both those of Giza and Sacara, on the tops of these great heights the eagles build their nests; we heard the noise of the young ones as we went up. Two of them were taken by the Arabs, and carried home with us. Pococke is mistaken in supposing that the angle near the middle only appears to be such from the covering above having slid down; as we were at the summit we had an opportunity of examining it more exactly than he could possibly do below, of measuring the angle, of seeing that the covering stone is or as well above as below it; and that it is only from this station one can see the top and bottom at the same time. Having taken the bearing of this from the principal objects, we rode 20 minutes north to the largest pyramid where we had been the day before. Though the sun was extremely hot, being about mid-day we mounted this pyramid, and took its height. We descended quickly, and rode home, as the Arabs themselves were impatient, being no longer able to bear the intolerable heat. While we were employed in measuring, they sheltered themselves below the stones. In passing by the pyramid called Pharaoh's seat we saw six Gazelles at some distance from us; there are a great number in these desarts; this animal is the Antelope of the

* "The following are the dimensions of one of the stones with which the pyramid is covered;  length of the side four feet seven inches."—Davison.

† Mr. Davison's opinion respecting the site of Memphis agrees with that of the best travellers in Egypt. Great quantities of breccia and granite are seen near Metrahenny, and extensive ruins have been found lately near this place, which escaped the researches of Shaw, Bruce, Pococke, Norden, and other travellers.—Hamilton's Egypt, 314.

Scriptures. The mummy people came and informed us, that the pit was cleared, and that we might go when we thought proper. We arrived there in 15 minutes; and descended by a cord with candles and two men. It was so filled with sand that we were obliged to creep in on our faces in a passage four feet broad; as we advanced we found nothing but turnings and windings, and on all sides skulls, bones, and bandages of mummies. When we came out we found the party impatient, as the sun had been set for some time; we immediately descended from the rising ground, and rode N. E. towards Ummuchnan; in a quarter of an hour we passed over the ancient bed of the Nile.

12th. — Early this morning being dressed like an Arab I rode with Mr. Varsy to the pyramid of the steps, accompanied by the Kiaiah of the Sheik. Went up the N. W. corner, and measured the height. From the top of it took the direction of all the other pyramids. The mummy pit is 300 yards to the south; to the N. E. are two smaller pyramids in a ruined state, and a little further the pit of the bird mummies. We went then to the three pyramids a mile to the north, and having taken their dimensions and bearings, rode home. To-day the Chamseen wind was intolerable. By the thermometer we found that the heat was ten degrees higher than human heat.

13th. — Rode out early to the west side of the palm trees of Ummuchnan, and having measured a base of 2000 feet, Mr. Montagu took the plan of all the pyramids with the Theodolite.

THE PYRAMIDS OF EGYPT.

LETTER FROM MR. DAVISON TO PROFESSOR WHITE.

SIR,

I AM very much obliged to you for your polite letter of the 4th of last month, and am truly ashamed of not having told you so sooner. To say I have not written a single line to any of my correspondents since it came to hand, though true, is but a lame excuse for deferring my acknowledgements so late. As I certainly might have found time to answer your letter, there remains nothing for me now but to ask your pardon, which I do very sincerely.

I have little doubt of your success in a translation of Abdallatif, of its doing credit to you, and affording amusement and information to the public; but I cannot flatter myself that any remarks of mine respecting the pyramids, particularly as I have left the greatest part of my papers at Nice, would add value to it; though, without doubt, every discovery in monuments so remarkable, which have been, and are likely to continue the wonder of ages, will be deemed of consequence by the curious in antiquities. I am now in such a disagreeable state of suspense, attendance, and hurry, as not to be able to sit down seriously to any thing; but had I even leisure, yet having left the greatest part of my papers in Italy, I could not give you so full an account as I could wish of the discovery I made of an entresol above the large room, and of the continuation of the first passage which both leads into the pyramid, and a considerable way into the rock below it. If I can possibly find time before I am sent abroad, and materials enough with me to draw up a short general account to my liking, you may depend on having it; for I am to the full as desirous as you can be of having mention made of the above circumstances in your edition of Abdallatif.

It is no reflection on other travellers that they did not make the discoveries before me, as perhaps none of them had the like advantages, excepting Maillet, who did not avail himself of them so much as he might have done. I remained long at Cairo, and had an opportunity of visiting the pyramids often, and of measuring every part over and over again, as well of the outside as of the interior of the largest, which is the only one of those of Giza into which a passage is found. Mine were not hasty visits, such as are generally paid to those noble monuments of antiquity. The merchants established in that country make a party of five or six persons to accompany a traveller; they set out early in the morning from Cairo or Giza, and return at night; they stay at the pyramids perhaps from three to four hours; suppose the visit repeated, the time is scarcely sufficient to take a general view, much less to take the dimensions with any kind of accuracy.

Besides many visits of this sort, I hired a boat to convey me there during the inundation, and staid to examine and measure them for eight days together. There is little here depending on the abilities, knowledge, or penetration of a traveller. To measure straight lines with exactness requires only leisure and labour; I grudged neither; and I so far succeeded to my own satisfaction as to think that my time and pains were not thrown away.

LETTER FROM PROFESSOR WHITE TO MR. DAVISON.

SIR, OXFORD, August 15, 1779.

I HUMBLY beg your pardon for not having acknowledged the receipt of your very obliging letter of June 21st. Since that time I have done myself the pleasure of calling twice at your lodgings in town; but had not the good fortune to find you at home. I still flatter myself with hopes that you will find leisure to draw up some account

of the pyramids to your liking, which, whatever humble opinion you may have of it yourself, will certainly add a value to my work.

In Abdallatif's account of the pyramids, there are two circumstances, which I know not how to defend; the first is, that he says he saw a prodigious number of hieroglyphical inscriptions on the two great pyramids, as many, as if copied would fill perhaps 10,000 volumes. The second curious circumstance, is that he asserts the lesser of the three great pyramids was on one side considerably defaced by Al-Aziz about the year 1196.

Now I cannot find by other travellers, that either of these facts has been observed, and at the same time Abdallatif is in general so accurate, that I hardly think he was mistaken. I beg the honour of a line on the subject, and am, &c.

I beg your permission to print in my edition of Abdallatif that part of the letter you have honoured me with, which relates to the entresol you discovered.

ANSWER TO PROFESSOR WHITE FROM MR. DAVISON.

SIR, LISBON, 10th October, 1779.

I LAMENT exceedingly that I should have been so unfortunate, as to miss you when you took the trouble of calling twice at my lodgings in London; but as I neither found your name nor heard of it from the people of the house, it is likely, I think, that I was on a visit to my friends in Northumberland at the time. I was so much hurried before my departure from England as not to be able to thank you as I ought and intended, for your very polite letter of the 15th August. It was still less in my power to draw up any account of the pyramids, for which indeed I had not sufficient materials with me. You are welcome to make use of what I communicated to you on the subject of the entresol I discovered in the large pyramid of Giza. The

account as far as it goes may be depended upon; though had I been able to make it fuller, it would no doubt have been better deserving of a place in your edition of Abdallatif.

Finding him in general pretty accurate you are unwilling to allow your author to be mistaken in two circumstances, which at the same time you do not know how to defend, as they have not been taken notice of by other travellers. One of them is very remarkable, namely, "that he saw a prodigious number of hieroglyphical inscriptions on the two great pyramids, as many as if copied would fill perhaps 10,000 volumes." I am at a loss what to say to this. There is not now I believe a single hieroglyphic to be seen on either of them, but it may not be amiss to observe that the greater part of the outer stones or covering of the two large pyramids have been destroyed or carried away. From some of the original covering still remaining at the top of the second great one, it is more than probable that the steps of which the sides of the other now consist, were covered in the same manner, with stones of such a form as to make a smooth surface from top to bottom with a profile somewhat resembling this figure  . Among the pyramids of Sacara and Dashour there is one on which the covering is still pretty entire. I do not recollect finding a single inscription upon it. Whether there be any on the covered part of the second pyramid of Giza, I cannot say from my own knowledge, as I did not succeed in my attempt to get up to it. I observed and copied two lines of hieroglyphics on a rock that is cut perpendicularly, near and opposite to the north side of this pyramid. This is the only thing of the kind I found in that neighbourhood, except in some grottoes or rooms cut out in that part of the rocks facing the east, on which the pyramids are built, and at no great distance from the largest. These appear to have been the entrance of burying-places, by the pits in most of them being now filled up, down which the mummies were probably conveyed. The sides of the rooms are covered with hieroglyphics, among which I remember taking notice of human figures, some of them about as large as life.

With regard to the other circumstances he mentions, " that the lesser of the three great pyramids was on one side considerably defaced by Aziz about the year 1196." I do not think it unlikely, or even very remarkable. It is natural to suppose that it would suffer most on the north side where they would expect to find the entrance, and that they would begin to throw down the covering from that part before they touched the other sides. This pyramid appears to have been covered with red granite from some of the stones still remaining in different parts of it. Those I saw were square, and not cut like the covering I had occasion to take notice of above.

I have endeavoured to satisfy you as far as I can from memory, but fear that my letter will not reach England in time to be of any use to you in your publication. N. D.

NOTE.

[Other Arabic writers prior to Abdallatif have also mentioned the hieroglyphics on the pyramids; their testimonies are cited by S. de Sacy in his translation of Abdallatif, 221. The Arabic writers do not express themselves in a manner sufficiently clear, so as to inform us, whether they mean that the characters were hieroglyphical or alphabetical. We find in Herodotus a reference to the inscription engraved on the pyramid of Cheops; it was, he says in *Egyptian* characters; but still it is doubtful, whether by these words he means *ordinary* characters or *hieroglyphics*. The former acceptation is approved by Larcher; and Dr. Hales thinks these characters could not be any other than *literal* or alphabetical, Chron. i. 381. Ebn Haukal speaks of the *Syrian* and *Greek* inscriptions which covered some part of the pyramids; the former, Quatremère supposes, were letters in the cursive characters of Egypt, of which the Rosetta stone affords a singular example.* The testimony respecting the

* Le plus beaux monumens de l'écriture cursive sont les Papyrus publiés par Denon et la curieuse inscription de Rosette. Millin. D. de B. A. 189. 2. See also some remarks on the Rosetta inscription in the Museum Criticum, Cambridge, 1816.

Greek characters may be confirmed by Seif-ed-doulah-ben-Hamdan a geographer; the inscriptions were probably written by Greeks who visited these monuments, and recorded their names and the date of their visit. On one of the pyramids Latin verses had been inscribed; they were observed by Boldensleve who travelled in 1336; three of them may be here subjoined.

Vidi pyramidas sine te, dulcissime frater,
Et tibi, quod potui, lacrymas hic mæsta profudi,
Et nostri memorem luctus hic sculpo querelam.

The travellers who have at various times examined the pyramids of Giza, differ in their opinion respecting the manner in which their outward surfaces were finished. With regard to that of Cheops, we are expressly told by the historian ἐξεποίηθη τὰ ἀνώτατα αὐτῆς πρῶτα, the upper part was first finished, then the remainder. Niebuhr is disposed to allow, that the third or that of Mycerinus might have been partly cased with granite. Girard, one of the French Institute, says that the covering of the second and third pyramids, of which there is no doubt, leads us to conclude that the first was also covered; and in his Memoire on the Nilometer of Elephantine, he speaks in the following manner of the examination of the lower part of the great pyramid, made by some architects who accompanied the expedition to Egypt. " Après avoir retrouvé sur la surface du rocher qui sert de soubassement à la grande pyramide l'emplacement des pierres angulaires du revêtement de cet edifice, marqué par une espèce de mortaise de deux decimètres de profondeur, pratiquée dans le rocher, et destinée à recevoir chacune de ces pierres, ils ont mesuré immédiatement avec la plus rigoureuse précision la ligne terminée par les angles extérieurs de ces encastremens, et l'ont trouvée de 716 pieds, six pouces.

Mr. D. remarks that some of the original covering remains at the top of the *second* great pyramid. Niebuhr climbed up to the summit to examine it, and found the same calcareous substance of which the rest of the building was composed. It is described also by Grobert. " In the second pyramid," says Shaw, " which may hint to

us what was intended in them all, we see near a quarter of the whole pile very beautifully filled up and ending at the top in a point." As the upper parts are certainly not now covered with marble as some suppose; or with granite as Norden asserts, the passage of this traveller quoted by Larcher, ii. 244. should be erased, in any future edition of the French Herodotus. Niebuhr supposes, that the last work of the builders was to give a smooth and regular appearance to the four sides of this pyramid, beginning at the summit.

The third pyramid, Mr. Davison says, appears to have been covered with red granite. The remains of granite were seen by Niebuhr, and by some of the members of the French Institute. Les beaux morceaux de granit d'Elephantine sont dispersés et abondamment entassés près de sa base. — Grobert. This pyramid is called by the Arabic writers the coloured pyramid, and must have preserved its covering until the time of Abdallatif, who speaks of it as, *construite en granit rouge*. S. de Sacy's version, lib. i. c. 4. —Ed.]

CATACOMBS OF ALEXANDRIA.

