

Murray's
HANDBOOK
EGYPT & THE SUDAN



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HANDBOOK
FOR
EGYPT AND THE SUDAN.

HANDBOOK

FOR

EGYPT AND THE SUDAN.

EDITED BY

H. R. HALL, M.A., F.R.G.S.,

*Assistant in the Department of Egyptian and Assyrian Antiquities,
British Museum.*

ELEVENTH EDITION,

REVISED, LARGELY RE-WRITTEN, AND AUGMENTED.

WITH 58 MAPS AND PLANS.

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PREFACE TO THE ELEVENTH EDITION.

THE original *Hand-book for Travellers in Egypt* (1847) was a reprint of Sir T. Gardner Wilkinson's learned and exhaustive work, *Modern Egypt and Thebes*, corrected and revised by the erudite author himself, so as to meet, as far as possible, the requirements of a guide-book. A few additions and corrections were subsequently made from time to time, but substantially the *Handbook* remained the same as when it was first published for twenty years or more. The great changes introduced into Egypt by Ismail Pasha, however, necessitated a thorough re-casting of the book, which was now (1873), so to speak, merely "based" upon the work of Sir Gardner Wilkinson. Many hands contributed to the preparation of this and succeeding editions of Murray's *Egypt*, and full acknowledgment of this outside help was made in the prefaces of the editions of 1873 and 1880. With these editions are chiefly associated the names of the Rev. W. J. Loftie, Mr. Roland L. N. Michell, Mr. Greville Chester, and Mr. Phené Spiers. Many of the plans which appear in this edition were prepared by Mr. Spiers. The ninth and tenth editions (of 1896 and 1900) were edited by Miss Mary Brodrick, Ph.D., who revised the book with the assistance of Prof. A. H. Sayce and Capt. H. G. Lyons, R.E.

The eleventh edition of the *Handbook* has been thoroughly revised and brought up to date. The old division into two parts has been abolished. Many sections have been re-arranged and re-cast, as the Delta and Fayyûm routes, others have been greatly augmented, as Cairo, others almost entirely re-written, as Thebes and the Oases. In addition, a new section has been specially written for

this edition on the Anglo-Egyptian Sudan. This carries the traveller from Wâdi Halfa, the terminus of the older editions, to the frontiers of Abyssinia and to the Uganda Railway and Mombasa.

The revision has been made as thorough and complete as possible. New paragraphs, sometimes of considerable length, have constantly been inserted in order to record new discoveries or supplement a description already existing in the older editions. On the other hand, much that seemed redundant and no longer suited to a practical guide has been excised. It is hoped that this necessary work has not been carried out too uncritically. Everywhere what seemed to be the work of the earliest editor, Sir Gardner Wilkinson, has been preserved, unless entirely out of date or no longer corresponding to existing facts. The main stuff of the description of the Nile Valley and its antiquities is still Wilkinson's, in spite of the additions and alterations of half a century. Of later contributions, Mr. Michell's complete description of the Cairene Mosques, which first appeared in the edition of 1880, has been retained almost untouched in this as in the preceding editions. The section on Sinai, originally prepared under the supervision of the late Sir Charles Wilson, has needed but few additions since Prof. Sayce's revision of some years back. Prof. Sayce's contribution of his archæological *notes de voyage* to the later editions has been most kindly continued by him for the present edition. To Capt. H. G. Lyons's various publications as Director of the Egyptian Survey Department I am, of course, indebted for much information, especially in the case of his recently published *Physiography of the Nile Basin* (Cairo, 1906), from which the distances on the White Nile between Khartûm and Uganda are taken. I also owe to him several suggestions. For the Sudan I have consulted Count Gleichen's *Official Guide* and have received private information from several friends, especially Dr. E. A. Wallis Budge and Messrs. R. C. Thompson and P. D. Scott-Moncrieff.

For Lower Nubia Mr. A. E. Weigall, Chief Inspector of Antiquities for that district, and Mr. John Garstang have given me archæological information, and the former has been good enough to read the proofs of this portion of the book. For Upper Egypt, Mr. Somers Clarke has most kindly given me information with regard to el-Kab, and Mr. R. L. Mond with regard to his excavations at Thebes. To Mr. E. R. Ayrton also I owe thanks for items of information in the Theban section of the book, which I have endeavoured to make as complete as possible during my residence of several months there in connection with the recent excavations at Dêr el-Bâḥari. For the Southern Oases I have utilized the published work of Mr. Ball, of the Egyptian Survey Department, and for the Northern Oases that of Prof. Steindorff.

The main portion of the revision is the result of my own observation and the consultation of the latest archæological and other works, which need not be specified, available up to date. In this edition, as in all the preceding ones, the archæological side of Egyptian travel is emphasized. But it is hoped that the rare tourist who is not particularly interested in the antiquities of Egypt will also find all the information he needs in it. All information regarding the railways, for instance, has been carefully revised, and the particulars of the light railways in the Delta are a new feature of this edition. The latest arrangements of the Sudan Government Railways have been most kindly communicated by Capt. E. C. Midwinter, R.E., D.S.O., Assistant-Director of Railways at Wâdi Halfa. Also, all information as to hotels has been brought up to date.

The maps and plans have all been carefully revised and often re-drawn in Mr. Stanford's geographical establishment. Those of Modern Alexandria, the Mosques of el-Azhar, Ṭûlûn, and Kâit Bey, the Church of Abû Sarga, the Pyramids of Abusîr, the Fayyûm, the Temple of Medînet Habû, the Tombs of the Kings, Aşwân, and the Sudan maps are entirely new.

The transliterations of ancient Egyptian and modern Arabic names and words which have been used are those most familiar to English readers, with one or two slight modifications. Thus, in transliterating the hieroglyphics, the symbols transcribed in former editions by our *z* have been considered to be better represented by *tch* or *tj*, which certainly give a better equivalent of the original sound, which cannot have been very much like our *z*. It has not been considered necessary to continue the list of peculiar signs, ' ; and the rest, used by the German school of Egyptologists, which was given on p. 91 of the last edition. It is useless to the non-scientific reader for whom the section on Hieroglyphics is intended. As regards Arabic, the use of *q* to represent ق has been abolished in favour of that of *k*, as less likely to cause confusion ; one does not want to hear *Kena* pronounced "Kwÿner" on the authority of the spelling *Qina*. The sound usually represented by "ay" or "ei," as in *dayr* or *deir*, *shaykh* or *sheikh*, has been more simply written *é* : *dér*, *shékh*—in order to avoid such mispronunciations as "deer" or "shike." The syllable *-eh* at the end of names has been regularly written simply *-a*. The more correct *al* for the definite article has, however, still generally been written *el*, on the ground of long use and custom. In the case of both Egyptian and Arabic words all vowels are intended to be pronounced as in Italian : *a* is "ah," not "eh," *u* is "oo," not "yoo," and so on. The explanation of the sounds of *kh*, *t*, ' , *gh*, will be found in the section on the Arabic language in the pocket at the end of the book.

Though everything has been done to make the work as complete and useful for travellers as possible, and to secure accuracy, mistakes can hardly have failed to have crept in, and travellers are requested kindly to send to Mr. Edward Stanford, 12-14, Long Acre, London, W.C., any information which may serve to correct errors or furnish fresh matter.

H. R. HALL.

July, 1907.

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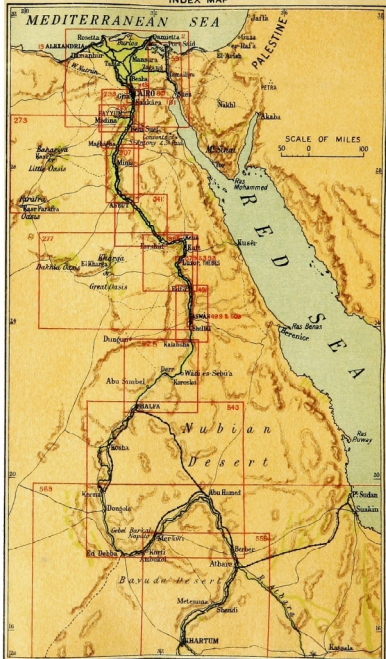
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I. PRELIMINARY INFORMATION.

1. Season for Visiting Egypt.

FROM October to May is the best season for a residence in Egypt. For those who intend to do the whole Nile voyage, and who can choose their own time, the months especially to be recommended, both for climate and convenience of travelling, are November, December, January, February and March. During those months winds from the North are more or less prevalent, which cool the air pleasantly and add to the comfort of travelling. A good deal will, of course, depend on the destination of the traveller after leaving Egypt. If he intends going to Syria, he could arrange so as not to get there before April, as it is too cold to travel comfortably in Syria before that date. The same may be said as regards Greece.

For those visiting Egypt *for health* the following plan is recom-

mended :—Reach Alexandria early in November, stay at Ramleh until the end of the month. Then go direct to Luxor, without any stoppage in Cairo, which is then unhealthy for invalids. Spend December, January, February and March at Luxor and at Aswân. Return to Cairo in April, when, the damp of the inundation and winter having disappeared, it is healthy. For those who do not wish to go up the river a good alternative plan would be to go straight to Helwân or Mena House (Pyramids), both of which places, being on the edge of the desert, are excellent health resorts. Leave for Ramleh when the hot, dust-laden winds begin to blow, and pass over into Italy in May. It may be noted that Cairo is seldom unpleasantly hot until the end of June.

For those who propose to do the so-called “Eastern tour” *completely*, the following average time-table may be given :—Arrive in Egypt about the middle of November, and remain there till the end of February, going to the Second Cataract and back. Leave Egypt at the beginning of March, and go by way of Sinai and Petra to Jerusalem, arriving there about the second week in April. Five or six weeks in Palestine will then bring the traveller to Beirût before the end of May. Or he may vary the latter part of this programme by only going to Mount Sinai, and instead of continuing the Long Desert journey—undertaken by comparatively few—return thence to Port Said and take steamer to Syria. And should he care to spend no more than three months in Egypt he had better not arrive there till December.

Of course these remarks are not intended to apply to those who merely propose to see the country in the shortest possible time in which steam, the railway, and their own energy can enable them to accomplish it. They may go from London to the Second Cataract and back in six weeks, and any one time during the months named above will be as good as another. But even to them it may be said, choose, if possible, the period between the middle of December and the middle of February. It is perhaps, everything considered, the most delightful season in Egypt. The temperature is delicious, often, indeed, cool, the Nile neither too high so as to cover the land, nor too low so as to look like a huge canal flowing between high banks, over which it is impossible to see from the deck of either boat or steamer, and the country is perfectly lovely in colouring—it is, in fact, spring time. Further information useful for invalids, as to the season for visiting Egypt, will be found under this section, § 13, *Climate*.

2. Expenses of the Visit.

It is difficult to give any trustworthy estimate of the expenses of a visit to Egypt, as they must necessarily vary considerably according to each traveller's wants and requirements, and the length of his purse. The cost of the journey to Egypt will range from 20*l.* to 30*l.* Hotel living in Egypt may be set down at from 15*s.* to 25*s.* a day. Travelling by steamer or dababiya on the Nile at from 25*s.* to 2*l.* 10*s.* a day; travelling on land by camels, donkeys, &c., and with tents, at about the same rate. The actual cost of the Nile trip by steamer from Cairo, including all expenses of food, sight-seeing, &c., may be roughly estimated at 50*l.* to the First Cataract and 20*l.* more to the Second. Travellers wishing to visit Egypt as rapidly and cheaply as possible, may do so in the following way :—

	£	s.	d.
London to Cairo, <i>vid</i> Liverpool and Alexandria, 1st Class return fare . . .	26	14	6
Or 2nd class return by an Ocean Liner from London, <i>vid</i> Port Said to Cairo .	24	18	6
Cairo to Luxor by rail (15 hrs.), Luxor to Aswân and back to Cairo by Cook's steamer, with seven days' accommodation at the Luxor and Aswân hotels	17	0	0
Aswân to Wâdi Halfa and back by Government boat, with food and attendance .	12	2	3
Halfa to Khartûm and back by rail (not including meals)	20	10	4
Monuments, tickets, bakhshish, &c., &c. .	4	0	0

Ladies travelling together can very well go 2nd class by P. & O., Orient, N. German Lloyd, and Austrian Lloyd Steamers to Port Said and Alexandria. For fares see p. [4].

Several of the hotels in Cairo will take visitors *for a prolonged visit* at reduced terms; so also will those at Luxor and Aswân.

At Asyût, Girga, and other minor towns, there is tolerable accommodation to be had at Greek inns for 5s. or 6s. a day. Anyone with a fair knowledge of Arabic can live in the country for from 3s. to 5s. a day, including a native boy to cook. This means roughing it.

It is also possible, though fatiguing, to perform the journey by rail from Cairo to Aswân, making a break at Luxor. First class circular tickets for this purpose are issued in Cairo—fare, 4*l.* 7*s.* 8*d.* The distance to Luxor is 417 miles, and the time occupied in the journey about 15 hours. It is 547 miles to Aswân, and the journey is done in about 26 hours.

A tax of P.T.120 (1*l.* 4*s.* 6*d.*) is levied by the Government on all travellers visiting the Monuments, Temples, and Tombs in Upper Egypt, the proceeds being exclusively devoted to their maintenance.

3. Disposition of Time.

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

Journey from England to Cairo	6-15 days.
Cairo and Environs	6-10 days.
Excursion to the Fayyûm	3-7 days.
(a) Voyage by steamer from Cairo to First Cataract and back	21 days.
Voyage by steamer from Cairo to Second Cataract and back	5 days additional.
Voyage by steamer and rail from Cairo to Khartûm and back	10 days additional.
(b) Voyage by dahabiya from Cairo to First Cataract and back	60-70 days.
Excursion to Mount Sinai	14-21 days.

The time occupied, therefore, in making the above tour will vary from 2 to 5 months.

4. Routes to Egypt.

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

(a) DIRECT SEA ROUTES.

(1) *London to Port Said and Ismailiya*, by the steamers of the Peninsular and Oriental Company, every Friday, touching at Marseilles, thence to Port Said and Ismailiya, during the season. Time occupied, about 14 days. Fares (including food but not wine): To *Port Said* or *Ismailiya*—1st class, 19*l.*; 2nd class, 12*l.* Passengers returning within 4 months receive an abatement of 20 per cent.

(2) *London to Port Said and Ismailiya*, by the steamers of the Orient Line, every alternate Friday, calling at Plymouth, Gibraltar, Marseilles, Naples, Port Said, Ismailiya. Fares (including food but not wine): 1st class, 19*l.*; 2nd class, 12*l.* Passengers returning within 4 months receive an abatement of 20 per cent.

(3) *Southampton to Port Said*.—North German Lloyd's mail steamers: 1st class, 19*l.*; 2nd class, 12*l.* Return fares: 20 per cent. off the homeward tariff. The same company runs during the winter season a line of through steamers from New York to Alexandria, calling at Gibraltar and Naples.

(4) *New York and Boston to Alexandria*, by the White Star Line, calling at the Azores, Gibraltar, Genoa, and Naples, twice or thrice a month. Fare, 1st class, from 40*l.* upwards.

(5) *Liverpool to Port Said and Ismailiya*.—Fortnightly, by the Anchor Line. Fare, 13*l.* 16*s.* 6*d.* Return fare, 23*l.* 8*s.* Through return tickets, available for 6 months from Liverpool to Cairo, 25*l.* 6*s.* 6*d.*

The Bibby Line, leaving Liverpool every 4th Saturday. Fare, 17*l.*

(6) *Liverpool to Cairo, via Alexandria*.—The Moss Line, every 21 days. Fare, 16*l.* 7*s.* 6*d.* Return, 28*l.* 14*s.* 6*d.*

The Papayanni Line, every 10 days. Fare, 15*l.* 7*s.* 6*d.*

(7) *London or Manchester to Cairo, via Alexandria*.—The Prince Line. Fare, 14*l.* 7*s.* 6*d.* Return ticket, 26*l.* 14*s.* 6*d.*

(b) CONTINENTAL ROUTES.

(1) To Marseilles, and thence by the steamers of the P. & O. Company to *Port Said* or *Ismailiya*, every Friday. Fares: London to Marseilles, P. & O. Express, 9*l.* 9*s.* 11*d.*; ordinary train, *via* Calais, 1st class, 6*l.* 14*s.* 11*d.*; 2nd class, 4*l.* 12*s.* 8*d.* Marseilles to Port Said, 1st class, 13*l.*

London to Brindisi, *via* St. Gotthard, 1st class, 12*l.* 2*s.* 4*d.*; 2nd class, 8*l.* 8*s.* 2*d.*; *via* Dieppe, 1st class, 11*l.* 4*s.* 10*d.*; 2nd class, 7*l.* 17*s.* 1*d.* From Brindisi to Port Said: 9*l.*; through from London by the *train de luxe*, leaving Charing Cross every Friday at 9 p.m., 22*l.* 9*s.* 11*d.* This is the quickest route from England to Egypt: the boat reaches Port Said on the following Wednesday: train, 48 hrs., sea-passage, 56 hrs.

(2) To Marseilles or Naples, and thence by the steamers of the Orient Company to *Port Said*, from Marseilles every alternate Friday, Naples every alternate Sunday. Fares (*via* Dover): 1st class, 22*l.* 7*s.* 11*d.*; 2nd class, 13*l.* 8*s.* 7*d.* London to Naples, 1st class, 11*l.* 3*s.* 8*d.*; 2nd class, 7*l.* 15*s.* 1*d.*; Naples to Port Said, 11*l.*

Bibby Line: Marseilles to Port Said, 12*l.*

(3) The Messageries Maritimes Company's steamers leave Marseilles for *Alexandria* every Thursday. Fares (*viâ* Dover): 1st class, 21*l.* 1*s.*; 2nd class, 13*l.* 18*s.* 6*d.*

(4) To Trieste, and thence to *Alexandria*, *viâ* Brindisi, by the steamers of the Austrian Lloyd Steam Navigation Company, leaving Trieste every Thursday, and Brindisi on Fridays at 2 P.M. Through fares from London (*viâ* St. Gotthard) to Trieste or Brindisi and *Alexandria*, 1st class, 21*l.*; 2nd class, 14*l.* 10*s.*; *viâ* Ostend-Vienna, 1st class, 26*l.* 18*s.* 6*d.*

(5) To Marseilles, and thence by the North German Lloyd steamers to *Alexandria*. The German steamers leave Marseilles every Wednesday, calling at Naples on the Friday, and reaching *Alexandria* on the Monday following. Fares from Marseilles: 1st class, 13*l.* to 22*l.*; 2nd class, 9*l.* From Naples: 1st class, 11*l.* to 20*l.*; 2nd class, 8*l.*

(6) To Genoa and Naples, and thence by North German Lloyd to *Port Saïd*; fares from Genoa, 1st class, 13*l.*; 2nd class, 9*l.*; from Naples, 1st class, 11*l.*; 2nd class, 8*l.* London to Genoa, 1st class, 7*l.* 7*s.* 5*d.*; 2nd class, 5*l.* 1*s.* 8*d.*

(7) To Genoa, thence by steamers of the Italian Steam Navigation Company (Florio Rubattino) every Saturday; Naples every Wednesday. Venice every alternate Tuesday, and Brindisi every alternate Friday for *Alexandria*. Fares (*viâ* Dover): 1st class, 21*l.* 12*s.*; 2nd class, 14*l.* 17*s.*

(c) PORT SAÏD TO CAIRO.

Trains leave Port Saïd for Cairo thrice daily; fares: 1st class, 1*l.*; 2nd class, 10*s.* (P.T.48½). The old Suez Canal Company's light railway is now abolished; and the ordinary express trains run through from Port Saïd to Cairo.

(d) ALEXANDRIA TO CAIRO. Nine trains daily (see p. 30).

5. Requisites for the Journey.

It is not at all necessary for the traveller to provide himself, before leaving England, with anything more than he would take for an ordinary foreign trip. All common requisites can be purchased in the numerous European shops in *Alexandria* and *Cairo*. They are naturally rather more expensive than they would be at home. At the same time there are certain things which, though they could be procured in *Egypt*, can certainly be bought better and cheaper in England. These are: Cameras, thermometers and all instruments; field-glasses or telescope; magnesium wire and a lamp for burning it in (very necessary for properly seeing rock-cut tombs and temples, without doing the injury to the sculptures and paintings that torches cause); clothes (see p. [17]); medicine (see p. [18]). A few useful and portable books may be mentioned here (for a fuller list see the Bibliography, p. [168]):—Budge's *Mummy*, *Egyptian Religion*, *Egyptian Language*, and *History*; Lane's *Modern Egyptians* and *Cairo Fifty Years Ago*; Petrie's *Ten Years' Digging in Egypt* and *Methods and Aims in Archaeology*; Bohn's transl. of *Herodotus*; Ward's *Pyramids and Progress* and *Our Sudan*; Slatin's *Fire and Sword in the Sudan*; Willmore's *Spoken Arabic of Egypt*.

Photographic Apparatus on the small scale should be simple and strong. The ordinary Eastman kodaks are understood by the photo-

graphers at Luxor and Aswân, as well as at Cairo. Roll-films can be obtained at Alexandria, Cairo, Luxor and Aswân, and can be developed and printed by the photographers. They are, however, apt to suffer from the dry climate, and an ordinary box hand-camera, with falling arrangement, and flat films (much lighter than plates), is preferable on the whole. For instantaneous photographs a smaller stop must be used than in Europe, and a clouded sky is no obstacle to a good snapshot. For detail, a bulb-exposure with very small stop (F 64 and smaller) is best. Moonlight photographs are always possible; in full moon twenty minutes' to half an hour's exposure with F 8 or 16.

6. Passports. Custom House. Antiquities. Arms.

Passports.—Though not required for Egypt, passports are sometimes asked for on landing at the Egyptian ports, and are often useful in establishing identity, obtaining letters from the Poste Restante, &c. Passports are required for the Sudan only by those who proceed thither independently of the Tourist Agencies. Travellers from Egypt intending to visit any part of Turkey must have their passports *visé* by the native Governor at Cairo, Alexandria, Port Saïd, or Suez, unless previously *visé* by a Turkish Consul in Europe, for which the fee is 5s. Recently the Turkish Government require, in addition, a "Teskera," or permit. The charge for the former is five piastres (1s.), and for the latter 12½ (2s. 6d.).

Custom House.—All luggage is liable to be opened at the Custom House, but as a rule the examination is not inconveniently strict, the Customs' department being now under English control. There is a heavy duty on cigars, equal to about 3s. 6d. to 9s., according to quality, and great difficulty is made about admitting guns and cartridges. An *ad valorem* duty of 1 per cent. is levied on all goods leaving the country, and 8 per cent. on all goods imported.








Antiquities.—Until recently antiquities were not allowed to be exported, but now permission is granted on certain conditions. The Egyptian Government has approved of certain regulations for private persons and scientific societies desiring to excavate for antiquities. All unique objects found belong of right to the Museum; surplus objects and duplicates are to be divided between the excavator and the Government. Gold and silver objects are to be equally divided, on the basis of the intrinsic value of the articles.

Arms.—Travellers must obtain permission from the Adjutant-General of the Egyptian Army, War Office, Cairo, to bring their guns, rifles, or revolvers into the country. They must at the same time enclose a signed certificate giving numbers and description, and declaring that they are for their own private use. Gunpowder and cartridges are both of them a Government monopoly; visitors bringing them out for their own use must also apply to the War Office, Cairo, for permission to bring them into Egypt. English sporting powder and cartridges can be bought in Alexandria and Cairo; the former may also be obtained in most of the large towns in Egypt.

7. Consulates. Courts of Justice.

Consulates.—Each of the principal European Powers is represented in Egypt by an agent and consul-general, who is accredited direct to the Khedive, and resides generally in Cairo. There are, besides, Consuls,

VALUE OF EGYPTIAN SILVER MONEY.

<p>VALUE.</p> <p>Shillings</p> <p>Francs .</p> <p>Cents .</p>	<p>20 PIASTRES TARIFF.</p>  <p>4/2 5 fr. 20 104</p>	<p>10 PIASTRES TARIFF.</p>  <p>2/1 2 fr. 60 52</p>	
<p>VALUE.</p> <p>Shillings</p> <p>Francs .</p> <p>Cents .</p>	<p>5 PIASTRES TARIFF.</p>  <p>1/0½ 1 fr. 30 26</p>	<p>2 PIASTRES TARIFF.</p>  <p>5d. 0 fr. 52 10½ c.</p>	<p>1 PIASTRE TARIFF.</p>  <p>2½d. 0 fr. 26 5½ c.</p>
<p>VALUE.</p> <p>Pence .</p> <p>Francs .</p> <p>Cents .</p>	<p>1 PIASTRE TARIFF.</p>  <p>Nickel.</p> <p>2½d. 0 fr. 26 5½ c.</p>	<p>½ PIASTRE TARIFF.</p>  <p>Nickel.</p> <p>1½d. 0 fr. 13 2½ c.</p>	

Equivalent of European gold in Egyptian silver money :

One Pound Sterling = P.T. 97½

MICROSOFT 20 Franc Piastres — P.T. 200 UNIVERSITY

Vice-Consuls, and Consular Agents, at the different ports and chief towns.