[*CONTINUATION OF MR. DAVISON'S PAPERS.*]

Nov. 7th, 1763.—This morning before sunrise we rode out at Pompey's pillar gate, with a great number of Janissaries; we turned to the right leaving the column on our left, and after a ride of an hour and a half, arrived at the catacombs. At the entrance we fired three or four pistols, as well to clear the air a little as to drive out the jackalls and other animals that generally take shelter there. We were obliged to creep in on our faces for a few yards, then getting on our feet we could walk, but not upright, except in some parts. As there is no

opening above where the light can enter, we had, every one, a wax candle. The catacombs consist of a vast number of subterranean apartments which extend a long way. The ground is very uneven and hilly, being filled up greatly with sand and rubbish. In some places one can stand up very well; in others there is not above four or five feet. There is one grand door that seems to have in its architecture some resemblance to the Doric form; by this you enter into a large rotunda of considerable height; there are three other great doors in it, that lead to small rooms. All of these apartments are cut out of a very hard rock. We staid there some time to take the plan of some part of it; but as there are no air-holes we found it very warm and stifling, particularly with such a number of people, and all with lights; besides there were several bones and a dead ass that added to the ungrateful smell. The Arabs in time of war make this a kind of hiding place, as it is capable of containing several thousand people. The entrance is not above twenty or thirty yards from the sea. We came out and found the rest of the company sitting in a large tent, that had been put up on the shore during our absence. Just before the tent there is a convenient bathing place with a room cut out in the rock, and open on one side, to dress and undress in. Less than a musket-shot further there are three or four grand bathing-rooms, cut in the rock; the water enters by doors made on purpose, and in each there is a seat the length of the room to undress in. They are so fine altogether, that they go by the name of Cleopatra's baths. After dinner we went to another subterraneous place, which for the height and grandeur of it cannot fail of surprising the spectator; it is high and spacious, cut out of the rock, though the stone seems not to be a hard one. They pretend that the building was used as a granary. We then went to the catacombs where the mummies had formerly been deposited. A pigeon-house may give one some idea of the form of them. The place is large, and each hole of a size sufficient for a corpse. Having measured them, we rode after the rest of the company, who were gone to some more catacombs towards Pompey's pillar; these we found of the same nature as the last, but much larger,

There are stairs at one end, and walking in a line for above one hundred yards we pass on both sides the entrances of ten or twelve of these burying places.

Nov. 20, 21, 22, 23.—Went out to continue the measures of the walls, which we began some days before. When we arrived at the Rosetta gate some people came about us, and inquired what we were doing; they threatened to go and inform the commander, that we were some Christians taking a plan of the place. Our Janissaries advised us to desist, and we mounted and rode home.

Dec. 7.—We went without the walls towards the catacombs to see some subterranean apartments that had been lately discovered, where, they said, some ancient paintings were to be seen. We found the entrance filled up with earth, so were obliged to defer our visit to another time. To-morrow or next day four or five men will be sent out to clear away the rubbish.

Dec. 8, 9, 10, 11, 12.—We went out to the catacombs, and after the rubbish was removed, we descended with lights. They are the real catacombs where they formerly buried their dead. They are of vast extent under ground, all cut in the rock; but they are now so filled with earth, that there is no way of going into them but upon one's face. In some of the apartments one can stand upright. In many of them there is no communication from one to another than by a hole, through which it is often difficult to creep. Some of the apartments are ornamented with paintings, which are so much injured that there is but little that can be distinguished. There are yet one or two figures of men to be seen, which although defaced, sufficiently shew they have been the work of no great master. The mouth of each mummy's hole has a cornice round it. Before we came out, we found this inscription marked with red* over one of them: Mr. Mon-

* In the Hypogeum at Ægina, there is an inscription traced in a similar manner in red lines. We cannot determine the age of that which is mentioned by Mr. Davison; it is, however, no argument against the antiquity of it, that we find the omega, sigma, and epsilon, written ϵ, ϲ, ω. These characters were formed in this manner, three centuries before the Christian æra.—See Villois. Anecd. ii. 161.

tague supposed from the form of the letters that it was of the time of Alexander the Great.

ΗΡΑΚΛΕΙ: ΧΡ. CTE ΧΑΙΡΕ

Over another at a small distance in the same room,

. \ΠΟΛΟΔωΡΟCΧΑ . . .

Though we satisfied our curiosity in a great measure, we did not go so far under ground as we might have done. Our candles began to shorten, and we did not wish by going too far in to run the risk of losing our way back and of being left in the dark in the midst of these habitations of the dead. The catacombs are in some places no less than three stories one below another. There is a statue, but greatly defaced, in a niche in one of the apartments. The descent into the catacombs is perpendicular, and about fourteen or fifteen feet down; on one side is a rock which you may hold as you go down; we dared not touch the other side, as it is of earth, and seemed ready to fall in.

Dec. 14, 15, 16, 17, 18, 19.—Went out again to the last discovered catacombs, and took a plan of some part of them. After dinner we rode to the pillar of Pompey; by means of a ladder we got upon the pedestal, and measured the base, though it blew so hard we could scarcely keep our feet.

Jan. 5.—Went to the further catacombs, and took the plan of a good deal more than what we had already examined. After staying in about three hours we came out, and found the company in the usual place by the sea-side under a tent. The dinner was prepared by Mr. Montagu's Turkish cooks, who came by sea, and as they had done before, they converted one of the bathing rooms cut in the rock into a place to dress the victuals in. After dinner I again en-

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The cursive characters of ε and ϲ occur also on the marble containing a decree of the people of Gela, which Maffei assigned to the year 121 B. C. For the sigma of Æschrion, a figure applied by him to the new moon, see Ruhnk. ad Long. sec. 3.—Ed.

tered with a French captain, and two or three more, and penetrated farther under ground than I had ever yet been. The plan is very regular and beautiful; by what we have already examined we can see that there is yet much more wanting to complete it. The whole is cut entirely out of the rock. There are foxes and jackalls, and other animals which get in, and make a smell so disagreeable, that it is enough to strike one down.

Jan. 6, 7, 8, 9.—Intended to have gone out to make some more discoveries in the catacombs, but it was thought prudent to defer this, as there is a caravan arrived from Barbary with about three hundred Arabs with dates; they are all encamped near Pompey's pillar.

Impatient to make some new discoveries at the catacombs, I set out from the old port in a boat accompanied by Mr. M. s Janissaries, and two men to dig and open where there should be occasion. We reached the place in an hour's time, and having fired a gun as usual, lighted our candles, and crept in with much difficulty into several places which before I had thought inaccessible on account of the quantity of earth with which they are choaked up. These were added to the plan. There are some passages that certainly lead to other apartments, but they are so filled up with earth, that it is impossible to pass. There is one in particular dotted out in the plan, which seems to have been so high as to allow a man to walk upright without stooping; the roof is arched: it is not more than two feet wide; we crept in a good way, and found it turned to the right; but the passage being too narrow to suffer us to proceed further, we were obliged to come out with our feet first, as there was no room to turn. We took the plan of the cupola with more exactness than before, as well as the different members of the architecture, which, though varying in many of the proportions, comes nearest to the Tuscan order. After staying in about five hours, and seeing every place it was possible to approach, we left the catacombs, and took the bearing of them to the large tower in Porto Vecchio.

Jan. 16. — We set out from Alexandria for a neighbouring village; we quitted the town about nine, and after an hour's riding towards the east, crossed the Kalis; then travelled along E. S. E., having on one side of the road to the right the lake Marcotis, and to the left a lake of salt water, both close to the Kalis, which is the only separation between them. The salt water lake is formed by an inundation of the sea at the Seyd. At twenty minutes past one, turning S. E. by E. we rode to Balactur, a village which we reached a quarter past four. There were many Arab tents near it, and the marks of many more all around. Then turning due east, arrived at Cafala about a quarter past five. In the road, we past a great many ruins; on the left hand chiefly. The country is an entire flat; the villages are all situated on rising grounds, probably artificial hills raised formerly to defend the inhabitants from the annual inundation of the Nile. Many seem to have been the ruins of ancient cities. We were kindly received by the Kaimacan in a single room, where five of us slept together upon carpets spread out, with a covering over each. The houses are all built of unburnt brick, square at the bottom, and in form of a cupola at the top without any wood, which in this country is scarce.

The second morning we rode to a hill, about four miles distant; we were met by the Sheik of the Arabs encamped at the above mentioned village with his attendants. The case of this Sheik is particularly distressing. He has lately had his father murdered, and been robbed of 100,000 crowns. His father had formed a friendship with one of the Beys, who was employed in suppressing the late revolt; he was sent for one day by the Bey who assured him that he had nothing to fear; and calling for the Koran, swore that nothing should happen to him. But notwithstanding his pretended friendship and all his professions, to the sincerity of which he called his God to witness, in defiance of the sacred laws of hospitality, and indeed of all laws both human and divine, he barbarously ordered his slaves to cut his head off. His commands were no sooner given than executed: after which he sent to seize his money and effects

which amount at a moderate computation to 100,000 crowns; among other things, there were 2,000 camels, 1,800 sheep, and 30. fine Arabian horses; in addition to several purses of money. No circumstance could render the son's case more deplorable, except that the wretch should pass unpunished. This inhuman murder he endeavoured to excuse by giving out that the Sheik was cut off on account of a secret correspondence he had discovered between him and the rebels: a report as false as it was needless, for every body was well apprised that his only crime was his wealth. Riches in these parts seldom or never fail of proving fatal to those who possess them. The several Pashas or commanders dispersed over the vast Ottoman empire are trusted with an absolute power, which, as men in general are less prone to good than evil, they frequently abuse. A man is no sooner known to be rich than he is marked out for destruction. The Pashas, the representatives of the Grand Signor are in office during his pleasure, so that their chief business is to acquire the most they can, and by all accounts there are few who do not make a good use of their time; they enrich themselves by all manner of extortion and rapine, and by the destruction of those whom it is their duty to protect. But after all, they seem to be only the sponges of the Grand Signor, to whom they are obliged to recommend themselves by presents of immense value.

Jan. 21. — Returned to Alexandria; on the 23d measured the base of Pompey's pillar more exactly, having brought ladders for that purpose.

Jan. 24, 25. — Went out with the Theodolite accompanied by Mr. M.'s Janissary; took a base of 100 feet, and found the pillar to be 92 feet high, without reckoning the separate stones by which it is raised four feet from the ground. By means of a cord round the foot of the pillar I found the circumference to be 27 feet, four inches and a half. Le Brun and Lucas both describe the column, but do not agree in the measure.

Jan. 16. — Went out with Dr. Turnbull to the pillar, removed some of the stones below, and found that the pivot of five feet square on

which the pillar rests is covered with hieroglyphics. Returned the 17th with an intention to copy them.

April 11.—Yesterday was at Pompey's pillar; went in below, and copied the hieroglyphics. Found them inverted, and upon measuring, saw that the stone is smaller in the lower than upper parts. The support of the column is therefore an obelisk, turned upside down. *

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* The main weight of the pillar (says Pococke), rests upon the stone which has hieroglyphics on it. See also De Tott. vol. ii. and Norry, Dec. Egypt. This circumstance (says Shaw), may induce us to suspect that the pillar was not erected by the Egyptians, who could not well be imagined thus to bury their sacred inscriptions, but by the Greeks or Romans, nay, later perhaps than Strabo. The stone supporting the column is also mentioned by the Arabic writers. See Abdallatif, p. 233. S. de Sacy. The hieroglyphics are engraved in Dr. Clarke's Travels.

A few words may be added concerning the inscription on the column, and the name by which it has been hitherto known. In some of the Arabic writers it is called Amoud al Sawary, "The pillars of the colonnades," alluding to the porticoes with which it was surrounded so late as the time of Saladin in the beginning of the 12th century. Michaëlis once thought that the words might mean "the column of Severus," but afterwards abandoned the opinion. Villoison supposes the Greek inscription to refer to Pomponius, the Præfect of Egypt, who raised the column.

But the common appellation of Pompey's Pillar seems to me to be properly assigned to it for this reason; *Pompeius was governor of part of lower Egypt in the time of Diocletian.* He may have been governor of Alexandria, and there have raised the pillar in honor of that Emperor. This information respecting a Præfect in Egypt of the name of Pompey in the time of Diocletian, which we owe entirely to M. Quatremère (Mem. Geog. sur l'Egypte, p. 259. 1.) is a remarkable corroboration of the opinion of those who think the pillar was raised in honor of Diocletian by a magistrate of the name of Pompeius. Major Missett informed Mr. W. Turner that the letters ΔΙΟΚ. Η. ΙΑΝΟΝ were considered by those who had lately visited Egypt, as discernible: and Col. Leake gives the word "Diocletian," as the result of the examination made by himself, Mr. Hamilton, and Col. Squire.—See Classical Journal, vol. xiii. p. 153.

Dr. Clarke proposes, instead of ΔΙΟΚΛΗΤΙΑΝΟΝ, to read ΔΙΟΝΑΔΡΙΑΝΟΝ, and Pococke thought the pillar was erected in honor of Titus or Hadrian. Dr. C. thinks, "the use of ΔΙΟΣ is perhaps unknown in Greek prose;" but we find it in a Greek inscription at Ombos in Egypt, ΥΠΕΡ ΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ ΔΙΟΥ ΚΑΙ ΒΑΣΙΛΙΣΣΗΣ ΚΛΕΟΠΑΤΡΗΣ κ. τ. λ. Hamilton's Egypt, 75.—Ed.

THE CATACOMBS OF ALEXANDRIA;

PAINTINGS DISCOVERED IN THEM BY MR. DAVISON.—REMARKS ON THE CUSTOM OF PAINTING TEMPLES AND STATUES.—ILLUSTRATION OF THE SINGULAR USE OF THE WORD Γράφω.

[*BY THE EDITOR.*]

THE Doric ornaments over some of the doors of the sepulchres in the Necropolis at Alexandria; the general distribution of the chambers; their resemblance in form to those in the catacombs of Milo *; and the Greek inscriptions in them first discovered and mentioned by Mr. Davison, lead us to conclude, that this great work was completed for a repository of the dead, about and a little after the time when Alexandria was built. All catacombs were originally †quarries, whence materials were extracted for some neighbouring city. The rock was afterwards formed into crypts and receptacles for the dead. The extent and magnificence of these sepulchral chambers at Alexandria were well worthy of a city distinguished for its great wealth and populousness, and described by Diodorus as ἐπιφανεστάτη. (xviii. 279.) Over one of the doors there appears in a drawing by Mr. Davison, the symbol of the globe ‡, so frequent in Egyptian monuments; but we cannot be surprised to find this in the Necropolis

* "Whoever has seen," says Olivier, "the catacombs at Alexandria, will discover in those of Milo, the same genius and same taste which planned the former."

† D'Orville Charit. 73. 75.

‡ This ornament was observed by Col. Squire and Dr. Clarke, Travels, vol. ii. 289. The former speaks of a crescent; this is also seen in the drawing of Mr. Davison. The winged globe, with a crescent under it, is sculptured at Kirmanschah in Persia.—See S. de Sacy's Mémoire; Mem. de l'Instit. p. 168. Year 1815.

of Alexandria; an intermixture of Greek and Egyptian rites and ceremonies, religious usages, and language, became very common under the Ptolemies in Egypt; and about the time of Alexander and his first successors, the Athenians, and probably other Greek states, began to shew a religious regard to Isis in employing her name in adjurations. *

As soon as the custom of burning bodies ceased in the different parts of the Roman empire †, the Pagans buried their dead in catacombs; but in Egypt the practice of placing them in such repositories must have been at all times more frequent than that of burning, on account of the scarcity of wood in that country. Mr. Davison remarks that the paintings in the catacombs appeared to him to be of ordinary execution; they probably belong to the period when the arts were declining, and might have been the works of the pagan inhabitants of the city in the sixth century; for at that time paganism was not altogether abolished, as we learn from a curious passage in Cyril. ‡ It is probable that these catacombs have also been in Alexandria, the place of resort for Christians, where, as in the crypts of Italy, they celebrated their Agapæ §; but none of the Christian symbols, the palm branch, the monogram of XP., or other devices similar to those found in the cemeteries of Italy, appear in the tombs of Alexandria.

Some sketches of the paintings found on the walls of the catacombs are among Mr. Davison's papers; and we may observe in them the ornament of the festoon very clearly traced. This is the παγκάρπιος στέφανος, (Cuper, M. A. 238.) which we find on sarcophagi and other sepulchral monuments; Dr. Hunt observed it on the huge granite Latomia at Assos. As these paintings were only seen by the light

* Diod. S. vol. i. p. 34.—Wessel. note.

† After the time of Theodosius.—Montfauc. An. Ex. vol. v. part i. p. 20.

‡ In Esaiæ, cap. 18. Opp. tom. xi. See the description of the Adonian Festival. Meursius in speaking of the Adonia has omitted to refer to this passage.—Valck. Theoc. 193.

§ Aringhi. Roma Subtern. lib. vi. c. 27.

of torches and lamps, when the relatives of the dead paid their visits to the tombs, the colour of them must have been such as admitted of a strong contrast.

The custom of painting tombs, statues, and temples was common in many parts of the east. Various animals were drawn on the bricks employed in building the city of Babylon; these were painted before they were burnt. (Diod. S. vol. ii. 121.) In the sepulchres of Sidon cut out of the limestone rock, Hasselquist perceived that red colours had been used. Small statues of Isis and Osiris are frequently found in Egypt covered with a green substance. The colours which were applied to the sphinx were very plainly seen in the time of Abdallatif in the 13th century. * On voit sur la figure une teinte rougeâtre et un vernis rouge qui a tout l'éclat de la fraicheur. (C. iv: lib. 1.) The painting on the walls of the temples at Tentyra, Thebes, Diospolis, and Philæ is brilliant and fresh in appearance. Le coloris est si vif, si frais, et si brillant, qu'il semble, disent les habitans du pays, que l'ouvrier n'a pas encore lavè ses mains depuis son travail. (Goguet. iii. vol. 68.) White paint, as well as yellow, red, and green has been employed; for the white in the great temple at Philæ is not the colour of the stone, according to the remark of Lancret. The grottoes of Thebes and Eleithias have been also adorned in a similar manner. Many of the paintings in Egypt have been destroyed by the zeal of the Coptic and other Christians, who have substituted in the room of Isis and Osiris representations of the Virgin Mary, Apostles, and Saints.

The custom of painting tombs and statues, and the walls of temples was also practised by the Greeks in the most flourishing periods of the arts. Strabo, lib. viii. mentions the assistance which Phidias derived from his brother Panænus in painting the statue of Jupiter. Near Tritæa in Achaia, was a tomb remarkable for its paintings, executed by Nicias, (Paus. lib. vii.) and another near

* See the version by S. de Sacy. The colours have been also observed by Maillet, Grobert, Mr. Hamilton (Ægy. p. 629.) and Dr. Clarke.

Sicyon. (lib. ii.) Pausanias alludes to the paintings of Polygnotus on the walls of the temple of Minerva at Platæa (lib. ix.) and Plutarch (in Aristid.) speaks of them as in a state of preservation in his time. They had therefore lasted more than 550 years. Silanion and Parrhasius are called εἰκόνων Θησέως γραφεῖς καὶ πλάσται. Pausanias also informs us, (lib. vii. and lib. ix.) that he saw at Ægira and Creusis three statues; two of which were of Bacchus; one was painted with cinnabar; and the other was made of gypsum and ἐπικεκοσμημένον γραφῇ. One of Minerva was gilt and coloured.

That the encaustic process was used in some of the sacred buildings of the Greeks, we learn from that singular inscription quoted by Cuper (in Harpo.) and Le Moyne (de Melaneph.) containing a dedication of a Pastophorium; in this, mention is made of the painting of the walls, the roof, and the doors, τῶν θυρῶν ἔγκαυσιν. The persons who were employed in painting the walls were called στιλβωταὶ; and the term applied to the cement or plaister is *κονίασις. From an inscription in the collection of Reinesius we learn, that the same artist sometimes united in himself the professions of ἀγαλματοποιὸς and ἐγκάυστης. (lib. i. c. 9.)

It may be asked whether traces of this custom are visible in any of the monuments of ancient Greece. There are coloured ornaments on the Soffit of the Lacunaria of the temple of Theseus.† (Stuart. iii. 7.) They were also seen, the same writer informs us, on the upper fascia of the architrave within the portico of the Ionic temple on the banks of the Ilissus (i. c. 2.) The stucco in the chamber near the site of the supposed grotto of Trophonius in Bœotia, has been coloured. Garlands were seen by Olivier painted on the cement of the catacombs of Milo, as at Alexandria. M. Fauvel informed Mr. Hawkins that "he had remarked traces of painting in the frieze of the temple

* Salm. in H. A. S. 451. et Plin. Exerc. 1229.

† See also Chandler's Greece, 72. The painted ornaments on the roof appear to be signified by the κουρὰς, of the Greeks, described by Hesychus, as, ἡ ἐν τοῖς ὀροφήμασι γραφή.

of Theseus; the ground appears to have been a sky-blue; the interior frieze of the Parthenon also had been painted; for which he accounted by the flatness of the sculpture, and the want of light from * above. Many architectural ornaments, (Mr. Hawkins adds,) in these temples and in the Propylea were painted; for instance the *cima recta* of the cornice of the latter, and the cieling or rather the compartments of the cieling in the Parthenon."

In some of the excavations made near Athens, Mr. Fauvel discovered the tiles or covering of tombs painted with ornaments. Il y en a de peintes avec de beaux ornemens, comme étoient aussi celles en marbre des grands temples, chose difficile à faire entendre a nos architectes, qui ne veulent pas croire aux statues, et aux bas-reliefs peints. Mag. Ency. Mars. 1812. Yet Euripides mentions in very express terms "*the painted bas-reliefs on the pediments* †," γραπτοὺς ἐν ἀετοῖσι προσβλέπειν τύπους. Valc. Diatr. c. xx.

It might be curious (says Mr. Browne. the traveller, in speaking of the paintings in Egypt), to inquire of what materials these colours were composed, which have thus defied the ravages of time. ‡ With respect to the Greeks, some information may be collected from the ancient writers. Yellow ochre was found in different countries; but the most esteemed was that of Attica. (Plin. lib. xxxv.) It is stated by Vitruvius that in his time the mine which produced this substance was no longer worked. The blues brought from the mines of Egypt and Cyprus were preparations of lapis lazuli, and of

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* Millin speaking of a bas-relief brought from the frieze of the cella of the Parthenon, observes, avant que ce marbre êut été nettoyé, il conservoit des traces. non seulement de la couleur encaustique dont, suivant l'usage des Grecs on enduisoit la sculpture, mais encore d'une véritable peinture dont quelques parties étoient couvertes.

† Templorum fastigia ἀιετοὺς fuisse, et cur ita fuerint dicta, docuerunt P. Leopardus Emen. Foesius in Œcon. Hipp. in v. et imprimis lectu dignissima animadversione, P. Scriverius in Martial. Epig. xix.—Valckenaer.

‡ The blue colour of some of the painted hieroglyphics is owing to copper. M. Descotils a observé une couleur d'un bleu très-éclatant et vitreux sur les peintures hieroglyphiques d'un monument d'Egypte; et il s'est assuré que cette couleur étoit due au cuivre.—Memoires de l'Instit. 1808.

the blue carbonates and arseniates of copper. The greens of copper were well known to the Greeks. Ivory black, according to Pliny, was invented by Apelles. The κιννάβαρις of Dioscor. lib. v. c. 109. called by the Romans minium, was said to have been discovered by Callias an Athenian, and was prepared by washing ore of quick-silver.*

But a more curious part of the subject still remains to be noticed. There is reason to believe that the word γράφω was applied by the Greeks to express a work combining sculpture and painting.

The following passage occurs in Pliny, lib. xxxv. c. 8. Fuisse Panænum fratrem ejus, qui et clypeum intus *pinxit* Elide Minervæ: "Panænus, the brother of Phidias, *painted* the interior of the buckler of Minerva at Elis." Instead of expecting to find that the concave part of the shield was *painted*, we should have supposed, says Heyne, that mention would have been made of some work in bas-relief; and this we may observe from Pliny, lib. xxxvi. c. 5. was the case in the shield of the statue of Minerva in the Parthenon; *scuti concava parte deorum et gigantum dimicationem cælavit.* Heyne supposes, therefore, that Pliny in the first passage, or the author from whom he borrowed his information, wrongly understood the meaning of the word ἔγραψε, which was employed to signify work in bas-relief.

The opinion of such a scholar as Heyne† is well entitled to our attention; but as he has given no instances of this peculiar use of the word γράφω, I shall add some passages which will establish the truth of his conjecture.

1. The following words occur in Ælian, lib. vi. c. 11. ὡμολόγει τὴν πράξιν του Γέλωνος τὸ γράμμα, the meaning of which, according to Cuper, may be, *statua factum Gelonis ob oculos ponit;* he adds, γράφειν et γράμμα non de sola pictura sumitur, sed etiam de aliis effingendi modis. Observ. Var. p. 39.

* See the remarks of Sir H. Davy in Tilloch's Philosoph. Mag. May, June, 1815, on the colours used in painting by the ancients.

† Mr. Hawkins first pointed out to me the observation of Heyne.

2. "The poets and artists feigned that Hercules sailed in a cup;" οἱ ποιηταὶ καὶ οἱ γραφεῖς πλεῖν αὐτὸν ἐν ποτηρίῳ ἐμυθολόγησαν. Athenæ. lib. xi. c. 5. Casaubon in his commentary says, per *pictores*, intellige omnes simulacrorum artifices. p. 498.

3. Antipater in an epigram speaks of four Victories sculptured on the pediment of the house of Caius; they were represented in the act of ascending into the skies, κατ' εὐόροφον γραπτὸν τέγος, "on the well roofed pediment sculptured and painted," γ. τ. says Salmasius, vocat, quod cælaturis et sculpturis domuum fastigia ornarentur, atque etiam auro pingerentur *, sicut et *templorum*. Not. in H. A. S. p. 423.

4. γραπτὸν τύπον, "*de sculpta imagine*," accepit Reiske in epigrammate, says Jacobs.† Certe γραπτὸς hanc interpretationem non respuit. Vide Wolfium in Proleg. ad Hom. xlv.

An instance of *painted sculpture* is pointed to us by Pausanias in the following passage, Attic. 28. c. "The battle of the Lapithæ and the Centaurs on the shield of the statue of Minerva, and whatever else is in relief there was executed, they say, by Mys; and Parrhasius painted for Mys this and the rest of his works; ὅσα ἄλλα ἐστὶν ἐπειργασμένα λέγουσι τορεύσαι Μύν. τῷ δὲ Μυὶ ταῦτά τε καὶ τὰ λοιπὰ τῶν ἔργων Παῤῥάσιον καταγράψαι. The four first words of this quotation are entirely omitted in the version of Amasæus. Heyne has produced some instances in which the sense of "work in relief" is given to ἐπειργασμένα; see also Pausanias, Attica, where he informs us, that on each side of the helmet of Minerva in the Parthenon, γρῦπές εἰσιν ἐπειργασμένοι. Chandler translates imperfectly the passage, "on the sides were griffins."

† Anthol. vol. ii. part i. p. 13.

REMARKS

ON

THE MANNERS AND CUSTOMS OF THE MODERN INHABITANTS OF EGYPT.

[*FROM THE JOURNALS OF DR. HUME.*]

We arrived at Rosetta, celebrated by travellers as the paradise of Egypt; but the lofty minarets of the great mosque, with those of the smaller mosques, the tombs of Arab saints, and some houses of the Franks, which are almost embosomed in woods, give the traveller as he sails up the river ideas of populousness and wealth which are strongly contrasted by the mean and ruinous buildings seen by him on landing. The situation of this town would be very advantageous for commerce were a channel sufficiently deep formed across the bar, and this might be done by an industrious and enterprising people. But as the canal of Alexandria did not allow the coasting vessels and dgerms to pass through it, Rosetta has become the entrèpôt of commerce between that city and the interior of Egypt. The country being in the hands of the French, and the mouth of the Nile and Alexandria blockaded by the English, the trade had for a long time been interrupted; immense quantities of merchandize, corn, and rice were lying on the wharfs in 1801, ready for exportation.

Between the houses and the Nile is a wide space, the parade of Rosetta; in the evening I found it crowded with people; their dress consisted generally of a blue, brown, or white cotton stuff; but the prevailing colour was light blue. The longest streets or rather lanes of Rosetta, for they are extremely narrow, lie parallel to each other on a line with the river, and are irregularly intersected by others which are shorter. The houses, generally built of brick, are of two or three stories, and at the top appear nearly to touch each other;

while the small latticed windows projecting into the streets, add considerably to the gloominess of the houses. The bazars, as in all Moslem towns, are covered in, and are narrow, dark, and dirty. The proximity of the Nile enables the inhabitants to water their streets with ease; some scores of Arabs are seen carrying on their backs for this purpose goat-skins containing from ten to twenty gallons of water. The great mosque is very large, and its roof is supported by a number of columns. It has two minarets of a light and beautiful construction of an unequal height. From the summit of one, the prospect on a clear day is rich and beautiful towards the Delta and the winding of the river, but to the westward the view is that of an arid and burning desert.