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

8. Money.

Money.—The probable expenses of a visit to Egypt have been already spoken of under Section I., § 2.

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

10 millièmes make 1 piastre (*kīrsh*, pronounced in Cairo *'irsh*, in Upper Egypt *gīrsh*) = about 2½d.; 100 piastres (*kurūsh*) make 1 Egyptian pound (£E.1; *ginēh*, pl. *ginēhāt*) = about 1l. 0s. 6d. The 20-piastre piece is usually called *riyāl*.

The natives in the country still reckon by the old-fashioned paras, forty of which make one piastre. A half-piastre (5 millièmes) is often called *'ishrīn fadda* (twenty paras) by the fellahin, and *wahīd 'ishrīn* ("one twenty") for short; P.T.1½ is in the same way called *settīn fadda*, or *settīn* ("sixty") simply.

The coins in use are—

Gold	.	.	(the British sovereign = P.T.97½).
Silver	.	.	pieces of 1, 2, 5, 10, and 20 piastres.
Nickel	.	.	" " 1, 2, and 5 millièmes, and 1 piastre.
Copper	.	.	" " ½ and ¼ millième (paras).

A **Paper Currency** exists in the shape of the notes of the *National Bank of Egypt* for £E.1, 5, 10, 50, and 100. The notes in circulation Dec. 31, 1904, amounted to £E.538,000.

The English sovereign is worth P.T.97½ and the French napoleon is worth P.T.77½.

The **Tariff piastre** (P.T.) is universal in the country as well as in all official statements. The **Current piastre** (*kīrsh sa'a*), an amount, not a coin, is a local usage of Cairo and Alexandria, and is gradually dying out. It is always reckoned as half the Tariff piastre.

There are a large number of bad piastres in circulation, and care should be taken not to accept these.

When drawing money from a banker, English sovereigns or napoleons had better be taken. The napoleon is accepted: the sovereign is legal tender. Half-sovereigns are often not accepted by natives, who do not always understand them.

Letters of credit and circular notes, bank notes and cheques, should be taken without charge by the bankers, but are paid only at the business rate of exchange of the day, which being subject to fluctuations, the holder will sometimes be paid at par, and at other times incur a loss ranging from $\frac{1}{4}$ per cent. to 1 per cent., but very rarely exceeding the latter. In the European shops at Port Saïd and Alexandria prices may be named in shillings or francs; elsewhere always in sovereigns (*ginéh*) and piastres. The 5-piastre piece is often called *shilling* and the 20-piastre (*riyât*) *dollar*. At Port Saïd a franc = P.T.4. The metric system of weights and measures is universally used. The hotel bills will be made out either in P.T., English, or French money. Before starting up the Nile, the traveller should provide himself with some small change for purchases, &c. The copper coinage, now greatly depreciated, circulates in the country at P.T.1 for $1\frac{1}{2}$ millièmes, and is entirely declined by the Government. It is used in making small purchases, such as eggs, &c.

The cheapest and best way to transmit money from England is to have it sent (in sovereigns) in parcels of 50*l.* or under by Parcels Post, insured for full value. This costs $\frac{1}{4}$ per cent. By Post Office Money Order to any office in Egypt the cost is 1 per cent. Bankers generally charge as much by exchange, commission, &c., and can only be drawn on in the chief towns.

9. Weights and Measures.

i. Measures of Length.

1 <i>Dirá'a</i> Beledi, or <i>Pik</i> (for cloth, &c.)	= 0·58 mètre = 22·835 inches.
1 <i>Dirá'a</i> Miama'riy (for buildings)	= 0·75 " = 29·528 "
1 <i>Ḳasaba</i>	= 3·55 mètres = 11 ft. 7·76 in.
1 <i>Feddán</i>	= 4200·833 sq. mètres = 1 acre 6 rods.

ii. Weights.

1 <i>Dirhem</i>	= 0·008 kilo = 1·76 drs. Avdp.
1 <i>Wukkiya</i> (12 dirhems)	= 0·037 " = 1·32 ozs. "
1 <i>Rotl</i> (144 dirhems)	= 0·449 " = 0·99 lb. "
1 <i>Oḳḳa</i> (400 dirhems)	= 1·248 kilos = 2·75 lbs. "
1 <i>Ḳantar</i> (100 rotls)	= 44·928 " = 99·05 " "
1 <i>Ḳantar</i> of Alexandria (112 oḳḳas)	= 139·776 " = 308·15 " "
1 <i>Hamlá</i> (60 oḳḳas)	= 74·880 " = 165·08 " "
1 <i>Himl</i> (200 oḳḳas)	= 249·600 " = 550·27 " "
1 <i>Tonaláta</i> (Tonneau)	= 1000·000 " = 2204·62 " "
1 <i>English Tonaláta</i> (Ton)	= 1016·047 " = 2242·00 " "

Weights for Precious Metals.

1 <i>Mithkal</i> ($1\frac{1}{2}$ dirhems)	= 4·580 gram. = 72·22 grains Troy.
1 <i>Dirhem</i> (16 <i>ḳiráts</i>)	= 3·120 " = 48·15 "
1 <i>Ḳirát</i> (4 <i>ḳamhas</i>)	= 0·195 " = 3·00 "
1 <i>Ḳamha</i> , or grain of wheat	= 0·048 " = 0·75 "

iii. *Measures of Capacity.*

1 <i>Ardeb</i> (12 <i>kailas</i>)	= 198·000 litres = 5·44 bushels.
1 <i>Waiba</i> (2 <i>kailas</i>)	= 33·000 " = 3·63 pecks.
1 <i>Kaila</i> (8 <i>ḳadhs</i>)	= 16·500 " = 3·63 gallons.
1 <i>Rub'</i> (4 <i>ḳadhs</i>)	= 8·250 " = 1·81 "
1 <i>Malwa</i> (2 <i>ḳadhs</i>)	= 4·125 " = 3·63 quarts.
1 <i>Ḳadh</i> (32 <i>ḳirāts</i>)	= 2·062 " = 1·81 "
1 <i>Nūs ḳadh</i>	= 1·031 " = 1·81 pints.
1 <i>Rub' ḳadh</i>	= 0·515 litre = 3·63 gills.
1 <i>Kharrūba</i>	= 0·128 " = 0·90 gill.
1 <i>Ḳirāt</i>	= 0·064 " = 0·45 "
1 <i>Dariba</i>	= 1584·000 litres = 43·58 bushels.
1 <i>Fard</i> (large)	= 115·500 " = 3·17 "
1 <i>Fard</i> (small)	= 57·750 " = 1·58 "
1 Litre	= 0·005 <i>ardeb</i> .
1 Hectolitre	= 0·505 "
1 Kilolitre	= 5·050 <i>ardeb</i> s.
1 Déclitre	= 1·551 <i>ḳirāts</i> .
1 Mètre	= 1·724 <i>dirā'a beledi</i> .
1 Centimètre	= 0·172 " "
1 Kilomètre	= 281·69 <i>ḳasabas</i> .
1 Gramme	= 0·320 dirhem.
1 Kilogramme	= 320·5 "
320 Rotls	= 1 <i>Ardeb</i> (beans).
300 " "	= 1 " (wheat).
270 " "	= 1 " (cotton seed).

Boat Measures.

All boats on the Nile are measured by *Ardebs*, 3 *ḳantars* making 1 *ardeb*.

10. Modes of Travelling.

Railways.—The first railway made in Egypt was that between Alexandria and Cairo in 1855. Stephenson was the engineer, and he proposed it in conjunction with the direct line between Cairo and Suez, now disused, as an alternative for the Maritime Canal across the Isthmus of Suez.

The Egyptian Railway Administration (E.R.A., the official style; on some carriages the initials E.S.R., i.e. Egyptian State Railways, are used) now has connecting lines running all over the Delta and into the Fayyūm, besides the branch lines from Cairo to Matariya (el-Merg) and Helwān, and the main lines from Alexandria, Port Saïd, and Suez to Cairo, and from Cairo to Shellāl, south of Aswān, a distance of 580 miles up the Nile.

An electric railway belonging to an English company connects Alexandria and San Stefano (Ramleh).

The total mileage of the Egyptian State Railways is 1,667. The gauge is the standard 4ft. 8½in., except from Luxor to Aswān, which is 3ft. 6in.

The railways of the Anglo-Egyptian Sudan (see p. 540) belong to a separate administration, the Sudan Government Railways (S.G.R.). There are four lines, from Halfa to Khartūm North, running across the desert to Abu Hāmed, from Halfa to Kosheh, north of Dongola, on

the Nile, from Atbara to Port Sudan, and from Abu Hâmed to Karêima, south of Dongola. The total mileage of the Sudan railways is 777. The gauge is 3ft. 6in.

The trains on the Egyptian railways are made up of 1st, 2nd, and 3rd class carriages. It is quite impossible to travel 3rd class in Egypt, and British travellers rarely even go 2nd class, except in the Delta.

The express trains consist of 1st and 2nd class carriages only, and the fares by them are subject to an increase of 20 per cent. on the fares by the ordinary trains. The *trains de luxe* from Cairo to Luxor take 1st class passengers only.

The bridges over the two branches of the Nile on the Alexandria-Cairo line, the Embâba bridge, and the bridge at Nag' Hamâdi, on the Cairo-Luxor line, are the only structures of importance. The lines are uniformly laid on an embankment of earth thrown up to the height of a few feet above the level of the soil. With the exception of the express trains, which are very punctual, time is not well kept on most of the lines. The first-class carriages are fairly good. It is well to be at the station some time before the train starts, especially with luggage. The hours of departure are very seldom altered, but the time-table had always better be consulted.

The Light Railways in the Delta and the Fayyûm are managed by companies, the "Delta," "Basse-Égypte," and "Fayoum." The gauge is very narrow, the speed slow. The total of kilometres in work is 1,107. The Fayoum line, which is worked by an entirely native company, is bad. The other two lines are well managed, but punctuality is not to be expected. The miniature lines used to bring sugar-cane from the fields to the main railway in Middle and Upper Egypt do not carry passengers. That running from Erment northwards on the west bank of the Nile is of the normal (4ft. 8½in.) gauge.

LUGGAGE.—Passengers are permitted to take into the railway carriages, *free of charge*, such articles as may be placed on the racks. The weight of such not to exceed 20 kilogrammes for each person.

Passengers' luggage is registered and is charged for according to weight. Where people can be independent of their heavy baggage, it is more economical to send it by *petite vitesse*. The hotel porter can always get it at the terminus by presenting the passenger's railway receipt, and the delay is but short.

Roads.—The chief highways of Egypt are the river and the railway, and this being so, there are no great roads in Egypt, and no roads at all, other than the railway embankment and the edges of the desert, in the north to south direction. The only metalled roads are those from Cairo to the Pyramids and to Shubra, and in the outskirts of Alexandria: these are the only routes on which driving can be comfortably essayed and on which the motor can be used at all. There is therefore no scope for the motorist in Egypt. The country roads going E. and W. across the valley are merely the dusty tops of the high dykes separating the *hâds* or irrigation-basins from each other; it is only possible to use them riding, foot-going being quite impossible. During the inundation they are the only possible means of passing from village to village, except by boat, and when the inundation is falling and boats cannot be used, owing to the shallowness of the water over the flooded land, they alone can be used, making long detours inevitable. When the waters have subsided, however, bridlepaths, which vary from year to year,

become practicable across the cultivated land. By such dyke-roads or *gisrs* and paths or *sikkas* the tourist will ride from Bedrashên to Saqqâra or from Baliâna to Abydos, for instance.

Dahabiyas and Steamboats.—The great highway of Egypt, especially above Cairo, is the Nile, and sailing or floating along it in a dahabiya is still, railways and steamboats notwithstanding, the pleasantest way of seeing the country. Full particulars with regard to this mode of travelling will be found on pp. 288 ff., where also information is given about the steamboats that ply between Cairo and the First and Second Cataracts during the winter months.

Donkeys.—There are many places, however, in Egypt which cannot be reached by either railway or boat, and recourse must be had to that useful, and in Egypt by no means to be despised animal, the donkey. The Egyptian donkey is patient, sure-footed, and very enduring, and his paces are generally easy. It is best to use the saddle of the country, which has a hump in front, but ladies will generally prefer a side-saddle, and had better therefore provide themselves with one. As the native saddles are very apt to turn round, and girths and stirrup-leathers are apt to break, owing to the dry climate, no reliance should be placed on the stirrups. The usual donkey-fare is P.T.10 the day, P.T.5 the half-day, but at Aswân it is higher. *Bakhshish* to the boy is additional. In Cairo it is not usual to ride donkeys, except for excursions into the native city.

Camels.—For long excursions into the desert camels will be required. The ordinary baggage-camel is very heavy and rough in his paces, and it requires considerable experience in camel riding before the *Mehâra*, *Hegin* or trotting camel can be mounted with any comfort. The paces of a quiet smooth-walking camel are, however, by no means unpleasant.

11. Posts. Telegraphs. Telephones.

Posts.—The Post Office department in Egypt is admirably managed. Letters can be despatched to and received from Europe 5 times during the week at Alexandria, viz., Austrian and Italian, *viâ* Brindisi; Italian, *viâ* Naples; French, *viâ* Marseilles; Khedivial, *viâ* Constantinople; and British, *viâ* Brindisi and Port Saïd.

The British Mail generally leaves Port Saïd early in the week, but is dependent upon the arrival of the steamer bringing the mail from India, of which due notice is given. All the other mails have fixed days of departure. At Cairo the mails close from 7 to 12 hours earlier, and are delivered from 7 to 12 hours later than at Alexandria.

Mail notices of arrivals and departures are sent round to all the hotels.

INLAND MAILS.—Letters are sent daily by rail to all stations as far south as Shellâl. Thence they are conveyed to Wâdi Halfa for the Sudan twice a week. The rate for inland letters is 5 millièmes per 30 grammes; in towns 3 millièmes.

FOREIGN POSTAGE RATES.—Egypt being included in the Postal Union, the rates of postage between it and all other countries included in the Union, except Great Britain, are 10 millièmes per 15 grammes for letters, 2 millièmes per 50 grammes for newspapers, and 4 millièmes for post-cards; to Great Britain 5 mill. per 15 grammes. Insured letters can now be sent between the United Kingdom and Egypt.

PARCEL POST.—An inland parcel post express delivery has been

established and extended to such foreign countries as admit of this service. The maximum insurance on parcels for the United Kingdom and some of the British possessions has been raised to 120*l*. Value-payable parcels (cash to the postman on delivery) can be exchanged between Egypt and every country in the world except Great Britain (!), Russia, Spain and Turkey. It is proposed to make an arrangement by which this curious anomaly as regards Great Britain will be abolished.

Telegraphs.—There are two telegraph systems in Egypt, one belonging to the Eastern Telegraph Company, who have offices at Alexandria, Port Saïd, Suez, Port Tewfik and Cairo, with sub-offices during the Cairo season at Shepheard's and Gezira Palace Hotels, and the other to the Egyptian Government. Only the latter can be used for messages circulating within Egypt. It is in operation throughout the whole Egyptian territory, reaching to Khartûm and further southwards and to El Arish at the North-east. Messages can be sent at the chief stations in English, French, or Italian, but at most of the smaller ones Arabic must be used. Tariff, P.T.2 for the first eight words, for every two additional words 5 millièmes. Surtax to the Sudan P.T.2 per word.

By the Eastern Telegraph Company's system messages can be sent all over the world. Tariff from Cairo, Suez, and Port Saïd:—

To Great Britain and Ireland . . .	48 millièmes per word.
„ France	48 „ „ „
„ Germany	48 „ „ „
„ Greece	48 „ „ „
„ Italy	48 „ „ „
„ Malta	48 „ „ „
„ Turkey in Europe	48 „ „ „
„ Turkey in Asia	67 „ „ „
„ North America	96 to 121 „ „ „
„ India	92 to 96 „ „ „
„ South Africa	168 to 193 „ „ „
„ Australasia	166 to 188 „ „ „

The tariff from Alexandria is 10 millièmes cheaper.

It is possible to send cheaper telegrams to Europe by the Egyptian and Turkish lines *viâ* El Arish, but this is not recommended. In places where there is no Eastern Telegraph office, telegrams for other countries may be handed to the Egyptian telegraph offices, but should be marked "*viâ* Eastern," in which case they are transmitted to the offices of the Eastern Company at Alexandria or Suez, which then forwards them.

Telephones.—The Telephone Company of Egypt is in operation in Alexandria, Cairo, Helwân, Matariya, Asyût, Zagâzig, Mansûra, and Port Saïd. The Government Telephone between Cairo and Alexandria is worked, as far as ordinary messages are concerned, by the Telephone Company, between the two Bourses by the Government Telegraphs.

12. Hotels. Apartments. Servants. Dragomans.

Hotels.—Good hotels are to be found at Port Saïd, Alexandria, Cairo, Helwân, Gîza Pyramids, Luxor, and Aswân. The pension system is adopted at all of them, and so much a day charged for lodging, attendance, and board. This charge varies from P.T.50-90, and includes

two or three meals in the day; wine extra. Sitting-rooms can be had at the best hotels at from P.T.50-100 a day. No difference is made in the charge whether the meals are eaten in the house or not, but a lunch-basket is provided for day-expeditions. If a long stay is intended, arrangements at a lower rate should be made in advance. At Tanta, Mansûra, Zagâzig, Asyût, and most of the large towns in Upper Egypt, there are Greek locandas where food and a bed can be obtained; but they cannot be recommended.

In all parts of Egypt where there are no hotels or inns, the traveller, if without a dahabiya or tents, must trust to the hospitality of the principal natives or of European officials or merchants. In small villages it is customary for the *omdeh* or headman to provide hospitality to travellers, but naturally very little is to be expected, and a present is obligatory.

Apartments.—These can be procured both at Alexandria and Cairo, but the difficulties and discomforts connected with them are so great that they cannot be recommended.

Servants, a necessary evil anywhere, are especially so in the East. The traveller may indeed, if he only intends visiting Alexandria and Cairo, and the line of the Suez Canal, do without them, or at any rate he need only hire an occasional guide at from P.T.30-40 a day, according to the service rendered. But if he intends to travel about by himself, he must provide himself with one or more domestics; and should he know nothing of the country or the language, a dragoman (*targumân*, "interpreter") will be indispensable. The dragoman will take all trouble off his hands, and for a fixed sum defray all the expenses of travelling, food, lodging, servants, &c.

Dragomans.—There are Dragomans (the plural form "dragomen," habitually used by Englishmen, is incorrect) of every sort and kind, good, bad, and indifferent; but it is seldom that the really good ones, who confessedly are at the head of their profession, fail to give satisfaction. Their charges, however, are very extravagant; and travellers who are not so particular as to comfort and luxuries may find a very fair dragoman who will do everything at a lower rate. One thing, however, the traveller must not expect, and that is, to obtain from them accurate information of any kind. The Nile dragomans, as a rule, know absolutely nothing about the various objects of interest in Egypt, to which they go year after year; and though always ready with an answer if asked any question about the country and the people, the probability is that the answer is as inaccurate as it is prompt. The dragoman is in fact a *courrier* and *maitre d'hôtel* in one, but he has none of the kind of information possessed by the commonest *laquais de place* in a continental town. The expense of a dragoman varies with the nature of the journey and the things required. *Further information with regard to dragomans will be found on p. 287.*

For hiring a servant for travelling in the country, a decent lad can generally be obtained at any railway station. The Stationmaster or Postmaster should be asked to recommend one. Three to 5 piastres a day, without food, will be ample wages, and a deposit of a dollar could be made with the Stationmaster to give confidence. In Cairo, Asyût, and Luxor, the American Mission can often recommend a superior boy with some education as a servant.

13. Climate.

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

Except in the Delta and sea-coast towns, the country is quite exempt from low fevers and diseases of the chest. Ophthalmia, diarrhœa, dysentery, and affections of the liver are the principal endemic complaints. Only two or three months of the year, from June to September, can be called unhealthy.

Plague has occurred of late years in Egypt, but is not endemic; typhus and relapsing fevers are present every spring among the overcrowded denizens of mud hovels. Cholera overran the country in an epidemic form in 1865 and again in 1883, and was then absent in spite of all efforts to find it until September 1895. Between September and December it smouldered quietly in the neighbourhood of Damietta and Lake Menzâla, and then appeared in Alexandria, where it lasted till July, in spite of the energetic efforts of the Municipality to stamp it out. There was no sign of it in Cairo until May 1896. The Egyptian Government, under advice from its English advisers, rose to the occasion, and liberally voted men and money for the most pressing sanitary needs.

Dengue fever was present in Egypt in 1880 and 1887, but only from August to November, it being always an autumnal disease.

Smallpox is by no means uncommon in the country districts, and therefore it behoves visitors to protect themselves by recent revaccination. Measles sometimes occurs as an epidemic among native children, and is also sometimes imported by English visitors. Diphtheria is not uncommon among natives, but ought not to occur among any visitors living in sanitary houses. Influenza has been present every winter since 1890, but the disease in Egypt is never dangerous, and seldom serious. Typhoid fever is often imported by visitors from France and Italy, and is sometimes contracted in Egypt itself, though this disease is almost unknown among Egyptians.

Temperature.—The Egyptian climate is more uniform than that of any other place on the globe. Still it varies considerably through the different parts of the country. The whole of Middle and Upper Egypt is characterised by great dryness and clearness of the atmosphere, while the Delta enjoys a much cooler and damper climate. Certain localities are having their climates noticeably modified by new and extensive irrigation, by the cultivation of large tracts of previously sterile land, and by the growth of trees. The immense surface of water now exposed

by the Suez Canal to the influence of a tropical sun must produce local disturbances of the atmosphere, while the northerly winds, that blow for about eight months in the year, as they pass over the Canal district, will carry along with them a considerable amount of moisture, which, combined with that arising from the annual overflow of the Nile, would lead us to expect still milder summers but damper winters in Middle and Lower Egypt.

From the peculiar dryness of the atmosphere Egypt is rendered susceptible of sudden changes of temperature; but the fact of its dryness prevents the injurious effects that usually result from such sudden changes. The thermometer often indicates a variation of 20° F. between morning and midday, and as much between midday and evening. The early morning is, invariably cool, but after two or three hours the sun's warmth is speedily communicated to the atmosphere, which continues warm till near sunset, when it rapidly cools; and if there be any moisture in the air, it now appears as dew which has fallen on the ground, half an hour after sunset. In Upper Egypt dew is rare; in some extremely dry spots, such as Western Thebes, it is never known to occur. Although the thermometer falls suddenly about sunset, it soon rises again from the radiation of the heat absorbed by the earth during the day. Towards morning it falls again, to rise with the return of the sun.

The mean annual temperature at Cairo is about 71° F. The thermometer seldom falls to 40° F. at Cairo (37° F. on the desert near Cairo is the lowest Egyptian temperature ever recorded), but it is frequently lower on the Nile. The coldest months in the year are December and January, and the hottest are June, July, and August, but even then it is cool in the shade and at nights. The humidity of the atmosphere is principally controlled by the rise and fall of the Nile. Fogs prevail during the first two months of the receding of the waters. Evening fogs descend very quickly as the sun goes down, and are as quickly deposited after the sun has set, leaving the sky clear and the air as fresh as after a good shower. Morning fogs are soon dispelled by the heat of the sun, and then follows the clear beautiful day.

On the desert the air is always dry and bracing, and much cooler than that over cultivated land. During winter the nights seem piercingly cold on the desert owing to the contrast with the heat of the day. The moonlight nights are singularly brilliant, and when there is no moon the starlit sky is as light as any moonlight night in Europe. The starry heavens are nowhere seen to such advantage as in Egypt. Photographs can easily be taken by moonlight (see p. [6]).