The shops were well filled, particularly with various kinds of grain. They are opened at day-break; the people of all eastern countries rising early, that they may transact much of their business in the cool part of the morning. The external appearance of the houses is inelegant, and if I may judge from those which I have seen, their interior is equally so, and in every respect incommodious. We ascended by a dark and dirty staircase to the upper rooms, which are lighted by windows with wooden lattices, rendering the light of day dismal.

As we walked about the town, at the southern end of a long street, we passed by an Egyptian school which was held in the open air on a kind of stage made of basket work; like our own schools, it might be easily known at a distance by the confused medley of young voices. The boys were all sitting cross-legged; in the midst of them was a young man, probably the master, reading to them.

Rosetta is nearly surrounded by gardens. A Rosetta garden is a walled inclosure, where shrubs and fruit trees are planted together without order or regularity. The rude growth of the trees affords the Arab an agreeable shelter from the intense heat; and in his garden he frequently takes his evening meal of pilau, (boiled rice and fowls,) doubly grateful from the abstinence of the day, and the refreshing shade. The gardens are watered by the Persian wheel from wells filled by the Nile during the inundation. The small

wheels are turned round by an ass, the larger by buffaloes. The gardens of Rosetta derive their celebrity from the sudden contrast witnessed by the traveller in exchanging the barren wastes in the vicinity of Alexandria, for a tract of country round Rosetta and in the Delta, abounding in trees, and the most luxuriant vegetation.

On leaving Rosetta at nine in the morning, instead of entering the dgerm at that city, I walked to the castle of St. Julian, along the west bank of the river, and through rich fields of clover, the bersim of the Egyptians; on some parts of my road I observed pools of stagnant water, in one of which a few buffaloes had taken shelter from the mosquitoes, every part of them being covered except the nostrils. At no great distance from St. Julian near a small cottage, some women were sitting in the shade nursing a child, ill with the small-pox; this is one of the most destructive diseases in Egypt; it is the Moubarah of the Turks, and Evlogéa * of the modern Greeks.

The castle of St. Julian where the dgerm met me, consists of a tower surrounded by a wall; from the former, I believe, Poussielgue witnessed the destruction of the French fleet in Aboukir Bay. At eleven in the forenoon we passed over the Nile to a mud-built village, exactly opposite to St. Julian's, where the wind being unfavourable, we were detained, until the next morning. As soon as we knew the pilot's determination we sought for a lodging, and at last fixed upon a ruined mosque, the walls of which had been shattered by the fire from St. Julian; for it appeared, that one of the English batteries had been erected at this point against the castle. The ground upon which this village stands, is rather more elevated than the adjacent country; the houses are poor hovels, several of them being built in the form of bee-hives. The fields around are cultivated

* Theodorus Prodromus is the earliest writer who uses the word. It is not found in Meursius. See Villoison. Not. des MSS. du Roi. tom. vi. 539. The opinion in the text is confirmed by the observations of those who have directed their attention to the maladies of the east La petite vérole, et le carreau enlevent presque la moitié des enfans, avant qu'ils aient atteint leur quatrième année.—Mèm. sur l'Egypte.—In Syria, in the neighhood of Aleppo, the Bedouin Arabs practise inoculation.—Russell. ii. 317.

with care, and after the inundation of the Nile, and the river is confined to its proper channel, they are watered by the Persian wheel from cisterns. Where the country is in any degree shaded, not a foot of it is allowed to be waste, for even under the date trees, the cucumber and other garden fruits are seen growing; but where no shade intervenes to weaken the intense heat of the sun, the ground is hard and uncultivated, and bears nothing but thickets of brush-wood.

We found the inhabitants of the village cheerful in the midst of their poverty. The men are tall and lank; swarthy and withered. Their dress in the village is a cotton gown, like that worn by the inhabitants of Rosetta; but the few we met with in the fields were almost naked, having nothing but a cloth wrapped round their middle, and a skull-cap on their heads. The women of Rosetta, and some of those whom I saw at the village wore veils, covering every part of their face but the eyes. These were affected by a disease *, to which the inhabitants of Egypt are very subject.

The lower orders of Egyptian Arabs, appeared to me to be a quiet inoffensive people with many good qualities. They are in general tall, and well made, possessing much muscular strength; yet of a thin spare habit. Their complexion is very dark, their eyes black and sparkling, and their teeth good. Upon the whole they are a fine race of men in their persons; they are more active in agricultural employments than we should be led to imagine from seeing the better sort of them in towns smoking and passing their time in listless indolence. The dress of the poorer Arabs, consists simply of a pair of loose blue or white cotton drawers with a long blue tunic, which serves to cover them from their neck to their ankles, and a small red woollen skull-cap, round which they occa-

* Les maladies des yeux sont très fréquentes en Egypte, et difficiles a guerir.—Granger. The ophthalmia in Syria attacks children and young persons, and is ascribed to sleeping in the open air, and being exposed to the night dews.—Russell, ii. 299.—The Egyptians are subject to psorophthalmia as well as ophthalmia.—Hasselquist. 389.

sionally wind a long strip of white woollen manufacture. They are sometimes so poor as not to be able to purchase even this last article. By means of his tunic or long loose outer garment of dyed cotton, the wealthy Arab conceals from the proud and domineering Turk, a better and a richer dress, consisting sometimes of the long and graceful Moslem habit of Damascus silk, covered by a fine cloth coat with short sleeves, and at other times, particularly among the Alexandrians and those connected with the sea, of a blue cloth short jacket, curiously and richly embroidered with gold, and white trowsers reaching just below the knee, the legs bare.

The articles of furniture in the house of an Egyptian Arab are extremely few. The rooms of all people of decent rank have a low sofa called a divan, extending completely round three sides of the room in general, and sometimes to every part of it, except the door-way; but is most commonly at the upper end of the chamber. On this divan the hours not devoted to business or exercise are passed. It is about nine inches or a foot from the floor, and is covered with mattresses; the back is formed by large square cushions placed all along the wall touching each other, and these are more or less ornamented according to the wealth of the owner. The beds are generally laid on a wicker work strongly framed, made of the branches of the date tree *, κόιτη ἐκ τῶν σπαδίκων τοῦ φοίνικος, or of mattresses placed on a raised platform at the end of the room. This latter mode is the more general custom. For their meals they have a very low table, around which they squat on the mats covering the floor, and in houses of repute I have seen sometimes this table of copper thinly tinned over. They have no other furniture except culinary utensils. The mats used in Egypt are made of straw, or the flags of the branches of the date tree, and are very neatly worked in figures, such as squares, ovals, and other forms, with fanciful borders. They are very durable, but harbour numbers of fleas, with which all the houses swarm, particularly in hot weather.

* Mentioned by Porphyry, De Abst. lib. iv. in speaking of the Egyptians.

The poorer sort of these Arabs seldom can afford to eat animal food, but subsist chiefly on rice made into a pilau, and moistened with the rancid butter of the country. Their bread is made of the holcus durra. * I have seen them sit down to a hearty meal of boiled horse beans steeped in oil. When the date is in season they subsist on the fruit, and in summer the vast quantities of gourds of all kinds, and melons, among which we may number the cucurbita citrullus and sativus, and the agour, and haoun of Sonnini, supply them with food. The better sort eat mutton and fowls, though sparingly. At a dinner given to me by an Arab in the Delta, I observed one dish was formed of a quarter of mutton stuffed with almonds and raisins. Their drink is the milk of buffaloes †, and the water of the Nile preserved and purified in cisterns. None but the higher orders, or those of dissolute lives ever taste wine; grapes grow in abundance at Rosetta; but little wine is made in Egypt. The Greek vessels from the Archipelago supply at a cheap rate the Franks with the quantity they want.

All sorts of coin are current in Egypt; but the principal are Venetian sequins of gold and Spanish dollars; Armenians, Greeks, and Jews are employed in the mint at Cairo. The mode of keeping accounts is extremely easy in piastres and paras. There is a set of brokers or money changers rather, who for a very trifling brokerage receive money for the merchants who employ them, and become responsible for it; and this is necessary, on account of the variety of coins in circulation, some of which may be counterfeit or light. These money changers are in general Mahometans, all of whom must be supposed descendants of the prophet; on which account they are believed to be more upright than any other class of their countrymen.

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* Cereale Arabum vulgatissimum, ex quo panis conficitur.—Forskal.

† The flesh of the buffalo is seldom eaten in the Levant; the milk is highly esteemed in Asia Minor and Syria. In the time of Prosper Alpinus the tongues of this animal were salted and sent to Venice. A few buffaloes are killed in the winter at Aleppo; but the meat is dried, or made into hams, and not eaten fresh. — Russell, 364.

The Arabs carry on the common trades of civilized life, such as carpenters and smiths, but in a very unskilful and imperfect manner. The saw with which they used to cut a large piece of ship-timber in two, was very light and small, yet they employed it in the manner practised by our sawyers, who would in half an hour have cut through what occupied them for a long time. They have a few manufactories; the principal one is the cotton cloth, which is chain-woven, and very strong; a great part of it is dyed blue, and serves for almost general use both for men and women. There is a coarse silk manufacture, of a thin open texture, with a wide border of various colours, but generally dark, which the better sort of women and indeed men sometimes wear instead of what we call linen; but that commonly worn by superior ranks of people is a manufacture somewhat resembling white crape, but a little thicker, with a silk border. It soon acquires a yellow colour by washing.

There are no jewellers shops in Rosetta or Alexandria; this business is therefore carried on privately. The practitioners in medicine are the barbers, who are of course numerous in a country where every man's head is shaved; but their knowledge of physic is extremely confined. They perform a few surgical operations, and are acquainted with the virtues of mercury, and some standard medicines. The general remedy in cases of fever and other kinds of illness is a sufi from a priest, which consists of some sentence from the Koran, written on a small piece of paper, and tied round the patient's neck. This, if the patient recovers, he carefully preserves by keeping it constantly between his skull-caps, of which he generally wears two or three. My old interpreter, Mohammed, had a dozen of them. They are worn by the Mahometans, and considered to possess much efficacy *, as were the frontals of the Jews, and phylacteries of the early Christians. An European medical man is much valued by the Arabs

* The virtue of these scrolls and charms is supposed likewise to be so universal, that they suspend them even upon the necks of their cattle.—Shaw, 243.—Phylacteries are still worn by some of the Christians of the east.—Russell, ii. 104.

in general, and those of our army had plenty of practice among them, and the assistance they gave was afforded gratuitously. In every bazar some shops will be found in which a few of the most common drugs are sold, such as opium, rhubarb, and senna.

Arabic is generally spoken in Egypt; the Coptic* is read as a dead language, and is understood by few. The Italian is much used both by Franks and Copts. I saw no printed books in Arabic; the manuscripts are many of them beautifully written, and the notes are in red ink, or light blue. Other works are read besides the Koran; several of these I have seen in the shops of the transcribers. The natives when at school have sentences copied for them from the Koran; these they learn by heart. There are many scribes, whose employment, like that of the ancient calligraphs, consists of writing out manuscripts for sale; they also make contracts between individuals, law and justice being dispensed in a very summary manner by the basha in greater cases, and by the different sourbadjees in inferior matters. The sourbadjee is a kind of chief magistrate, like a mayor, of whom there is one in every considerable town in Egypt; he is always an Egyptian Arab. The office of sourbadjee at Alexandria was held by Sheik Gazan, a little energetic man of very good family, and some property, who was a firm and zealous adherent of the English, and who administered the duties of his station with becoming dignity. He was an active magistrate, and by means of an efficient police, kept the town and its various inhabitants in excellent order, he himself generally going the rounds once every night at the head of a well-armed guard. The appointment is not hereditary, but is made by the government from regard to wealth or personal qualities; in fact, the office at Alexandria must always be filled by one in whom these two qualifications are united; for there is much consequence and power attached to it. Sheik Gazan held

* Aujourdhui la langue Copte n'y est plus entendue par les Coptes mêmes; le dernier qui l'entendoit est mort en ce siecle.—Maillet. p. 24.

the office at each time of our occupying Alexandria, but from his attachment to us and his consequent fear of Mohammed Ali, he emigrated to Malta when we last evacuated that city.

With respect to the economical arrangement of their families, we found that the Arabs seldom have more than two wives; commonly but one. The second wife is always subservient to the elder in the affairs of the house. The women colour their nails, the inside of their hands, and the soles of their feet with a deep orange colour, sometimes with one of a rosy appearance. This is done by means of henna. They likewise apply a black dye to their eye-lashes, eye-brows *, and the hair of their head; a brilliancy it is supposed, is thus given to the eye, and the sight is improved. The women in general, I believe, can neither read nor write; but the better sort are taught embroidery and ornamental needle work, in which they mostly pass their time. An Arab merchant of property made me a present of an elegantly embroidered handkerchief, worked, as he said, by his wife's hands. The women of rank are seldom seen abroad; many of these were murdered by the Turks after we evacuated Alexandria in 1803; but some of them; and in particular two Bedouin girls succeeded in escaping to Malta.

The features of the Arab-Egyptian women are by no means regular. In general the cheek-bones are high, the cheeks broad and flabby, the mouth large, the nose short, thick, and flat, though in some it is prominent; the eyes black, but wanting animation. The bad appearance of the eyes is in some measure owing to disease. The skin is of a disagreeable Mulatto colour. The hair, which is commonly black is matted, and often smeared with a stinking ointment. It is formed

* Both these customs are of great antiquity; some of the nails of the mummies have been found dyed with henna; and Shaw saw a joint of the donax taken out of a catacomb at Saccara, containing a bodkin, and an ounce or more of powder used for the purpose of ornamenting the eyes. Bodkins, which were employed in the same manner, are found at Herculaneum, made of ivory. Dr. Russell describes the kohol used for the eyeballs, or inside of the eyelids; it is a kind of lead ore, and is brought from Persia. It is so much in request that the poets of the east in allusion to the instrument used in applying it, say "The mountains of Ispahan have been worn away with a bodkin."—Vol. i. 367.

in two or three divisions, and suffered to hang down the back. At a distance, however, the long flowing robe which covers them to the heels, though it may conceal deformity, seems, by the easiness of its drapery, to heighten their stature, and even to render their air graceful. Indeed I have never seen any women who have displayed so much easiness of manner, or so fine a carriage, being superior in this respect even to the women of Circassia. Probably the elegance and dignity of their gait may depend upon the habit of carrying every thing on their heads. They are taller in general than our European women. From ignorance of their language I could form no opinion of their conversation, yet from their numerous and graceful gestures I supposed it might be pleasing in spite of the shrillness of their voices. As the army was passing through the villages they mounted upon the house tops, and made a confused noise like the cackling of cranes, which was interpreted to us as indicating wishes for our success.

The Ethiopian women brought to Egypt for sale though black, are exceedingly beautiful: their features are regular, their eyes full of expression. A great number of them had been purchased by the French during their stay in Egypt, who were anxious to dispose of them previously to their leaving the country, and it was the custom to bring them to the common market place in the camp, sometimes in boys clothes, at other times in the gaudiest female dress of the French fashion. The neck was in general naked, and the petticoat on one side tucked up to the knee, to show the elegant form of the limb. The price of these women was from sixty to an hundred dollars; while Arab women might be purchased at so low a price as ten.

The Circassian women, who are brought to Egypt in great numbers, are exposed to sale in particular markets or khans, and fetch a price in proportion to their beauty. They have been much talked of, and were we to give implicit faith to the eastern romances, female beauty is no where to be met with in perfection but in Circassia. I confess, however, that the appearances of such Circassian women as I saw, much disappointed me; almost all their pretensions to

beauty consisting of a fair skin. I was in the harem of Hassan, a Mameluke Kaschief, and had an opportunity of seeing three of its inmates. They were seated in a small room, on the sides of which was a divan or sofa covered with crimson satin; a Turkey carpet was spread on the middle of the floor. The crimson satin was fancifully embroidered with silver flowers; the ladies wore white turbans of muslin, and their faces were concealed with long veils, which in fact, were only large white handkerchiefs thrown carelessly over them. When they go abroad, they wear veils, like the Arab women. Their trowsers were of red and white striped satin very wide, but drawn together at the ankle with a silk cord, and tied under their breasts with a girdle of scarlet and silver. Something like a white silk shirt, with loose sleeves, and open at the breast, was next the skin. Over all, was thrown a pelisse; one of them was light blue satin, spangled with small silk leaves; the other two, pink satin and gold. We were treated with coffee, and were fanned by the ladies themselves with large fans, a perfume being at the same time scattered through the room. This was composed of rose water, a quantity of which is made in Fayum. They were reserved at first, but after conversing with the Mameluke who attended me, they were less careful to conceal their faces. Their beauty did not equal what I had anticipated from the fineness of their skins. They were inclining to corpulence; their faces were round and inexpressive; but the neck, bosom, arms, and hands were of great fairness and delicacy. My dress seemed to amuse them very much, and they examined every part of it, particularly my boots and spurs. When drinking coffee with the Turkish officers, I chanced to forget my handkerchief; and as I seemed to express a desire to find it, one of the ladies took off a handkerchief from her head, and presented it to me, having first perfumed it.

At my return to the camp, I had a conversation on the subject of these women with a French deserter, who had become Mameluke, and belonged to the family of Hassan. I was very particular in my enquiries respecting the number of women that Hassan might have

in his possession. He told me that his master had upwards of twenty, several of whom were Circassians. I expressed astonishment at his having so many wives; but the Mameluke said that Hassan in reality had but one wife; the rest of the women being her attendants, and that his wife was not among the ladies I had seen. The Mamelukes are not allowed to marry before they arrive at the rank of kaschief, but it is common for the superior to bestow a female upon his followers as the reward of eminent services. I attended Hassan while he was ill; he was extremely grateful, and would have given me his sabre, had it not been a present from Mourad Bey, whom he called Sultan Mourad.

The Moslem marriages are always regulated by the elder females, the bridegroom seldom or never seeing the bride's face, until the day of marriage. It is merely a civil contract made between their mutual friends, and signed by the young man and his father. There is a procession, consisting of many persons, male and female, who accompany the bride on a horse richly caparisoned to the house of the bridegroom, where she is received by his female friends. Some time after this, the mother of the young man informs the assembled females that the marriage has been solemnized, who immediately raise a loud and shrill cry, which they repeat at intervals during the entertainment which follows. It is the common demonstration of joy among the women, consisting of a quick guttural pronunciation of Luy, Luy, Luy*, and may be heard at some distance. After the first burst of joy, they make a procession through the streets, the women all veiled, and a person mounted on a horse richly caparisoned as before, carrying a red banner-like handkerchief fixed to the end of a long pole. They then return to the bridal house, and pass the remainder of the day and part of the night in feasting and carousing,

* A similar sound expressive of mirth is used by the women on the coast of Barbary; it seems to be a corruption (says Shaw) of Halleluiah. 242. The ολολύζω of the Greeks was generally applied to the conclamation of women in affliction, but it also expressed joy. — Schultens in Job, c. 10. v. 15.

entertaining themselves with seeing dancing girls, and listening to singing men, who are placed in an outer apartment or balcony. I was allowed to be present at one of these marriages, but I did not see the bride. Cakes, sweetmeats, coffee, and sherbet were distributed, and wine for the Nazarani (myself).

These and similar feasts are called Fantasias; at some which I have attended the women were unveiled; but they were not females of good character. At Alexandria there were very few dancing girls, but I have seen a young man habited as a woman perform all the part of a dancing girl. He appeared to be drunk; yet displayed many surprising feats of agility. At one of these entertainments, I heard some Arabic songs, sung by singing men, and accompanied with music. The musicians were Jews; but the singers were Arabs.

An Egyptian coffee-house is a large open building, with a few tables and seats within it, generally surrounded by a viranda of rude workmanship, under which the idle and lazy, particularly the Turks, are fond of sitting, smoking and drinking coffee. For this, two or three paras only are paid. In these places we have frequently seen two men playing at a game which consists in removing some small shells, like cowries, from one semicircular hole to another, on a square piece of board, counting the shells, as they remove them. This game appeared to be one of great interest; they have also one nearly resembling backgammon. The higher orders of Turks and Arabs are fond of chess; but this class is seldom seen loitering in the coffee-houses.

The Egyptian Arabs are punctual in the performance of their religious ceremonies at the stated hours appointed by their prophet. We often beheld some of these poor men after a day's hard work for a miserable pittance, on their knees on the sea shore, or at a sequestered spot on the banks of the Nile, offering up their prayers, the forehead at times touching the ground. Idiots are held in great respect: whenever I have seen the Sheik el Misseri, a man renowned in Alexandria and its neighbourhood for sanctity, he has been accom-

panied by one of this description * of people. In a conversation once carried on by means of an interpreter between the Sheik and myself, respecting some of the religious opinions of the Mahometans, I found that he was well acquainted with the history of the creation, and with many parts of the Bible.

There is a tribe of civilized Arabs in Egypt, who pretend that they are respected by serpents, and that no sort of snake can hurt them. As a proof of this, there is an annual procession of the tribe through the streets of Rosetta, of which I was a witness; one of their number is obliged to eat a living snake † in public, or so much of it as to occasion its death. Probably the snake may have been rendered harmless by some means; the people, however, suppose that for some act of piety performed by the ancestors of this tribe or family (which is by no means numerous), the Prophet protects the descendants from any injury which the snakes might occasion. The ophiophagus, who is to keep up this ridiculous farce, being no doubt well paid, begins to eat the living reptile; a pretty large snake is held in his hands, which writhes its folds around his naked arm, as he bites at the head and body. Horror and fury are depicted in the man's countenance, and in a strong convulsive manner he puts the animal to death by eating and swallowing part of it alive. This disgusting and horrible spectacle, however, is but seldom exhibited at present.

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* Baumgarten was told that madmen and idiots were respected as saints by the Mahometans, and that tombs were erected in honor of them when they died. — Peregrin; in Egypt. 73. — Pococke at Rosetta saw two of those naked saints, he says. who are commonly natural fools, and had in great veneration in Egypt. — Vol. i. 14.

† Antes. Observ. on Egypt, 16, mentions the practice of eating serpents and scorpions. The custom of charming serpents has prevailed in the east from a very early period, Psalm lviii. 5.; Ecclesiastes, x. 11. The charmers, however, were not always secure from injury. "Who will pity a charmer that is bitten with a serpent?" Eccl. xii. 13. Forskal says that the leaves of Aristolochia sempervirens were used for forty days by those who would wish to protect themselves against the bite of these animals. At Pella the serpents, says Lucian (Pseudom.), were so tame and familiar, that they were fed by the women and slept with the children. — Ed.

In the house in which I lived at Alexandria, there was a room containing a large quantity of rubbish and lumber, which had not been removed for some years; a small snake was one day discovered in it, on which account I resolved to have the room examined, and the supposed nest of snakes destroyed. My interpreter persuaded me to send for one of the family already mentioned. The snake charmer was an old man, and by trade a carpenter. He prayed fervently at the door for a quarter of an hour, and at length, pale and trembling, ventured into the room; while an English sailor, who was at that time my servant, proceeded to clear away the rubbish with perfect unconcern. Two small snakes only were found; and these were killed by the shovel of my servant. There are many kinds of snakes and reptiles about the ruins in the environs of Alexandria; among them, some have fancied they discovered the asp. I have seen here the black scorpion, whose sting is reputed mortal; but this is a vulgar prejudice.

A mixture of meal, wine, and honey, was the food given, as we are informed by Ælian, N.A. lib. xvii., to a species of serpent by the ancient Egyptians. The snake is esteemed sacred by the present Arab inhabitants of Egypt; and I have been told that they frequently place milk and roots for their subsistence, when it is known that any snakes frequent the ruins of their dwellings. These house snakes grow to a large size, and are said to be quite harmless, and even tame.

The dogs, less fortunate than the cats, have no masters; they are left to prowl about the streets in search of whatever food they can collect. They are very numerous, and many hundreds were shot by the French in different towns. They are very savage at Alexandria, being a mixed race of the dog and the jackal. I have been attacked by them more than once at night, in passing by a burying-ground. I have seen several of them at the ruins near the castle of Aboukir; they were of a light sandy colour, and had the appearance of the jackal. I saw one after it had been on board of the Inconstant two months; but it still retained its savage aspect, and had never become familiar.

Among the different classes of people we met with in Egypt, none struck me more forcibly than the Bedouins. The desarts of Barca, or rather its oases, are inhabited by several tribes of these wanderers who are often in hostility with each other. The most formidable of them is that called Welled Ali. One of its chiefs was an inmate in the house inhabited by Osman Bey Bardisi, and to this Sheik I was introduced by Osman, who said to me aloud in Arabic, if you or I were to meet this Sheik in the desert, of which he is one of the wolves, perhaps it would not be for us a pleasant meeting. The Sheik made no reply, but smiled. Many English officers however ventured a long way into the desart in hunting parties, where they staid some days, and all the Bedouins, whom they met, behaved with civility to them. The greatest number of Bedouins to be seen at a time at Alexandria, was at a certain season of the year with their camels, when many of them assembled in the square near the Jerusalem convent gate. The Bedouin from hard living and constant exposure to the sun of the desert is extremely lank and thin, and of a very dark complexion; his countenance wild; his eye black and penetrating, his general appearance bespeaking the half-savage, and unenlightened son of nature. His sole dress consists of a skull-cap and slippers, and a bernouse, or white woollen garment which covers the whole body, and reaches as low as the calf of the leg, having a hood to cover the head, (for he never wears a turban,) and open holes for the arms. Such is the Bedouin, whether Sheik or not. The Welled Ali sheik had a lance with a head somewhat like a tomahawk; a long rifle gun, a sabre, and a pair of pistols of superior workmanship.

The people called Levantines in Egypt are the descendants of Franks born in this country, and are thus named to distinguish them from those Franks who are natives of European countries. The Levantine women imitate the Arabs in dyeing their eyelashes, eyebrows, and hair with a black colour, and they are dressed in the costume of the higher order of Arab women. I saw an example of this in the dress worn by the wife of an Italian merchant at an en-

tertainment given in Alexandria by the English commander in chief. The dress with the ornaments was valued at two thousand pounds. Her hair was remarkably long, and was divided behind into about forty tresses ; each tress was plaited, one half of it being adorned with Venetian sequins, the other half with a string of pearls ; at the bottom of each tress was an emerald. The ornaments were placed at equal distances in all the tresses. When the hair is not long enough to extend to the extremity of the waist, it is lengthened by silk of the same colour. The head-dress was composed of a scarlet skull-cap with a black silk tassel in the centre, and nearly covered with different ornaments set with small rubies and emeralds. Round the head was a kind of turban formed by handkerchiefs, one placed upon another, until they projected as much as the brim of a man's hat. In the front of this turban was a handsome diamond ornament, and little gold chains with brilliants were festooned from the bottom of it over the side of the face and ears. She wore a handsome but ill formed necklace of pearls, in the centre of which was seen an emerald valued at three hundred pounds. On her body was a close vest of superb cloth of gold with long sleeves ; at the opening of which for the hands, appeared an ornament similar to ruffles, made of a manufacture common in the east of striped silk and gauze. This vest reached from the bosom to the ankles nearly, and fitted close over the trowsers, which were made of striped satin and silk of Damascus manufacture. Over the vest she wore a garment like an open gown without a train, made of very fine fawn-coloured German cloth trimmed with narrow gold lace. The whole of the dress had an elegant and singular appearance. This woman with her husband and family was then at Alexandria, going to Italy to reside there, her husband having made a handsome fortune in Cairo. It was probably the last time she would wear that dress, and she was unusually fine.

Some of the Coptic women are fair and beautiful. The features of a Copt are broader and more inclining to plumpness than those of the Arab. These people are certainly the most intelligent in Egypt, and are better educated than the Arabs. I do not recollect

to have seen a Copt absolutely poor. They are the managers, collectors, and clerks of the revenue in Egypt in general, and though at Alexandria the head of the customs was a Turk, yet the subordinate officers were Copts. Many of them are merchants and brokers. The dress of the men is the long dress of the Turks, but they and all Christian and Jewish inhabitants are not permitted to wear a green or white turban, blue being the colour substituted in general, although the better sort wear a long Cashmire shawl, twisted round the head as a turban.