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

The SUMMER extends from April to the end of September. It is ushered in by strong equinoctial winds, which are at first cool; but they soon give place to the hot south wind, or *khamsein*, so called from blowing at intervals during a period of 50 days. This wind is very peculiar, and may be thus described. It is preceded by an unusual stillness of the atmosphere, and, as it approaches, the air assumes a dusky yellow hue from being laden with impalpable dust, through which the sun shines obscurely, and gradually becomes quite concealed. Electric influences accompany this wind, so that, notwithstanding the excessive heat, one feels excited rather than depressed by it. The

respiration is quickened, and the skin becomes quite dry and shrunk, and sometimes a prickly sensation is felt all over the body. This wind blows generally for three days in succession, with intervals of four or five days. It sometimes lasts from ten to twelve days continuously, and if blowing from the south-east is not only very destructive to vegetation, but exhausting to the animal organism. The *khamásin* (plural form of *khamsin*) are not so severe as formerly, and they always cease about the middle of May; northerly winds then set in and blow almost continuously till November, when for two or three weeks easterly winds prevail. A north wind blowing constantly during the summer months modifies the heat considerably.

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

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

RAIN (*nattar*) seldom falls in Upper Egypt; but on the Delta and along the Mediterranean coast it is not at all uncommon at this season. About Alexandria there would be on an average eight inches during the winter. At Cairo rain falls on about fifteen days during the winter, but the whole rainfall is very little more than one inch. When showers do come they are liable to be almost tropical for a few hours, and, owing to the absence of all drainage, the streets are then rendered impassable. Snow is unknown: but in Upper Egypt and the Delta hail and thunder storms sometimes occur with great violence, and do much injury, the hailstones being frequently as large as a pigeon's egg.

The mean winter temperature at Cairo is about 58° F. The season ends with boisterous southerly winds and dust storms, which begin to

blow about the latter part of March, and continue for one, two, or three days at a time till the proper khamsin sets in.

Cairo is dangerous to unhealthy people from November until February, owing to fever.

Invalids should especially avoid being in and about towns in Egypt, owing to the amount of foul dust. The day should be spent out in the desert or in the fields. They cannot be too careful to avoid a chill at sunset. The fall of the temperature, owing to the clearness of the air, is far greater than in Europe, and there is nothing more unwise than standing about at sunset, or going out without sufficient clothing after dark. Everyone does wisely to carry a light wrap to be put on at sundown.

Diseases benefited by the Climate.—The following remarks are from Dr. Sandwith's 'Egypt as a Winter Resort':—"The climate of Egypt is suitable during the winter months for a great variety of chronic ailments, among which may be mentioned—convalescence from pneumonia, fevers, and all acute diseases; that common delicacy of English and American youth which may be called 'threatened phthisis,' all cases of early phthisis, and all *quiescent* cases of the late forms of the disease; chronic bronchitis and emphysema; bronchial, catarrhal, and spasmodic asthma; chronic catarrhal affections of the larynx and pharynx, including 'clergyman's sore throat'; rheumatism, rheumatoid arthritis, and gout in its various forms; heart disease, and all other complaints which prevent a patient from walking or other active exercise; anæmia and chlorosis; exhaustion of nervous system from too great excitement, worry, business or study, and sleeplessness or hypochondria; neuralgia, hysteria, and its accompanying dyspepsia; diseases of spinal cord, locomotor ataxy, &c.; chronic kidney disease; and the very large class of people without organic diseases, who shrivel up sadly in a cold climate, and expand joyously in a sunny atmosphere where they are not perpetually reminded of their sensitiveness to cold and to 'taking cold.' This last group includes those invalided home from India for malaria and other causes."

Clothing and Mode of Life.—Invalids coming to Egypt for the winter should be well provided with *warm clothing*, and should always wear wool next the skin. A cholera belt is advisable. Two tweed suits, one of lighter texture than the other, form the best outfit for the ordinary traveller; and on the Nile voyage flannel shirts will be found the best both for health and convenience of washing. The head should be well protected: for this purpose the best headdress is a common felt helmet or wide-awake. Some prefer a pith helmet. The red tarbûsh or fez with which travellers so often delight to adorn themselves affords little or no protection to those unaccustomed to an Egyptian sun; and as it is the mark of a Government official, or a servant, it is only a ridiculous affectation to wear it. Brown boots and shoes are preferable to black ones, and for the Nile trip these should be strong. The ground all round the ruins is rough and covered with loose stones, so that boots are preferable to shoes. Coloured-glass spectacles with gauze sides afford great relief to the eye from the glare of the sun, and a blue or grey veil is often useful for the same purpose.

The visitor must be prepared for both hot and cold weather, and must dress accordingly. A warm great coat, fur cloak, and rugs are absolutely

essential. Ordinary English spring or summer clothing should be worn in Cairo, with the exception of top-hat and frock-coat, which are only necessary in case of presentation to the Khedive. The usual headgear is a straw hat. Nothing is more ridiculous than to see English tourists in Cairo, in fashionable January under a clouded sky, wearing helmets, goggles to keep away imaginary dust, and muslin *puggarees* which are practically useless under all circumstances. A white umbrella is useful for the Nile trip, but this, like shady hats and most other things, can now be bought in Cairo, Luxor, or Aswân.

The Nile water is soft and extremely palatable, but it must always be drawn from the middle of the river, and must then be filtered through native *ziehs* before being drunk. The Egyptians who prefer muddy water to filtered suffer from various disorders in consequence of their inveterate ignorance and prejudice on this point.

Care should be taken never to sleep or to sit in a draught, and invalids should avoid all bedrooms on the ground-floor if there is the slightest risk of malaria from mosquitoes which may come from the garden or from cesspool emanations. Mosquito-nets over the beds should be insisted on.

Intending visitors before choosing should find out whether any given hotel is built on the most modern sanitary principles, and also whether the drinking-water is sterilised by means of the Pasteur-Chamberland or Berkefeld filters.

The most picturesque parts of Cairo are, unfortunately, also the most insanitary.

Treatment of Slight Ailments.—There are many good European doctors and chemists in Alexandria, Cairo, and Port Saïd, and every tourist steamer up the Nile also carries a European physician and a medicine chest. It is, therefore, not necessary for steamboat travellers to carry any drugs with them, but a few words of advice may be useful to those who intend to travel in a dahabiya. Sunstroke, even in a mild form, is rare, but can be treated by an aperient and applying cold water to the head, followed later by quinine.

Simple diarrhœa is very common, and is generally due to chill when the individual is fatigued. It is best treated by castor oil, seidlitz powder, rhubarb pill or other mild aperient, liquid diet, and later on astringent medicines such as Dover's powder, chlorodyne or bismuth. Diarrhœa when severe or choleraic is well checked by corrosive sublimate, dose $\frac{1}{30}$ th of a grain, best carried in a standard solution made up. For all tendency to diarrhœa rice-jelly should be taken, well boiled for two hours to break up the grains.

True dysentery is very rare, but a little dysenteric diarrhœa is not uncommon, and can be best treated as already stated for diarrhœa. Liquid diet and brandy must be continued as long as the symptoms exist; and simple food, such as eggs, milk puddings, bread, toast and biscuits, should be ventured on before the patient attempts chicken, meat, or vegetables.

Purulent ophthalmia used to be very common among Europeans in Egypt, but it is now extremely rare, except in the case of neglected children; mild catarrhal ophthalmia is still often seen, especially among those who have not learnt the importance of specially washing their eyes after exposure to any dust. One good rule is to wash the eyes regularly in Egypt with a saturated solution of boracic acid in tepid

water. If, in spite of all precautions, the eyes become red and painful, with a slight sticky discharge, it will be good to drop a few drops into them of such an eye lotion as two grains of sulphate of zinc in one ounce of water. If ophthalmia will not yield to zinc alone, use a saturated solution of quinine mixed with zinc. A slight purgative and simple diet are also necessary. A shade will be better than a bandage to keep off the light when the eyes are inflamed.

II. GEOGRAPHY.

1. Ancient Egypt.

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

From the old inscriptions we learn that the country was divided into two large districts, styled the "land of the North" and the "land of the South," or the Upper country and the Lower country. The land of the North extended from the neighbourhood of Memphis to the sea, and corresponded with what was afterwards termed by the Greeks, from its resemblance to the fourth letter of their alphabet, Δ, the Delta, the name by which it is known to us; the Arabs style it *Behêra*. The land of the South included the remainder of the country as far as the island of Elephantinê, opposite Syene (the modern Aswân); this the Arabs call *es-Saïd*. From these two Arabic names the usual designations of the Upper and Lower Egyptian dialects of the Coptic language, *Boheiric* and *Sahidic*, are derived.

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

The following is a list of the nomes, with their Egyptian names and the names of their capital towns, both in Egyptian and Greek, and the divinity to whom they were dedicated:—

THE SOUTH COUNTRY, OR UPPER EGYPT.

NOMES.	CAPITALS.		DEITY.
	Egyptian.	Classical and Modern.	
I. TA-KENS	Ábu	<i>Elephantiné</i>	Khnemu (Chnoumis).
II. UTES-HER	Dbu	<i>Apollinopolis Magna (Edfú)</i>	Heru-behuret.
III. TEN	Nekheb	<i>Eileithyias- polis (el-Kab)</i>	Nekhebet (Smithis).
IV. UASET	Uaset and Annu ꜥemat	<i>Thebes, Her- monthis (Lux- or and Erment)</i>	Ámen-Rá (Amonrasonter) and Mentu.
V. HERUI ("Two Hawks")	ꜥebt	<i>Koptos (ꜥuft)</i>	Min.
VI. AATI	Ta-en-tarert	<i>Tentyris (Dendera)</i>	Het-Heru (Hathor).
VII. SESESHET ("Sistrum")	Het-seseshet	<i>Diospolis Par- va (Hou)</i>	Hathor.
VIII. ÁBT	Teni	<i>Thinis (el-Birba)</i>	An-her (Onouris).
IX. MA-MIN (?)	Ápu	<i>Panopolis (Akhmim)</i>	Min.
X. UATJET	Tebt	<i>Aphroditopolis (Itfu)</i>	Hathor.
XI. SET	Shas-hetep	<i>Hypselis (Shotb)</i>	Khnemu.
XII. DU-HEFI ("Serpent Mountain")	Nut-ent-bak	<i>Hierakonpolis</i>	Heru (Horus).
XIII. ÁMEF-KHENT	Saut	<i>Lykopolis (Asyût)</i>	Uapuaat.
XIV. ÁMEF-PEH	ꜥesi	<i>Kusae (el-ꜥusiya)</i>	Hathor.
XV. UENET ("Hare")	Khmennu	<i>Hermopolis Magna (Eshmunên)</i>	Tehuti (Thoth).
XVI. MAHETJ ("Oryx")	Hebnu	Horus.
XVII. ÁNPU ("Jackal")	Ka-sa	<i>Kynonpolis (el-Kés)</i>	Ánpu (Anubis).
XVIII. SEPET	Het-bennu	<i>Hipponon (el-Hiba)</i>	Anubis.
XIX. BU-TJAMUI ("Land of Two Sceptres")	Pa-matja	<i>Oxyrrhynchus (Behnesá)</i>	Set.
XX. ÁM-KHENT	Henensuten	<i>Herakleopolis Magna (Ahnasya)</i>	Her-Shefi (Harsaphes).
XXI. AM-PEH	Smen-Her	<i>Nilopolis (?)</i>	Khnemu.
XXII. MATEN ("Knife")	Tep-áhet	<i>Aphroditopolis (Atíh)</i>	Hathor.

THE NORTH COUNTRY, OR LOWER EGYPT.