I was acquainted with a Coptic merchant at Rosetta, who invited me and another Englishman to the christening of his child. We were induced to go, that we might have some insight into the manners of this people. We were received by the lady of the house on entering with great civility; she poured a little perfumed rose water into our hands, from a bottle covered with silver fillagree of very fine work, and as we passed into the room she sprinkled us all over with rose water. This I afterwards found to be a common custom in all Coptic and Levantine houses when a person makes a visit of ceremony. The room into which we were introduced was at the top of the house, where there was a table covered with all kinds of sweetmeats and fruits. The mistress of the house and her sister, also a married lady, with her husband and other guests soon made their appearance. The infant was completely swathed. The ceremony * was performed by the Coptic priest, according to a service which he read from a ritual in manuscript. As soon as the ceremony of the christening was ended, we sat down to partake of the breakfast. These two Coptic women, particularly the sister of the lady of the house, were the prettiest I had seen in Egypt. The sister was remarkably fair, and would have been reckoned handsome in any

* The Coptic form of baptism is described by Vansleb and by Pococke; "they plunge the child three times into water and then confirm it, and give it the sacrament; that is the wine, the priest dipping the end of his finger in it and putting it to the child's mouth."—Vol. i. 246.

country. She was older than she appeared to be; and I was surprised to find that she had a son then in the room fourteen years of age; but marriages are made at a very early time of life in this country. The costume of these women was similar to that I have already described, as worn by the Levantines, differing only in the ornaments and jewelry.

In Egypt the unhappy Israelites, bearing with the Christians the undisguised scorn and contempt of all ranks of Moslems, drag out a miserable existence. Possessing an active and cunning mind, they contrive in many instances to over-reach their Mahometan masters; and derive their means of living from the business of money-changers and brokers. They are easily distinguished both from the Copt and Arab by their prominent nose and chin, and by being darker than the Copt, but not so dark as the Arab.

The Copts and Jews are the general shopkeepers in Egypt; and in the part called the Frank town of Alexandria there is a considerable number of shops, in which cutlery of a very inferior quality and woollen and linen drapery of various kinds are offered for sale. The muslin in these shops was very coarse. The woollen cloth was principally of German manufacture, of a thin though tolerably fine texture, narrower than English cloth, and much cheaper than the latter. Of this cloth, which is of various colours, the most esteemed being green and flesh coloured, there are many hundred bales sold annually in Cairo. There is another sort, a red cloth of a stronger manufacture, of which the Mamelukes make their trowsers, and this also is German. In the cloths and linens of that country there was formerly a considerable trade carried on between Venice and Trieste, and Alexandria, the returns being in gums, senna, corn, and rice.

JOURNAL OF A VOYAGE UP THE NILE BETWEEN PHILÆ AND IBRIM IN NUBIA*, IN THE MONTH OF MAY, 1814.

[*BY CAPT. LIGHT.*]

Mr. Legh and his companion have communicated some valuable remarks concerning parts of Nubia; and the following journal of Captain Light will give additional information respecting the antiquities of the country, and the manners of the people.

The conquests of the Mahometans and the destruction of Christianity have been followed in Nubia, as in other parts of the Turkish empire, by the most complete depopulation and barbarism. Seventeen bishoprics were formerly enumerated in the different provinces of Nubia; the towns of Ibrim and Dongola were under the jurisdiction of two of them. Mais faute de Pasteurs (says Vansleb †), le Christianisme est aujourdhui entiérement éteint dans tout ce royaume. The Oases also were once peopled by many Coptic Christians; and the names of some of the Bishops who presided over that district are mentioned in the history of the Patriarchs of Alexandria. Part of the first epistle of St. Paul to the Corinthians, published by Munter and Georgi in a dialect different from that of the Memphitic or Saidic is supposed to have been written in the language of the people of the Oases.

The author of the Kitab el Fehrest speaks of the Nubian characters‡; and the Nubian language is mentioned by Macrizy (Desc. de l'Eg. tom. ij. fol. 180.); but Syrian, Coptic, and Greek letters were adopted by the inhabitants, when Christianity was introduced among them; and we learn from Abou Selah that their liturgy and prayers were in Greek; the same thing is also stated by Abdallah of Assouan. § As late as the beginning of the fifteenth century, the time when Macrizy wrote, the women and children of Upper Egypt had a perfect acquaintance with Greek. The Arabic language has gradually prevailed in that country; but in Nubia, Captain Light found that a knowledge of it was of little use to the traveller. A different idiom is there spoken; and this is pointed out by Leo Africanus in the following passage: "Beyond Assouan are villages peopled by men of black colour, whose language is a mixture of Arabic, Egyptian, and Æthiopian."—Quatremère Rech. sur l'Egypte.—ED.

ASSOUAN, May 7.—I arrived at Assouan, anciently Syene, in the usual course by a boat from Boulac. Here I found the navigation

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* "La Nubie commence au bourg nommé al-Kasr, situé à 5 milles de la ville d'Assouan." —From the History of Nubia, by Abdallah native of Assouan.—See Quatremère, Mem. Geog. sur l'Egypte.

† Hist. de l'Eg. d'Alex. p. 30.

‡ The Bashmouric was supposed to be the language of the Nubians, by Longuerue; but this opinion has been controverted by Quatremère, who has shewn that the Bashmourites were inhabitants of Lower Egypt.—Rech. sur l'Egy. 163.

§ Quoted by Quatremère, p. 23. in his Mémoire sur la Nubie.

stopped by the rocks, with which the river at this place is filled, and the channel so divided and reduced in the ordinary state of the stream, as not to leave sufficient breadth or depth for boats. I therefore quitted mine to proceed by land to the shore opposite Philæ, and procured asses for the journey.

On the 10th of May I left Assouan, attended by an English servant, and an Arab from my boat, having two asses for riding, and three for the baggage; accompanied by Osman, the son of the Sheik of Assouan, as guide and guard, and proceeded through the ruins of the Arab town on the heights above Assouan. The desart here on every side is broken by large masses of granite, most of which had hieroglyphic characters sculptured on them. We arrived in about two hours at the shore opposite to Philæ.

This place, called by the natives Selwajoud, by Norden El Heiff, merits all that has been said respecting the temples, and other structures of antiquity which are to be found there. I remained at Philæ until the evening of the 11th. It was on the morning of that day that I first saw the destruction caused by the locusts, of which an immense swarm obscured the sky.* In a few hours after their arrival, the palm trees were stripped of their foliage, and the ground of its herbage. Men, women, and children employed themselves in vain attempts to prevent the locusts from settling, howling repeatedly the name of *Geraad*, the Arab and Nubian word for locusts; throwing sand in the air, beating the ground with sticks, and at night lighting fires. Yet they seemed to bear the loss of their harvests without murmur, blessing God that they had not the plague, which they said always raged at Cairo when the locusts appeared; this was actually the case at that time.

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* "*They darkened the sun*," says the Prophet Joel, ii. 10. speaking of the flight of the locusts. The word is written by Russell *girad*, Gryllus migratorius. L. In many parts of Turkey the locust-bird, Turdus Roseus, providentially appears at the same time with the locusts, and destroys great numbers. In some seasons when the grain of the corn is too far advanced, these insects attack the cotton plants, mulberry, and fig leaves.—Russell, ii. 230.

I hired a boat of the inhabitants of the east shore opposite to Philæ, which though of smaller size than the one I left at Assouan, was large enough to enable me to lay my bed cross-ways at the stern; four men made the crew; and a mat arched on some palm-branches served for a skreen against the sun.

May 12. — Early in the morning we sailed up the river, and in consequence of the wind failing, moored at Ser Ali, on the east bank, where we observed some crocodiles. About half way between Philæ and Ser Ali on the west bank are the remains of a temple, in a village called Deboo; on the cultivated spots in the neighbourhood are many sheep and cows, with plantations of palm-trees.

May 13. — Detained at Ser Ali by Kamseen winds, which set in with an obscure sky; the sun becoming pale, as seen through a discoloured glass.

May 14. — Arrived at Gartaas, (called by Norden Hindau), on the west bank, where I landed to examine the architectural ruins, of which there are many at intervals, for the space of nearly two miles. The first and most southern is a square inclosure of masonry, of one hundred and fifty-three paces, its greatest height sixteen feet; its thickness about ten. In the south and north sides there are gateways; that in the north is nearly in the centre, and has a cornice, on which is a winged globe, and the outline of a symbolic figure cut on one of the stones. Beyond this, going northward, amongst some quarries of sandy free-stone, is a narrow passage open at the top, cut by art; on each side of which at intervals are hieroglyphics coarsely sculptured, and the outline of a Monolithic temple. This passage leads to a part of the rock on which is a shallow recess; here I saw the half-length figures of men in full relief; the heads are defaced; they have drapery about the shoulders and arms, and appear to have in their hands the wand and whip of the Egyptian mythology; the former being a symbol of power; the latter the Flagellum sometimes given to Osiris, at others to the genii Averrunci. They are about three feet high, and are cut out of the rock.

Above and below these figures are numerous Greek inscriptions cut in tablets, and at the bottom of the whole are rudely formed hieroglyphics. At a short distance to the north are the remains of a small temple, consisting of six columns beautifully finished with capitals, composed of heads of Isis supporting a plinth, on which Monolithic temples are sculptured. Two of them face the south, two the east, and two the west; those to the south have the grape and wheat-ear in relief under their volutes. The shafts are about three feet in diameter; the distance between them about ten; the north front is thirty feet; the east and west thirty-six; on the latter, towards the base, two or three symbolic figures have been sculptured. On one of the columns are some Greek characters beginning with the usual form το προσκυνημα.

The west bank of the river in the neighbourhood of Gartaas is almost a desart; a few huts scattered amongst the ruins afford shelter to the inhabitants. The opposite shore has some degree of cultivation, and the mountains are a little distant from the banks of the river.

May 15. — Arrived at Taeefa on the west bank, above which the sides of the river become bold and craggy, and near this place is the entrance to the Shellaal* or cataract of Galabshee; here Mr. Buckingham, a gentleman who had lately ascended the Nile as far as Dukkey, lays down the tropic of Cancer. Taeefa, contains several remains of ancient buildings scattered about on an open cultivated spot of more than a mile in length, and about half in breadth, bounded by the desart and its mountains. The village might contain two or three hundred inhabitants, and had a Sheik who regulated their labour and subsistence. The doom and palm-tree flourished here.

The antiquities consist of several spacious oblong enclosures of masonry of not more than three or four feet in height. In the centre of the plain, separated from each other, are two buildings, one complete, having the form of a portico, the other in ruins, seems to be

* Je sçai de divers Nubiens qu'il s'en trouve sept ou huit de remarquables cataractes, depuis Sai au dessous de Dongola, jusqu'à Assouan. — Maillet. p. 42.

part of an early Christian church. The first is almost blocked up by a mass of mud, and is surrounded by the hovels of the natives. It is a pyramidal portico facing the south, having two columns almost engaged in a wall to the bottom of the capitals, which represent the full blown lotus, and support an entablature and cornice. Between this column and the sides are small door-ways with a cornice and frieze; and above these a second and third cornice, in each of which is the winged globe. The frieze has a bead and leaf worked on it. The front of this building is about twenty-seven feet in length; the inside is perfect, having a roof supported by four columns standing on a plain circular base, their capitals forming the full-blown lotus. On one of the walls inside is a cross of Maltese form.

The second building is open to the east; the west wall is perfect; in this is a door-way, and within, in front, are two columns with capitals of the full-blown lotus, supporting a small portion of roof. Scriptural paintings with figures as large as those of life remain on the walls, and over the cornice of the door-way is the winged globe. In front of the open side lie several capitals, broken shafts, and other fragments of buildings.

I was detained at Taeefa the 16th by the Kamseen wind, which changed in the evening to the north and west, driving the sands of the desart for many miles, with so much violence as to obscure the air, and hide from view the rocks close to the boat. The storm continued for two hours with violent gusts, attended with thunder and lightning; it ceased at last with a torrent of rain. During the tempest, my guide Osman was chaunting the praises of God and the prophet in a most discordant voice; while the boatmen trembling and shrinking from the storm, hid themselves in the bottom of the boat.

May 17.—We rowed through the Shellaal of Galabshee. This is the name given to those parts of the stream that are interrupted by rocks. Here the passage of boats is not impeded, as at Assouan, where the Nile is lost in streams of two, three, and four feet in breadth, which interrupt the navigation, except during the inundation, when, as I was informed, very small boats and rafts may pass

the Shellaal. At Galabshee, the Nile flowing with a wide and beautiful course, divides itself among several rocks and uninhabited islands; the river increases in breadth, as it enters into a grand amphitheatre of bold and craggy rocks, interspersed with cultivated spots of ground, extending for about a mile; then contracting itself, as it approaches Taeefa, it resumes its ordinary breadth. On the eastern bank on an elevated spot are the remains of an Arab mud-built castle, and on one of the islands those of a village and another castle, which, though of bad construction, prove that a greater degree of civilization had formerly marked this place. Beyond, the rocks recede, become lower, and the land appears cultivated. The village of Galabshee, which Norden by mistake places opposite to Taeefa, is close to the opening on the west bank, and has a larger population than Taeefa. The inhabitants live in huts round a ruined temple. They seemed more jealous of my appearance among them, than any of this country whom I had hitherto seen. I was surrounded by them, and "backsheesh, backsheesh" (a present) echoed from all quarters, before they would allow me to look at the temple. One more violent than the rest threw dust in the air *, the signal both of rage and defiance, ran for his shield, and came towards me dancing, howling, and striking the shield with the head of his javelin, to intimidate me. A promise of a present pacified him and enabled me to make my remarks and sketches.

A butment of masonry rises above the bank of the river, at about one hundred and seventy or eighty feet from the front of the temple, to which a paved approach leads from the butment; on each side of this pavement there formerly had been an avenue of Sphinxes, one of which was lying headless near the pavement. At the end, steps appear to have been raised, leading to a terrace of thirty-six feet in breadth, from which rise two pyramidal moles with a gateway between

* "And they gave him audience unto this word, and then lifted up their voices and said, Away with such a fellow from the earth; — and as they cried out, and cast off their clothes, and *threw dust into the air*." — Acts of the Apost. xxii.

them, forming a front of about one hundred and ten feet. The upper part of the moles to within three or four layers of stone above the gateway, was in ruins. The moles are eighteen or twenty feet thick, of solid masonry; within is a court of about forty feet, now filled with broken shafts and capitals; it appears to have had a colonnade to the side walls joining the moles with the portico. The latter consists of four columns; a lateral wall divides this portico from a suite of four inner apartments, the doorways to which have the winged globe in the cornice. Three of these apartments are covered with hieroglyphics and symbolic figures; there are remains of colouring very fresh and clear. All the apartments are encumbered with ruins, and have scarcely any cieling left.

The front of the portico is plain, with the exception of a winged globe over the gateway. Within are scriptural paintings; a head similar to those represented in the churches of the Greeks appears with a nimbus around it, above the ruins on the wall of the last apartment, with some Greek characters. The moles have no hieroglyphics or symbolic figures excepting a few at the gateway, and these are in the first outline. The shafts of the columns are nearly six feet in diameter; the height appears to contain from five to six diameters, a common proportion in Egyptian architecture. On a column is a Greek inscription in red letters *; there are two more also which I did not copy, and one in Coptic.

May 18.—In the morning we sailed, but were obliged to moor below Abouhore on the east bank, which is enclosed by barren rocks of sand-stone and granite; I mounted to the summit of these and found the whole country to the east as far as the eye could reach broken into masses of rock presenting a most frightful and desolate appearance. On the shore I observed remains of Roman brick-work.

May 19.—We reached Abouhore, and were again obliged to stop. Here the hills recede and leave a large space of ground for cultivation

* See the remarks on Greek inscriptions at the end of the volume.

watered by wheels, and bearing more marks of civilization than the other villages, and the inhabitants appeared more industrious. Their huts were thickly scattered among numerous palm-trees. Here there is a small Shellaal which leaves only a narrow passage to the west; on the other part there is a low ridge of rocks. Opposite to Abouhore, placed as if to command this passage, is a ruined Arab castle of unbaked bricks. At Abouhore an assembly of women was collected howling over the dead body of a child.

May 20. — We arrived by means of towing at Garsery, called by Norden, Garbe Dendour, on the west bank, where I landed to visit the ruins. Nothing can be considered more barren than the rocks and hills on each side, passed in the course of this day. The few huts I saw, were made of loose stones cemented by mud, and covered with a flat roof of straw or branches of palm-trees.. The ruins at Garsery consist of a front of masonry of three sides, enclosing a portico and gateway. The longest side is about one hundred feet, and faces the river; the height above the ground is ten feet. In the centre of the enclosure is a gateway; the side stones are covered with hieroglyphics; beyond is the portico of a small temple, which consists of the usual pyramidal front; the entablature is perfect; the capitals of the columns are alike, presenting the form of the full-blown lotus; the symbol among the sacred plants of Egypt, most commonly appropriated to Osiris. A lateral wall separates this portico from two inner chambers.

May 21. — Having passed the remains of a portico at Garshee, we moored nearly opposite to Dukkey on the east side.

May 22. — Having crossed from our mooring-place, I landed and skirted the desart for the space of an hour, passing frequently over Roman tiles and brick, and arrived at the temple of Dukkey. The front faces the north close to the river, and consists of two pyramidal moles with a gateway complete; a cornice and torus surround the whole. The dimensions of the front are about seventy-five feet in length, forty in height, and fifteen in depth. The walls are without hieroglyphics.

In the cornice over the gateway is the winged globe.* In each of the moles in the inside front, are small doorways ornamented in a similar manner, leading by a stone staircase to small chambers, and to the top. A court of about forty feet in depth separates the moles from a pyramidal portico, in which are two columns engaged half their height in a wall elevated in the centre, forming the entrance. The depth of the portico is about eighteen feet; the cieling of it is almost perfect, composed of single stories, reaching from the front to the back part. Between the centre columns are winged scarabæi†; on the other part are scriptural paintings. A lateral wall divides the portico from three inner chambers; the cieling of these are imperfect; the symbolic figures in the third room are larger than in the other parts of the building. The upper part of the side walls of the portico have the remains of some scriptural designs, representing men on horseback approaching towards angels, whose hands seem lifted up in supplication. The whole was surrounded by a wall extending from the two extremes of the moles. Over the gate of the portico are some Greek characters, in the place where the winged globe is usually seen.

ΥΠΕΡΑΣ . . .
ΘΕΟ . . .

A variety of inscriptions found about the gateway of the moles, prove that this temple was erected to Mercury.‡ From Dukkey, where the rocks and desart begin to leave room for cultivation on the banks of the Nile, we proceeded up the river, and in a short time were hailed from the western shore by a follower of the Cashief of Deir. We were obliged to pay him a visit, and found him sitting

* The device so common on the temples of Egypt, and symbolical of the *anima mundi*. —Shaw, 358.

† Probably of the form referred to in the Men. Is. Exp. 61. Pandit alienas alas Scarabæus, Solis imago.

‡ See the remarks on Greek inscriptions at the end of the volume.

under a shady palm-tree on a carpet, surrounded by some dirty half-naked attendants. He rose on my approaching him, bade me sit down by him, and placed a cushion under my elbow. His visit to the village (named Ouffeddoonee,) was for the purpose of passing some days here with two of his wives, of whom he is said to have thirty living in different parts of his territory, and among whom he divides his time. He was dressed in a coarse linen shirt and turban; was without slippers; he alone of the whole party held a pipe in his hand. I presented him with a telescope and small pocket knife; these he was at first inclined to refuse, saying, I was welcome without an offering. A pipe, dates, and coffee were brought to me. His attendants sat down by us in a circle, and many trifling questions were asked of me by all. My wearing apparel was examined; I was questioned about my rank, what number of soldiers my king commanded, how many wives he had: in what garrison I was, how far off, what number of guns it contained, and whether my Pasha, meaning my commanding officer, had power of life and death.

The Cashief whose name is Hassan is one of three brothers, hereditary chiefs of the country between Philæ and Dongola. He is a handsome young man of about twenty-five years of age, and his territory extends from Philæ to Deir. He has a nominal absolute power, which however he does not exercise oppressively, nor does he interfere much between the quarrels of the natives.

He gave me a letter to his son, a boy of ten years of age, left at Deir, from whom I was to receive all necessary protection and assistance; on my leaving him he presented me with a sheep. Proceeding hence, we observed the hills to be at a considerable distance from the river; we arrived at Naboo on the west, where they again appear in rocks of sand-stone. From Naboo the river winds east and west, the hills sometimes receding on one side, and on the other bold rocks reach to the water's edge.

May 23. — Having sailed part of the night, and the wind continuing fair, we passed Seboo on the west bank, where the propyla of a temple are seen at about two hundred yards from the water-side,

the rest of the temple appears to be almost buried in the sand. A few palm-trees and small strips of cultivated land, with here and there a miserable hut, serve to show that the country is not entirely abandoned. We passed El Garba on the east, where the Nile flows close to the base of the mountains, which present a wild and dreary appearance.

May 24. — We towed from our mooring-place a few miles to El Kharaba. At Songaree the Nile takes a bold turn to the west, and we continued in that direction to El Kharaba. At Croska, there is a small Shellaal on the eastern side, opposite to which at Erreiga is a mud fort.

The west bank is almost a desart; the east continues with bold rocks and hills, lined with villages of a better construction than those on the west; the buildings here consisting only of stones or of poles covered with mats on palm-branches.

May 25. — Arrived at Deir, which is a long straggling village of mud cottages, situated in a thickly planted grove of palm-trees. The cashief's house, the best I had seen since I left Cairo, is built of baked and unbaked brick; in front is a rude colonnade forming a sort of caravansera. Adjoining to it is a mosque, the only one I had observed since I quitted Philæ. The village is about a mile in length; its population must be considerable, though I could never obtain any other answer to questions on this subject, than "many."

I landed and went to a mud building used as a caravansera, in which were horses; and waited until the cashief's son could be sent for.

A Mamaluke with a Greek for his attendant had lately come there from Dongola as a merchant. From him I heard that the Mamalukes had taken possession of the country on the western bank of the Nile opposite to Dongola, where they had been driven by the pasha of Egypt; that they were in force about eleven hundred, under Ibrahim Bey, the partner and competitor in power with Mourad Bey at the time when the French took possession of Egypt; that after destroying the petty chiefs of the country, they had armed five or six thousand blacks;

and that one of their beys had been able to cast cannon; and that among the Mamalukes there were eight English and ten French deserters. The Greek, who at first pretended to be a Turk, took me aside, showed me the sign of the cross upon his arm, and by way of exciting my compassion, broke out in bad English, into execrations of the Turkish government.

After waiting a short time in the caravansera, the son of the cashief, the boy before mentioned, came in, attended by a number of half clothed inhabitants, squatted himself down in one quarter of the room, took me by the hand and welcomed me. On receiving his father's letter he got up, ran out to hear it read by the imam, and returned presently, offering me any thing I wished. He was about to order food to be brought to me, but being told that I should not eat it, he begged me to return to my boat, and in the evening visit him again. When I arrived at the boat, I found he had sent me a kid and a bowl of bread, in the centre of which was the usual preserve of dates, for which I returned him a present of a gold ring of trifling value. In the evening I went on shore, and the little cashief rather better dressed than in the morning, having the addition of a sword by his side, and my ring on his thumb, received me in the open air with an affectation of manly dignity, seated himself on the ground, and formed his divan. Having replied to his questions, and obtained a promise of horses for myself and Osman, to enable me to cross the desart that night and visit Ibrim, I took my leave, and went to the rocks behind the village, followed by a numerous party of the natives, who came in hopes of seeing me discover treasure in the ruins, which they suppose to be the object of the visits of Europeans. When I arrived at the rocks which are close behind the village, I found that the supposed temple was only a large excavation, evidently a burial-place. The approach to it was through two rows of incomplete square pillars hewn out of the rock. At the end of this approach is a rude sort of portico composed of four square pillars, with an entablature; a cieling, the greatest part of which is fallen down, connected these pillars with the front of the exca-

vation. On the outside front of the pillars of the portico are the lower parts of whole length statues in full relief, whose height originally extended to the top of the entablature. They appear to have been represented with a casque of a conical form, and stand on square bases. The front of the excavation is seven feet thick. There are two entrances, the largest between the two centre pillars is almost blocked up by the stones of the cieling; on the right is a smaller entrance. The interior is divided by a lateral wall of rock into two sets of chambers. The first is the largest, is about sixty-nine feet in length, by forty in breadth; its cieling, the rock, is supported by two rows of square pillars; three in each, with a coarse entablature. The front of the excavation and the interior have hieroglyphics and symbolic figures; there are also remains of colouring.

In the neighbourhood of this excavation are several square holes opening to vaults, the top of whose arches appear. Bones and pieces of cloth like those which are seen in mummy pits are found lying around. The sides of the openings are well finished; on one I traced a cross preceding some Greek characters, which mentioned ΤΟΥ ΑΓΙΟΥ ΑΝΤΟΝΙΟΥ. These were the first Greek inscriptions I had observed, relating to the early Christian inhabitants of this country.

Having made my remarks and sketches, I determined to set out on my expedition to Ibrim. Leaving my servants in the boat, I armed myself, and attended by Osman and two of the cashief's servants, I set off at about eight o'clock at night. We proceeded by the light of the moon over the barren and rocky mountains of the desart in continual danger from the difficulty of the road. About an hour after midnight, we arrived at Ibrim *; but there was still some distance to what the natives called the temple. As the moon had gone down, and the rest of the road was over rocks by the river side,

* Anciently Premnis parva, Strabo, lib. xvii.; or, according to Pliny, Primis. — See also Legh's Journey, p. 79.

we halted; one of the natives brought me a mat, on which I laid myself down and soon fell asleep.

May 26. — Early in the morning I proceeded by the water-side under high cliffs towards the temple, and found merely a ruined castle of considerable size, seated on a high rock separated from the rest of the hills by a ravine on each side. Square towers connected by walls of rude stones piled one on the other and strengthened by trunks of palm-trees, and shafts of columns laid transversely, compose the works. The interior presents the ruins of an Arab town, consisting of a mosque of stone, with mud and stone dwelling-houses. Shafts, capitals, and columns of grey granite are scattered about, on which I distinguished the Maltese cross. This castle is probably one erected by Selim the Second.

On my return I was shown an excavation in one of the rocks; I visited it, and found it to consist of a chamber twenty feet wide and ten deep. Opposite the door is a recess forming a seat, and above are three figures sitting sculptured in high relief; but they are much defaced. On the walls of the chamber are hieroglyphics; I distinguished also the Greek letters ΑΠΟ on one of the sides, and the form of a cross. Proceeding through the village, I was met by a venerable old man, who, I found, was called the Aga; in a friendly and hospitable manner he invited me "to tarry until the sun was gone down; to alight, refresh myself, and partake of the food he would prepare for the stranger." I gladly accepted his invitation; a clean mat was spread for me under the shade of the wall of his house, and refreshments, consisting of wheaten cake broken into small bits, and put into water, sweetened with date-juice, were brought to me in a wooden bowl; then curds, with liquid butter and preserved dates, and lastly some milk.

Having taken what I wanted, I entered the door of the aga's house, which, like all the rest, was of mud; I found myself in a room separated from the other part of the house by a court, and covered by a simple roof of palm-tree branches. This was the place of his divan, and here my mat and cushion were brought to me,

and the natives flocked around with their usual questions, whether I came to look for money, whether Christians or Moslems, English or French built the temples. They could not comprehend the use of the pencil; nor did they understand for what purpose a pocket-fork which I showed them was made; nor had they any name for it.

The aga having prepared a dinner for me, invited several of the inhabitants to sit down. Water was brought in a skin by an attendant to wash our hands. Two fowls roasted were served up on wheaten cakes in a wooden bowl, covered with a small mat, and a number of the same cakes in another; in the centre of these were liquid butter and preserved dates. These were divided, broken up, and mixed together by some of the party, while others pulled the fowls to pieces; when this was done, the party began to eat with great eagerness; rising up one after the other as soon as they had satisfied their appetites.