NOMES.	CAPITALS.		DEITY.
	Egyptian.	Classical and Modern.	
I. <i>ĀNEB-HEṬJ</i> ("White Wall")	Men- <i>nefert</i>	<i>Memphis</i> (<i>Mitrahina</i>)	Ptah.
II. <i>AA</i>	<i>Sekhem</i>	<i>Letopolis</i>	Horus.
III. <i>ĀMENT</i> ("West")	<i>Amu</i> (?)	Hathor.
IV. <i>SEPI-RES</i>	<i>Tjeḳa</i>	<i>Prosopis</i>	Sebek.
V. <i>SEPI-MEḤṬ</i>	<i>Sait</i>	<i>Sais</i> (<i>Sā</i>)	Nit (<i>Neith</i>).
VI. <i>KA-SET</i>	<i>Khasuut</i>	<i>Xois</i> (<i>Sakhā</i>)	<i>Āmen-Rā</i> .
VII. <i>NEFER-ĀMENT</i>	<i>Sent-<i>nefert</i></i>	<i>Metelis</i>	<i>Āmen-Rā</i> .
VIII. <i>NEFER-ĀBT</i>	<i>Patumu</i>	<i>Patumos</i> , <i>Pithom</i> (Tell el- <i>Maskhuta</i>)	<i>Ātumu</i> .
IX. <i>ĀTI</i> ("Prince")	<i>Pa-Āsar</i>	<i>Busiris</i> (<i>Abusir</i>)	<i>Āsāri</i> (<i>Osiris</i>).
X. <i>KA-KAM</i> ("Black Bull")	<i>Het-ta-her-ābt</i>	<i>Athribis</i> (<i>Atrib</i>)	<i>Heru-Khent-Kheti</i> .
XI. <i>KA-HESEB</i>	<i>Pa-māka</i>	<i>Kabasos</i> (<i>Shabbās</i>)	<i>Set</i> .
XII. <i>TEB-AH</i>	<i>Theb-netert</i>	<i>Sebennytos</i> (<i>Samanud</i>)	<i>Ān-her</i> .
XIII. <i>HEK-AT</i>	<i>Annu</i>	<i>Heliopolis</i> (<i>Matariya</i>)	<i>Rā-Ātumu</i> .
XIV. <i>KHENT-ĀBT</i>	<i>Tjaant</i>	<i>Tanis</i> (<i>Sān</i>)	Horus.
XV. <i>TEHUTI</i> ("Ibis")	<i>Pa-Tehuti</i>	<i>Hermopolis Minor</i>	<i>Thoth</i> .
XVI. <i>KHAR</i>	<i>Pa-ba-neb-ṭaṭui</i>	<i>Mendes</i> (<i>Tmei el-Amdid</i>)	<i>Osiris Ba-neb-Ṭaṭui</i> .
XVII. <i>SAM-BEHU-TET</i>	<i>Pa-khen-en-Amen</i>	<i>Diospolis</i>	<i>Āmen-Rā</i> .
XVIII. <i>ĀM-KHENT</i>	<i>Pa-Ubastet</i>	<i>Bubastis</i> (Tell <i>Basta</i>)	<i>Ubastet</i> or <i>Bast</i> (<i>Bubastis</i>).
XIX. <i>ĀM-PEḤ</i>	<i>Pa-uatjet</i>	<i>Buto</i> (Tell <i>Fara'in</i>)	<i>Uatjet</i> (<i>Buto</i>).
XX. <i>SOPT</i>	<i>Ḳesem</i>	<i>Phakussa</i> (<i>Faḳūs</i>)	<i>Sopt</i> .

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

Although many of the old Egyptian kings extended their dominions from time to time beyond the southern border of Elephantinë, as is proved by the various temples above the First Cataract, and one dynasty, the XXVth, was actually composed of Ethiopian kings, who conquered the whole of Upper Egypt, and reigned from Thebes to Napata, or Gebel Barkal, there is no record of any geographical division of this more southern country. Under the Ptolemies, the more northern portion of what is now called Nubia had the name of *Dodekaschoinos* or "12 schœnes," and is usually supposed to have comprehended the district from Syene to Hierasykaminos, now Maharraka, though Prof. Sethe, of Göttingen, is of opinion that the name means the district between Syene and Philæ only.

2. Modern Egypt.

If in the term Egypt we include all the countries over which the Khedive claimed supremacy prior to the events of 1882-86 in the Sudan, it is rather difficult to determine its boundaries, with the exception of the northern, which is of course the Mediterranean. On the south its furthest limit nearly reached the Equator, though it narrowed there almost to a point. Within its eastern borders, which commenced on the Mediterranean at el-Arish, were included the Peninsula of Sinai, the Gulf of Aḷaba, and a narrow strip of the east coast of the Red Sea, as far as opposite Râs Benas, from which point the boundary-line continued down the west coast of that sea to Massâwa, and on into the Gulf of Aden to Berbera, though the Khedive's authority in this extreme southern portion did not extend far from the coast; inland, Abyssinia and some native tribes were independent. On the west, it was bounded by an imaginary line from Râs el-Kanais on the coast, through the Libyan Desert to Dârfûr, and thence trending in a westerly direction to the Blue Mountains. The Mahdist rebellion of 1883 confined the Egyptian dominion to the Nile valleys north of Wâdi Halfa; but the Anglo-Egyptian military operations of 1897-9 have resulted in the re-conquest of the whole of the former dominion of Egypt, with the exception of the Red Sea littoral south of Suâkin, which is now divided between Italy (Massâwa, *Eritrea*), France

(Obock and Djibouti), and England (Zeila and Berbera), and the southern portion of the old Equatorial Province, which is now held by England from Uganda, a portion (the Ladò enclave) being temporarily handed over to Belgian-Congolese administration. The whole of the re-conquered territory is now under the joint control of England and Egypt, from a point north of Wâdi Halfa to the frontiers of the French Congo, the Free State, Uganda, Abyssinia, and Eritrea; Wâdi Halfa has thus been transferred from Egypt proper to the Sudan. The British and Egyptian flags fly side by side in the Sudan, except at Suâkin; the local governors (Mûdirs) are British officers. Khartûm is, as before, the capital.

Egypt Proper comprises the Delta, together with the Peninsula of Sinai and the Oases of the Libyan Desert, the Nile as far as the Second Cataract, and Nubia as far as Wâdi Halfa. As of old, it is divided into two parts, Lower Egypt and Upper Egypt, and each of these is subdivided into **Provinces**, with their chief towns, as under.

LOWER EGYPT.

<i>Province.</i>	<i>Chief Town.</i>	<i>Province.</i>	<i>Chief Town.</i>
Behêra.	Damanhûr.	Gharbiya.	Tanta.
Menûfiya.	Shibîn el-Kôm.	Kaliûbiya.	Benha.
Sharkiya.	Zagâzig.	Giza.	Giza.
Dakâliya.	Manûra.		

Cairo, Alexandria, Suez, Port Sald, el-Arish, and Damietta form separate Governorates (*Mohafzas*).

UPPER EGYPT.

<i>Province.</i>	<i>Chief Town.</i>	<i>Province.</i>	<i>Chief Town.</i>
Beni-Suêf.	Beni-Suêf.	Girga.	Sûhâg.
Fayyûm.	Medinet el-Fayyûm.	Ûena.	Ûena.
Minia.	Minia.	Aÿwân.	Aÿwân.
Asyûf.	Asyûf.		

Each of these provinces has a governor called a *Mudir*; and they are subdivided again into districts, each under a *Mamûr*, or deputy-governor. The **Sudan** is divided into the provinces of Dongola, Berber, Khartûm, Kordofân, Bahr el-Ghazal, Upper Nile, Sennaar and Kassala, and the districts (second-class provinces) of Suâkin, White Nile, Mongalla, and Wâdi Halfa.

The total area of the cultivated and inhabited territory under direct Egyptian rule is estimated at 34,000 square kilometres. More than half of the cultivable land is in the Delta, which is 160 miles broad at its Mediterranean base, but narrows to about 10 miles at its head below Cairo. From this point to Aswân the alluvial soil, called by the Arabs *er-Rif*, nowhere extends to a greater width, and is indeed generally much narrower, except at the quasi-oasis of the Fayyûm, on the left bank of the river, which measures about 30 miles from N. to S., and 40 from E. to W. The total length from the sea to the southern frontier is, in a straight line, about 700 miles.

The Anglo-Egyptian Sudan measures 1,200 miles from N. to S., and about 1,000 from E. to W., drawing a line from Suâkin to Darfur. Its area is about 1,006,000 square miles.

Of geographical features Egypt may be said to possess but one, its river; for the hills which border the Nile's course on either side from Cairo to Wâdi Halfa, branching out on the E. from Ûena to Ûusêr, and on the W. from Wâdi Halfa to the Great Oasis, never reach any great

height; and the lakes, with the exception of the Bitter Lakes, which must be considered as artificial, and the Birket el-Kurûn, in the Fayyûm, are nothing but lagoons, of which the most considerable are Mareotis, Edku, Bourlos and Menzâla.

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

The following are some of the common Arabic appellations of towns, &c.:—*Medîna* is a "capital," and is applied to Cairo, and the capital of the Fayyûm. *Markaz* is an administrative division of a Province, and often means the office of the local administration. *Beled* is the usual appellation of a "village"; whence *Ibn el-beled*, "son of a village," or "countryman." *Nahia* corresponds to a French "commune"; it may contain two or three villages. *Kafr* is a village independent of the *Nahia*; *Nezla*, a village founded by the people of another place, as *Nezlet el-Fent*. *Minia* (corrupted into *Mit*, particularly in the Delta) is also applied to villages colonised from other places. *Beni*, "the sons," or *Awlad*, "the boys," is given to those founded by a tribe or family, as *Beni Amrân*, "the sons of Amrân," or *Awlad 'Amr*, "the boys of 'Amr," and then many villages in the district are often included under the same name. *Zawiya* is a hamlet having a mosque. *Qaşr* is a "palace," or any large building. *Bûrg* is a "tower" (like the Greek Πύργος); and it is even applied to the pigeon-houses built in that form. *Sâhil* is a level spot, or opening in the bank, where the river is accessible from the plain. *Mersa* is an anchoring-place, or harbour. *Dêr* is a "convent," and frequently points out a Christian village. *Kôm* is a "mound," and indicates the site of an ancient town, and *Tell* is commonly used in the Delta in the same sense. *Kharâb* and *Kuffri* are applied to "ruins." *Birba* (which is taken from the Coptic) signifies a "temple." *Wâdi* is "a valley"; *Gebel*, "a mountain"; and *Birka*, "a lake," or "a reach" in the Nile. The W. bank of the river is called *ghârbî* and the E. bank *shergi*; and the common expressions for N. and S. are *bâhri* and *kublî*.

3. The Nile.

The Nile is emphatically the river of the Old World. The Amazon of the New World alone surpasses it in length, so far as that length is as yet known; but no river, in either hemisphere, can in any degree equal it in historical and geographical interest. By the ancient Egyptians it was honoured as a divinity to whom their land was indebted for its very existence, Egypt being most truly, as Herodotus

puts it, "the gift of the Nile." Its connection with the most important events of ancient history, and the stupendous monuments which still bear witness to its former wealth and civilization, render it an object of the greatest interest to the archæologist and the student of history; while the discovery of its source has been a problem which down to the present day has never ceased to excite the curiosity and stimulate the zeal of geographers and travellers. The words of Tibullus:

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

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

The true **Source of the Nile** must be considered to be the lake Victoria Nyanza, the most important tributary of which is the Kagera. From the Victoria Nyanza it descends north-west, joining the stream from the Albert Nyanza, which lies about 1,400 feet lower than the larger lake. Passing Gondokoro near 5° N. lat., it is joined near 9° N. lat. by the waters of the *Bahr el-Ghazâl* (Gazelle River) and the *Sobât*: from which points to Khartûm it is known as the *Bahr el-Abyad* (White River) or White Nile, a name which may be derived either from the whitish clay which it holds in solution, or from its contrast with the *Bahr el-Azrak* (Blue River) or Blue Nile, which unites with it at Khartûm. The length of its course to this point of junction is about 1500 miles.

The *Bahr el-Azrak* or Blue Nile, so called from the dark colour of its waters, rises in the mountains of Abyssinia, and is joined by many important tributaries before reaching Khartûm. At its point of confluence with the White Nile it constitutes, under ordinary circumstances, but $\frac{1}{3}$ of the volume of water which henceforth flows on under the name of the *Bahr en-Nil*, but in spring and summer this amount is considerably increased. It is then swollen with the rains that have fallen in the Abyssinian mountains, and sweeps along in an overflowing turbid stream, thick with the fertilising mud from which it derives its name, and the deposits of which have formed and still continue to maintain the land of Egypt.

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

The Nile now enters Egypt Proper and continues, at an average rate of about 3 miles an hour, increased to $4\frac{1}{2}$ at the height of the inundation, a quiet winding course varying in breadth from 350 yards at Silsilis to 1100 yards at Minia. So far its course is the same as in old times, but a considerable change now takes place; for whereas formerly it discharged itself into the sea by seven **Mouths**, at the present day these are reduced to two. The point of separation, which constitutes the apex of the Delta, has remained about the same. Its ancient name

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

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

Great improvements have been introduced of late years into the system of irrigation in Egypt. By a carefully constructed arrangement of canals, siphons, escapes, weirs, etc., it is arranged that even during a bad season a great part of the Nile valley shall receive its share of the mud-charged water. At the same time there are still large tracts of "*sharâki*" land—that is, land which is exempt from taxation on account of receiving no flood-water—which call for some system of irrigation to bring them into cultivation. In order to meet this difficulty the Government has created the immense reservoir at Aswân (see p. 516).

The importance, therefore, of watching the rise of the river and regulating it by means of dikes, sluices, and canals, has always been recognised. At the present day the progress of the inundation is telegraphed from Wâdi Halfa, just as in old times messages were sent from Aswân, and afterwards from Semna, the southernmost point of the kingdom in the days of Amen-em-hat III. Several inscriptions at Semna record the height of the Nile at different times during the reign of this king, to whom Egypt was indebted for the Lake Mœris and many other important irrigation works (see p. [60]). From them it

would appear that the highest recorded rise was 27 ft. 3 in. above any inundation of the present day. The height of the inundation varies in different parts of Egypt. At Cairo a good average rise is about 26 feet.

The inundation alters the appearance of the country very considerably. Instead of a normal river valley, with a broad stream flowing between cultivated fields, we see a great flood lying between two banks of desert-cliffs or slopes, studded with innumerable islands, on which are palm-shadowed villages and towns, connected with each other by causeways. So Herodotus describes the Delta when he saw it. At this time communication by sailing-boat is possible over all parts of the submerged land; but later on, when the flood has partially run off, the water becomes too shallow for boats, and the long and wearisome detours by the dusty dike-causeways, which every traveller in Egypt in October and November knows too well, become inevitable. The mud is too soft for paths to be formed as yet; but very soon the waters have disappeared, and almost before one can realise the change, the fertilising mud has dried up, and one is riding, where only a few weeks before boats were sailing, on a hard path, with verdant crops rising on every hand.

During the height of the inundation the agricultural population is left without its usual occupation for some weeks. The ingenious inhabitants of many of the villages utilise this period of enforced leisure in manufacturing forged antiquities to sell to tourists during the ensuing winter.

III. INHABITANTS.

The total **Population** of Egypt proper may be stated roughly at 10 millions. The returns published of the last **Census** taken on June 1, 1897, show the population of Egypt proper to have numbered 9,734,000, an increase of 2,900,000 as compared with the census of 1882, or about 43 per cent. in 15 years. It was larger in ancient times. Herodotus states that there were 20,000 populous cities in the time of Amasis: Didoros reckons the population at 7 millions; and Josephus places it at $7\frac{1}{2}$ millions in the reign of Vespasian. It had, however, sunk in the time of the Mamelukes to 3 millions. Since the accession of Mohammed Ali it has steadily increased. Esna is the most densely populated district; the Fayyûm and Behêra the most sparsely. The proportion of the sexes is about equal.

The various elements of the motley population of Egypt may be divided into Egyptians, who may again be subdivided into the country population (*Fellâhin*), and the inhabitants of the towns (*Nâs Beledî or Beledîya*); the wandering tribes (*Beduw' or Bedouins, Bishârîn, etc.*); Nubians (*Barabra*); Abyssinians (*Habbashî*) and Negroes (*Sûdân*); Turks (*Türki*); Greeks (*Rûmî*); Levantines; Armenians; Jews (*Yahûdî*); and Europeans (*Afrangî*).

The **Fellâhin** (*Ibn el-'Arab*) are the most numerous, and the most important element, amounting to more than three-fourths of the whole population. The *Fellâh* (fem. *Fellâhah*) is only to a certain extent the representative of the conquering Arabs who came with 'Amr; these were so mingled and intermarried with the original inhabitants, and with Abyssinians, Nubians, and others, that they present but very slight resemblance to the original stock. In many parts of Egypt the peasantry exhibit more likeness to the old Egyptians, as depicted on the

monuments, than to the true descendants of the Arab conquerors, the Bedouins, and there is little doubt that the majority of them have far more ancient Egyptian than Arab blood in their veins, though they call themselves *Arabi*. They are, as a rule, a handsome, well-formed race, with fine oval faces, bright deep-set black eyes, straight thick noses, large well-formed mouths, full lips, beautiful teeth, broad shoulders, and well-shaped limbs. It is astonishing that such well-shaped, perfectly-proportioned men and women should grow out of such pot-bellied, shrunken-limbed things as the children are. The colour of the skin varies considerably—light and tawny in the north of Egypt, and gradually getting darker in the south. The most beautiful tint is the deep bronze one of Upper Egypt. The fellâhin are patient, industrious labourers, and docile and intelligent when young. Their dwellings are made of mud-bricks, and sometimes only of mud and straw; the thatch is of palm branches or dura straw and rags. Most of them have two rooms, but very few are two stories high. Near the roof are apertures for the admission of light and air. The furniture consists of a few mats and some earthen vessels. Tourists often comment with surprise on the apparent miserable poverty of these dwellings, but in reality they are quite suited to the climate; and the fellâh desires nothing more complicated.

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

The dress of the fellâh needs little description, consisting at the most of a pair of drawers (*libâs*), a long full shirt or gown of blue cotton or linen (*kamis*), a brown goat's-wool cloak (*zâbût*), and a white or brown felt cap (*libda*). The more well-to-do wear a *tarbûsh maghrabi*, a low red fez with a blue tassel, and a turban of white, red, or yellow cotton or muslin. Shoes, when worn, are broad, pointed, red (*zerbân*), or yellow (*balgha*) morocco; in winter a brown and white striped cloak is worn in addition. Some of the very poor classes, however, have nothing but the cotton shirt and a little cotton cap; and when at work find the cap alone sufficient. The fellâhin women when quite young are generally models of beauty in form and limbs, and often pleasing in countenance; the eyes especially being very beautiful. They lose their good looks, both of shape and feature, however, at a very early age. Their dress is as simple as the men's, consisting of a pair of white cotton or linen drawers (*shintyân*); a blue linen or cotton shirt like the men's, reaching to the feet; a face veil (*burko*) of thick black crape; and a long dark blue muslin or linen veil (*turba*) covering the head and hanging down behind. In Upper Egypt most of the women wear nothing but a large piece of dark brown woollen stuff (*hulaliya*) wrapped round the body and fastened over the shoulders, with a piece of the same for a turban. Nearly all wear trumpery brass ornaments, blacken the edge of their eyelids with *kohl*, stain their finger and toe nails and the palms of their hands with *henna*, and tattoo different parts of their person. Plain silver rings are much worn by the men.

The **Inhabitants of the Towns** differ in many respects from the peasantry, though the distinction is chiefly noticeable as regards the

Cairenes, who consider themselves, and with some justice, the superiors, mentally and physically, of the fellâhin. No doubt they are a more mixed race, showing signs both of European and African descent, the result of the constant introduction of white and black slaves.

The dress of the lower orders of townspeople, both men and women, is much the same as that of the fellâhin. That of the men of the middle and higher classes consists of a pair of full drawers (*libâs*); a shirt of linen, cotton, silk, or muslin (*kamis*); a short, sleeveless vest of cloth or striped silk and cotton (*sudêra*); a long vest of striped silk and cotton (*kuftân*), reaching to the ankles, and with long sleeves extending beyond the fingers, but opening at the wrist; a girdle of silk or muslin (*hezâm*) wound round the waist; and over all a long cloth coat (*gibba*), or a black woollen cloak (*abaya*). On the head is worn a small, close-fitting cotton cap (*takiya*), and over this the red cloth fez (*tarbûsh*), with a tassel of blue or black silk, round which is wound a piece of white or figured muslin, or a Cashmere shawl, thus forming the turban (*imma*). Red or yellow shoes, and sometimes socks complete the attire. The above is the proper native dress, but a great many of the middle and upper classes, especially in the towns, now wear a semi-European dress; and the Turkish tarbûsh, without a turban, is worn instead of the Egyptian tarbûsh (*maghrabi*). The dress of the women consists of the *shintiyân*; the *kamis*; a long vest (*yelek*) something like the *kuftân*, or a short one (*anteri*); a shawl girdle; and a *gibba* of cloth, velvet, or silk, something like the man's, or a jacket (*saltah*). The headdress is formed of a *takiya* and *tarbûsh*, with muslin or crape wound round it, forming what is called a *rabta*, and over this hangs a long piece of muslin embroidered at the ends (*turba*). Sewn on the top of the turban is a round convex ornament of plain gold, or gold and diamonds (*kurs*); and the hair hangs down behind in numerous braids, tied with black silk, and with little ornaments of gold attached. Shoes of yellow or red morocco, and ornaments of various kinds, complete the indoor dress of women of the upper and middle classes. On going out they wear in addition a large loose silk gown (*tôb*); a face-veil of muslin (*burko*), concealing the whole of the face except the eyes, and reaching nearly to the feet; and over all, from the head to the feet, a black or white silk cloak (*habara*).

The **Bedouins** (*Beduw'*, sing. *Bedawi*; there is no such word as "Bedawin," which is a European invention) are the wandering Arabs living in the desert on either side of the Nile, and in the Sinaïtic peninsula. The total number living upon Egyptian territory is about 246,000, of whom 146,000 live in villages, or hamlets, and the remaining 100,000 live a wandering life. The *Beduw'* are divided into seventy-five tribes, of which the principal are as follows:—

<i>Tribe.</i>	<i>Number.</i>	<i>Province.</i>	<i>Tribe.</i>	<i>Number.</i>	<i>Province.</i>
Awlad Ali	19,500	Behêra.	Fargan.	5,000	Fayyûm.
Guemeat .	8,000	do.	Fawaia .	13,000	Fayyûm, Beni Sûef.
Nagama .	6,000	Gharbiya Giza.	Do'afa .	7,000	Beni Sûef.
Hanadi .	10,500	Sharkiya.	Ma'aza .	5,000	Beni Sûef, Minia.
Temêla .	5,000	do.	Gawazi .	10,000	Minia.
Hewêta .	5,000	Kaliûbiya.	Eleka .	8,000	Çena, Esna.
Harabi .	9,500	Fayyûm.	Ababda .	19,000	do. do.
Samalûs .	5,000	do.			

Of the remaining sixty tribes, twenty-five number between 1000 and 5000 and the remainder number less than 1000 persons each. The Bedouins in Lower Egypt speak Arabic, as do also some of the tribes in Upper Egypt; but the Ababda, who occupy the country between the

Nile and the Red Sea from Kena, southward, speak a different language, which is known as Bedy or To-Bedyawiya. This language is spoken also by the Bisharin, whose territory lies south of the Ababda, and by the Hadéndua tribes in the vicinity of Suâkin. Many of the Ababda, who live near the Nile, also speak Arabic. The Ababda and Bisharin are supposed by some authorities to be the descendants of the Blemmyes (Bega), who formerly occupied part of Nubia. There is a resemblance between the Ababda and the Bishârin, and a certain amount of inter-marriage takes place.

There is a considerable difference between the nomad Bedouins and those who live in villages. The latter have lost much of the wild character of the desert Arab and become more civilised. Some still keep up the Bedawi tradition, as in the Pyramid-village at Giza, but others have lost it and are indistinguishable from the surrounding peasantry, as the people of Luxor and Kurna, who are of Bedawi ancestry, but only betray it by an occasional Bedouin pronunciation, such as *wên* for *jên*, "where," or *Hajjâj* for *Haggâg*.

The **Copts** (*Kubti*, *Gubti*, or, at Cairo, *Ubtî*, pl. *Kubtî*) have usually been considered to be the descendants of the ancient Egyptians; but they are by no means an unmixed race, and the majority of the Mohammedan fellâhin are just as much descendants of the ancient Egyptians as the Copts are. The Coptic fellâhin would be quite indistinguishable from their Muslim fellow-villagers, but for the crosses tattooed on their arms. Their Arabic name may be derived from *Koptos* in Upper Egypt, now *Kuft*, the headquarters of the Christians till the Mohammedan conquest; but it has probably some analogy with the Greek *Αἰγύπτος*. Their dress is the same as the Moslems, except that they often wear a black or blue turban, which the latter rarely do. The number of Copts is about 400,000. In Upper Egypt there are whole villages composed of them, and they are numerous at Cairo; there are but few in the Delta. The town Copts are in general better educated than the rest of their countrymen, and are extensively employed in all the public offices as clerks, accountants, etc.