During my visit, I observed an old Imam attempt to perform a cure on one of the natives, who came to him on account of a head-ache from which he suffered much pain. This was done in the following manner: — The patient seated himself near the Imam, who, putting his finger and thumb to the patient's forehead, closed them gradually together, pinching the skin into wrinkles as he advanced, uttering a prayer, spitting on the ground, and lastly on the part affected. This continued for about a quarter of an hour, and the patient rose up, thoroughly convinced that he should soon be well.

A superstitious kind of regard seems to be paid by the Egyptians to this mode of cure; for at Erment, the ancient Hermonthis, an aged woman applied to me for a medicine for a disease in her eyes, and on my giving her some directions of which she did not seem to approve, she requested me to spit on them; I did so, and she went away, blessing me, and perfectly satisfied of the certainty of a cure.

The aga told me that his town extended for three miles; that the government was divided between himself and another (independent of the Cashief of Deir), by a firman from the Pasha of Egypt; that it had suffered from the flight of the Mamalukes and pursuit of the

Turks. The whole town lies amongst palm-trees; is built without regularity, and bears marks of the ravages of war. The houses are formed in squares of mud of one story high; the roofs are of palm-branches laid flat. On passing through it the night before, I found that the inhabitants were lying on the outside of their doors, in the open air on mats, each containing five or six persons.

Having taken leave of the Aga, we returned homewards by the water-side, which was lined by rocks of considerable height, sometimes close to the river, sometimes retiring and leaving room for cultivation. I observed on some of them many hieroglyphic characters well cut, generally having the figure of some animal in the centre over the inscription. I arrived at Deir in the evening, and after receiving a visit from the little Cashief, I descended the river with the stream. The boat was now prepared for rowing, and was stripped of its masts and sails; the boatmen keeping time to their oars in a loud hoarse song.

May 27.—We arrived at Seboo, where I landed, to examine the remains of the temple there. The sand of the desart has almost covered the portico and court in front. It consists of two pyramidal moles facing the east; they are not more than thirty feet above the sand; their front is in length ninety feet; the gateway six in width, and twenty in height. A cornice and torus surround the moles, and the upper part of the gateway, which is twelve feet thick, and opens to a court almost filled with sand, in front of the portico, whose roof appears to be formed from the rock. It is joined to the moles by a colonnade of three square pillars on each side, on the front of which are disfigured statues in high relief half buried in the sand. The entablature of this colonnade is of single stories from pillar to pillar, twelve feet long, four broad, and three deep. On these and on the walls are hieroglyphics and representations of a deity receiving offerings, a subject very common in Egyptian sculpture. Two rows of sphinxes led to the temple. The first was placed at about fifty paces from the front. There are five remaining uncovered with sand; three of these are seen in full length above the ground, and

The first gate is plain, with a cornice and fillet above the door-way, which is about sixteen feet high; the masonry of it is twelve feet thick; there are openings at the top differing from any thing I had seen in other temples, and which in fortification would be called *orgues*.

The second gateway is twenty-two paces distant, and has a winged globe in the cornice; the next is nine paces distant, and the portico is fourteen paces from this.

The breadth of the latter is nearly sixty feet; the columns are plain, with the capitals of the centre differing from those on the sides; they are half engaged in a wall. The centre is raised to form a gateway; the depth of the portico is about fourteen feet, and has hieroglyphics in the interior. The cieling of the portico was composed of single stones reaching from the front to the hinder part; three of them remain. The portico is divided by a lateral wall from several small rooms, which seem to be mere passages to the sanctuary; on the side walls of the first are hieroglyphics and figures; beyond is a second chamber; and last of all the sanctuary; in which are two Monolithic temples of single blocks of granite in high preservation and much ornamented. The largest is about twelve feet long and three wide; the other rather smaller. The last rooms are without hieroglyphics, and the doors without cornice or ornament. The second room and side chambers have cielings; that of the sanctuary is in ruins. The whole depth from the front of the portico to the end is seventy feet. The shafts of the columns are about fifteen feet high and three in diameter, and without ornament.

June 1.—I arrived at Philæ soon after sunrise. The approach to this place from the south presented a view still more sublime and magnificent than that from the north and west. If it was placed, as is generally stated, on the boundary * line of the ancient kingdom, and

* The word Philæ is not, according to M. Quatremère, derived from the Greek, but from the Egyptian *Pilakh*, *extremité*, alluding to its being the frontier town of Egypt.—Mem. sur l'Egypte, i. 388.—For the Greek origin of the word see Tillemont H. des. Em. iv.

formed an entrance to it, the sight of so much grandeur and magnificence, when the temples and other buildings were unhurt by time or man, must have impressed a stranger with awe and admiration of the people whom he was about to visit.

The inhabitants of the shores of the Nile between Philæ and Ibrim, seem to be a distinct race from those of the northern districts. The extent of this country is about one hundred and fifty miles; according to my course on the Nile, I conceive it may be two hundred by water; it is estimated by some travellers at much more. They are called by the Egyptians Goobli, meaning in Arabic, the people of the south. My boatman from Boulac applied this word generally to them all, but called those living about the cataracts, *Berber*.

Their colour is black; but as we advance from Cairo, the alteration from white to the dusky hue of the complexion is gradual, not sudden. Their countenance approaches to that of the Negro; thick lips, flattish nose and head; the body short and bones slender. Those of the leg have the curve which is observed in the Negro form. The hair is curled and black, but not woolly. Men of lighter complexion may be found among them; they may be derived from intermarriages with the Arabs, or be descended from the followers of Selim the second, who were left here upon his conquest of the country. On the other hand, at Galabshee, the people seemed to have more of the Negro conformation of face than elsewhere; thicker lips, and hair more tufted; as well as a more savage disposition.

The Arabic acquired from books and a teacher, had been of very little use to me even in Egypt itself; but here not even the vulgar dialect of the lower Nile would serve for common intercourse, except in that district which extends from Dukkey to Deir, where the Nubian is lost and Arabic prevails again. This curious circumstance, connected with an observation of the lighter colour of the people, leads to a belief that they are descended from the Arabs. The Nubian, when spoken, reminded me of what I had heard of the clucking of the Hottentots; it seems to be a succession of mono-

continue my route. The pasha's authority seemed established firmly enough for a traveller under his protection to proceed as far as Dongola, and the good understanding between him and the English had induced his officers to afford me every assistance. But at Dongola the Mamalukes held the country on the west bank, and perhaps would not have respected a person bearing a firman from the pasha. However I had often cause to observe that the late appearance of French and English armies in Egypt had taught the inhabitants every where to respect the Franks more than they used to do, although no opportunity seemed ever to be lost of gross cheating and imposition of every kind in all the dealings I had with them, not excepting the sheik of Assouan.

I learnt that at Wawdee Elfee, four days journey above Ibrim by water, there were *shellaals*, rendering the Nile impassable, and that no boats could be employed on the river between that place and Dongola; but I could obtain no information of the state of the river beyond that town. The names of the villages above Ibrim on the west side are, as they were given to me, Washebbuk, Toshkai, Armeenee, Forgunt, Fairey (one day on horseback); Guster, Andhan, Artinoa, Serrey, Decberrey, Ishkeer (two days); Sahabbak, Dabbarosy, Wawdee Elfee, where are the shellaals, and the Nile is impassable (four by water); Wawdel-howja, Owkmee, Serkey mattoo (one day); Farkey, Wawdel-walliam, Gintz, Atab, Amarra, Abbeer (two days); Tebbel, Artinoa, Koikky, Ibbourdeeky, Sawada (three days); Irraoo, Oskey mattoo, Wawroey, Koyey mattoo, Irrew, Saddecfent, Delleeko, Caibaa, Wawdel-mahas, Noweer, Farreet, from which to Dongola are two days; in all, eight days from Wawdee Elfee.

In this space they said there were pictures, by which they meant hieroglyphics on the rocks the whole way, and at a place called Absimbal on the west bank, a day and a half from Ibrim, a temple like that at Seboo, and another of the same sort at a place called Farras, three hours further on the same side. I regretted that no more information was to be procured on this subject, because it appeared to me that the higher I advanced up the Nile, the signs of the early pro-

gress and establishment of Christianity southward on its banks became more clearly ascertained in the Greek inscriptions and other remains of antiquity.

I remarked that no buffalo, though very common north of Assouan, was to be seen between Philæ and Ibrim; crocodiles were common here, but no hippopotamus * appeared: the natives spoke of it as seen during the time of the inundation in the Shellaals, particularly at Galabshee, calling it Farsh el bahr, the sea-horse. My voyage was made when the Nile was nearly in its lowest state, a circumstance which must be considered in perusing the preceding journal.

THE MINES OF LAURIUM. — GOLD AND SILVER COINAGE OF THE ATHENIANS. — REVENUE OF ATTICA.

The Athenians had obtained silver from the mines of Laurium as early as the time of Pisistratus (Herod. i. sec. 64.), or 561 B.C.; but in the days of Socrates, there appears to have been a deficiency in the supply of the ore. (Xen. Mem. lib. iii. c. 6. § 5.) This is perhaps to be attributed more to the want of skill in those who sought for it than to the poverty of the mines; as from a passage in Strabo (lib. ix.) we learn, that the smelting operations of the ancient Athe-

* "Forskal nous apprend que l'hippopotame est nommé par les Egyptiens Abou-Mner. Je soupçonne que ce nom est corrompu." S. de Sacy, 165. Abdallatif. — It appears from a passage in Themistius (Orat. x.) that the hippopotamus was rarely seen in Egypt in his time. The oration was spoken in the year 369, at Constantinople. I never saw or heard of the hippopotamus in Egypt, says Mr. Browne, but in Nubia it is said to abound.

applicable to the general mining system of the Greeks, we may learn from them some of the various operations which were used, as the softening the rock by the application of fire; the pounding the ore in stone mortars*; the grinding it in hand-mills, and afterwards washing it, and the process of cupellation.

Although the fact of a coinage of money at Athens by Theseus be extremely improbable, yet it is remarkable that the ancient writers are all agreed on this point. "*Hoc tam clare tamque perspicue* (says one of the most acute and judicious scholars of modern times) *à veteribus literis est traditum, ut si quis contra sentiat, nihil sentire videri possit.*" (Hemsterh. ad Polluc. lib. x. sect. 60.) Sperling attributes the first coinage in Athens to Solon. When, however, we find, that Phidon †, three centuries before the time of that legislator, introduced it in the Peloponnesus, it is not likely that the Athenians should have been so long unacquainted with the art. It is impossible to reconcile the opinion of Sperling with the words of Pollux; the former says that the Βοῦς of Theseus must be placed *inter nummos non cusos;* it is to be considered, he says, not as money with the device of an ox upon it, though Pollux expressly says, βοῦν εἶχεν ἐντετυπωμένον. The βοῦς was, in the opinion of Sperling, a piece of money which was equal in value to an ox; and δεκάβοιον was as much as would purchase ten oxen. If this interpretation be true, it is singular, as Hemsterhusius

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* Ἐν ὅλμοις λιθίνοις — πρὸς τὴν κώπην ἀληθουσιν. l. iii. 183. Remains of ancient mortars and mills have been found in Transylvania and in the Pyrenees. Some of the smelting operations of the Greeks are mentioned by Hippoc. de Vic. rat. l. i. χρυσίον ἐργάζονται, κόπτουσι, πλύνουσι, τήκουσι πυρί. The time when quicksilver was first used in separating gold and silver from earthy particles is not known; but Vitruvius and Pliny give us a description of the manner in which gold is cleansed in cast-off garments by means of quicksilver; this sufficiently proves that nothing more was wanting than the application of the same process to the separation of the ores in the smelting works.

† Herodotus, l. i. says that the Lydians first struck gold and silver coins; but we find Moses, 1000 years prior to Herodotus, speaking of silver money; and 400 years before his time, his ancestor in the seventh generation purchased a field for silver. There is no contradiction in these statements; that of Herodotus alludes to metals formed into coins or minted; but the Hebrew money, at the period alluded to, consisted of silver pieces marked. — See Michaelis on the Laws of Moses, i. 437.

observes, that we should find no mention of an ὗς, ὄις, μόσχος, pieces of money that would purchase *swine*, *sheep*, and *heifers*. Theseus is said by the Greeks κοπτειν νόμισμα, words which have only one meaning, "striking or coining money;" *certe vel sexcentis adferri possit locis* κόπτειν *v. non aliter quam de signaturâ nummorum intelligi posse.* Hemst. But Sperling affixes entirely a new sense to it; *de argenti sectione sumit.* * Theseus, he says, *docuit Athenienses aurum et argentum, et æs eo pondere* κόπτειν, *quo bovem emere possint, talemque nummum* βοῦς *dictum, licet bovem signatum minime habuerit.* He gives a similar wrong interpretation to the word κόπτειν in Herodotus, l. i. 94. Without attempting to explain the reason that could induce the ancients to attribute the introduction of coinage into Athens to Theseus, when we find that in the time of Homer, subsequently to the age of that hero, all commerce consisted merely in exchanging different articles, we may fix upon the tenth century B. C. as the period when the Greeks of Asia Minor first became acquainted with the use of coined money. †

The nummulary expressions in the Greek language have a reference to that period of their history, when the metals were weighed ‡ in exchange, and not struck; thus we meet with ὀβολοστάτης, λίτρα, τάλαντον, στάτηρ. § Many centuries must have elapsed between the first introduction of money in Greece, and the period when the coins of some of her states received that spirit and form in the design and execution of them, by which they are distinguished. The alterations in the century and half which followed

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* We may observe that although Pollux assigns so early a date to the coinage of Athens, he condemns those who interpret Homer Il. ϱ. 236, as if the poet alluded to *money* in that verse. Homerus permutationem certe antiquitùs factam non nummo autumat, sed in retributione quarundam rerum quas vicissim dabant. Note 58. p. 1044. Polluc.

† Knight's Proleg.

‡ The word *penny* and the Hebrew *shekel* have the same reference to weight. — Clarke on Coins, 391.

§ Ἱστάναι signifies *appendere*, Aristoph. Pac. 717., and in the LXX. Jerem. xxxii. 9., we read ἔστησα σίκλους.