The language of the Copts of the present day is that of the rest of the country, the Egyptian dialect of Arabic. Coptic is only used in some of the Church prayers, and then they are repeated in Arabic for the benefit of the hearers; indeed, the priests who use them have merely learnt them by heart, and know hardly anything of the language. The Coptic language began to fall into disuse after the Mohammedan conquest, and by the 15th or 16th century was replaced by the Arabic, though isolated survivals of its use have been recorded even into the 19th century. Coptic is the language of the Old Egyptians. After the introduction of Christianity into Egypt it began to be written from left to right, contrary to the ancient and Oriental manner, and in a character mostly adapted from the Greek, from which the Copts also borrowed many words and expressions. But notwithstanding the modification it has undergone, it is still the language written on the monumental walls of old Egypt, and to it the world is indebted for the key by which the hieroglyphs have been interpreted. Coptic MSS. are rarely written on vellum, but on *charta bombycina*, or cotton paper. A few exist on papyrus.

The **Nubians** may be considered as the inhabitants of the country

between the First Cataract and Khartûm; Nubia being the title under which all that district is known to us, just as the Greeks called it Ethiopia. By the Arabs the Nubians are called *Barâbra*, sing. *Berberi*, a name applied much in the same sense as "*Barbaroi*" by the Greeks. They are of totally distinct race from both Egyptians and Arabs, and speak a language entirely unlike Arabic. Thus "island," in Arabic *gezira*, in Nubian is *artiga*; "boat" in Arabic *markab*, is in Nubian *kûb*; "where," Arabic *fên*, Nubian *sé*, and so on. The syntactical order also is different. Many Arabic words are used, such as *ghafir*, "watchman," etc., just as English words are used in Welsh. In the Nile valley Nubian bears much the same relation to Arabic as in England Welsh does to English. The northernmost point at which Nubian is spoken is the small town of Darâw, south of Kom Ombo. Aswân is bilingual. On the island of Elephantine Nubian only is spoken. Nubian is the language of the country as far south as the Dongola province, beyond which it is again replaced by Arabic.

Owing to the extreme poverty of the greater part of their own country, great numbers of Nubians come to Egypt, where they are employed in the towns as doorkeepers (*bawwâb*), grooms (*sâis*), coachmen (*arbagi*), house-servants (*khaddâm*), and cooks (*tabâkh*), each of these classes being constituted as a guild with its own shêkh, who is responsible for the character of the members. They are preferred to Egyptian servants as being more honest and truthful, and generally cleaner. They are devotedly attached to their country and their countrymen. Brave and independent in character, they differ also in these respects from the Egyptians; and in some parts of Nubia their constant feuds keep up a warlike spirit, in which their habit of going about armed enables them frequently to indulge. Those who know how to read and write are in a far greater proportion than in Egypt among the same class; for, with the exception of their chiefs, they have no wealthy or upper orders. Like the blacks, they are fond of intoxicating liquors; and they extract a brandy and a sort of wine from the date-fruit, as well as *bûza*, a fermented drink made from barley, bread, and many other things, which are found to furnish this imperfect kind of beer. They also are fond of smoking *hashish*. They are skilful boatmen, and many dahabiya crews are wholly Berberis. At Aswân all the boatmen are Berberis living on the island of Elephantine.

The **Turks**, relics of the old Turkish domination (Turkey is still nominally a pashalik of the Ottoman Empire), were formerly a more numerous and important section of the population than they are now, but their numbers are diminishing, nor do they fill, as was at one time the case, all the more important civil and military posts. They are chiefly to be found in the towns, employed as officials, soldiers, merchants, and shopkeepers. Many of them are emancipated Circassian slaves, while others are the descendants of Turks born in Egypt, and of very mixed origin. They are as a rule handsome and dignified in appearance, and courteous in their manner to strangers, though haughty and overbearing to the natives. The Turkish language has contributed a certain number of words to colloquial Arabic, but as a language it is only used for military purposes, the military organisation of Egypt being of Turkish origin. The military grades have Turkish designations, such as *Ferik* (general), *Miralai* (colonel), *Kaimakam* (lieut.-colonel), *Saghkologhasi*, *Bimbashi* (major, lit. "head of a thousand"), *Yûsbashi* (captain, "head of a hundred"), *Ombashi*

(corporal, "head of ten"); and all words of command are in Turkish, as *dörtinji tob, patesh!* ("Number four gun, fire!"). The titles *Pasha* (Ar. *Bâsha*), *Bey*, and *Effendi* are Turkish; *Bâsha* is often used by the fellâhin as a title of respect for European employers of labour; *Effendi* is used for anybody (except a servant) who wears a Turkish fez (ordinary *tarbâsh*, not *maghrabi*); but *Effendina* ("Our Master") is a term of respect for the Khedive alone, and *Effendim*, with the Turkish affixed definite article *im*, is the proper phrase for "sir," which all servants should be taught to use instead of the too familiar Arabic *ya Sidi*, which they use to one another. The word *Effendi* is ultimately derived from the Byzantine Greek title ἀθέττης. *Bey* is the same as *Beg*, "lord."

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

The **Levantines** may be described as Arabic-speaking Christians of European and Syrian origin; there are few of them who, in addition to their mother tongue, are not acquainted with several other languages. They are chiefly engaged in commerce, many of them being very wealthy. Most of the subordinate *employés* at the Consulates are Levantines, their linguistic acquirements rendering them peculiarly fitted for such posts. The term Levantine is sometimes applied to persons of European origin born in the East.

The **Armenians** form a small but important community. They are chiefly engaged in commerce and trades, especially as goldsmiths and jewellers; but many of them hold important posts in the government offices. Some of Egypt's most distinguished public men—Nubar, Tigrane, and Artin Pashas—have been Armenians.

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

The **Europeans** are an important and ever-increasing section of the population, especially in Cairo and Alexandria and the towns of the Delta. The total number in 1882 was 84,000, of which 35,000 were Greeks, 16,000 Italians, 15,000 French, 6000 British, exclusive of the troops and inclusive of Maltese, and 12,000 Germans, Austrians, Swiss, Russians, &c., &c. Since then the European population has greatly increased, especially the Greek and Italian elements. There are many permanent settlers, particularly at Alexandria, where the wealthiest members of the mercantile community are Greeks. Nearly all the

small general shops at which European articles can be purchased, both in the Delta and up the country, are kept by Greeks, Maltese, or Italians, especially the former, who are omnipresent in Egypt, just as they used to be under the Ptolemies and Romans. They form a useful element of the population, and are strong supporters of the British régime. A large proportion of the other Europeans are a floating population. There are a certain number of Frenchmen employed under the Government and by the Suez Canal Company, and a considerable element of French origin in Cairo, but French influence in Egypt is steadily declining, and the use of the French language diminishing, its place being taken by English as the dominant European speech. All the younger educated natives speak English, not French as heretofore, and soon French will not be understood except in Cairo and along the Suez Canal, where it has a strong foothold owing to the French origin and associations of the canal company. The British proper are becoming more numerous; there are some first-rate British mercantile houses at Alexandria and Cairo, while Englishmen hold high official posts, and a large number are employed as engineers; the European staff of the railways is chiefly British. The British garrison is of course important in Alexandria and Cairo.

Relations with Natives. Natives and Europeans, the latter generally included by the former under the general term "Afrangi," live peaceably together. European travellers need be under little apprehension of meeting with rudeness; on the contrary, they will find themselves treated as a rule with politeness and good nature, except at one or two places which have a bad reputation, such as Abydos. Individual villages differ in this respect: in one the inhabitants will be all friendliness, while in another, close by, a single traveller may be treated with scant courtesy. When this is the case it is usually due to the bad influence of some stupid or fanatical shèkh. Actual violence need rarely be apprehended even among the most discourteous, and if it does occur, it is sure to be partly the fault of the Europeans. No natives should ever be treated with unnecessary *hauteur*: they are not "niggers," and should not be spoken to as if they were; on the other hand, unnecessary familiarity is equally to be avoided, especially with the dragomans and donkey-boys, who are apt to become extremely impertinent owing to the injudiciousness of tourists (especially ladies) in talking to them too familiarly, and have in consequence to be sharply kept to heel by the residents and visitors who know the customs of the country. A tourist must never strike a native, who will resent from a chance stranger the personal correction which he takes as a matter of course from a native superior. Native gentlemen and officials must be treated with exactly the same degree of courtesy as would be shown to Europeans. Pashas and Beys should be addressed, in Arabic, as *saadtak*, lit. "Your Blessedness"; *saat 'l-Basha*, *saat 'l-Bey*, "His Blessedness" the Pasha, or Bey, is the correctly polite way of speaking of a Pasha or Bey. A plain Effendi is addressed as *genâbak* or *hadretak*, "Your Honour." *Genâbak* may, but *hadretak* should not, be used by a European to a native gentleman, nor would the latter accord it to him; a well-mannered fellah will, however, always use it to a European traveller, the familiar *ente*, "thou," being considered impolite. If the traveller speaks any Arabic with his servants or donkey-boys he should never allow them to address

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him as "thou," which implies absolute equality and corresponding freedom to obey or not at pleasure. It should be borne in mind, especially by ladies, that in conversing with a native no enquiry must be made as to whether he is married or not, or as to the health of his womenkind; such enquiries may be politely answered, but the enquirer may rest assured that he or she is regarded as an offensively inquisitive and impertinent person. In Mohammedan countries women are regarded as being of no interest except to their own relatives (see p. [35]).

IV. RELIGION.

1. Islâm.

Islâm, i.e. subjection to God, is the name applied to the religion formulated by Mohammed (Muḥammad, "the praised"), the great prophet of Arabia. It rests on four foundations: 1. The Kurân; 2. *Sonna*, or tradition; 3. The harmony in opinion of orthodox Moslem teachers; 4. *Kias*, or reasoning.

The actual creed of Islâm may be summed up thus: (a) Belief in God (Allâh)—"there is no God but God and Mohammed is His prophet (*Lâ illâha il Allâh, w Muḥammad rasûl Allâh*)"; (b) Belief in angels; (c) Belief in written revelation, i.e. the Kurân and the prophets; (d) Belief in predestination; (e) Belief in judgment after death and eternal life.

The *Din* (Religion), or practical side of Mohammedanism, is fourfold, and requires of its adherents: (a) Prayers and purifications; (b) Alms; (c) Fasting; (d) The Hagg, or pilgrimage to Mecca.

The **KURÂN**, or sacred book, is believed by pious Mohammedans to be of supernatural origin, and the revelation of it was vouchsafed to the Prophet during a period of twenty-three years. It is divided into *Sûras* or portions. Moslem prayers are chiefly based upon it, and these, together with long portions from the Kurân itself, are committed to memory as a part of every boy's education, though they often convey no meaning to the learner. Tradition is handed down by means of the prophets. They are believed to be free from mortal sin and granted divine power, with which they work miracles. Mohammed is the chief prophet and the exponent of the will of God; among the most important and next to him in rank are Jesus, Abraham, Moses, Jacob, Noah, and Adam.

The Moslem doctrine that "the faithful" are elect has probably been the cause why, as a religious sect, Mohammedans have made but few attempts at proselytising. They consider themselves as chosen of God by virtue of their belief in God and Mohammed, though they also believe man's future destiny must be subject to his mode of life. Yet even here predestination comes in, and, according to the Kurân, the salvation or damnation of souls is absolutely determined beforehand.

At the great **day of judgment** Asrâfil, the angel, shall sound two mighty blasts: one shall kill every living thing, the other shall arouse the dead. They that are righteous shall pass over by a hair's-breadth bridge (*Es-Sirât*, the *Chinval* of the Persians) into a paradise of sensual delights, while the evil ones shall fall from this same bridge into hell, which is yawning below.

The practical side of Islamism requires that five times during the day (immediately after sunset, nightfall, daybreak, noonday, and about $1\frac{1}{2}$ hr. before sunset) the faithful Moslem must recite his **prayers**. Washing and turning his face to the East—to Mecca—and removing

his shoes, the worshipper, making certain prostrations, recites the required formulæ from the *Qurân*. Very often he recites only a short prayer called *el-fât'ha*—the opening—so called from being the first *Sûra* in the *Qurân*. It runs thus: "In the name of God, the merciful, the gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince in the day of Judgment. We serve thee, we pray to thee for help; lead us in the way of those to whom thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen." The *fellâhin* are not very scrupulous as regards their prayers, and by an increasing number of Egyptians religious exercises of all kinds are, unless they are accompanied by feasting or *zikrs* (see p. [37]), fast becoming regarded as mere symptoms of respectability.

The observance of the yearly fast of **Ramadân** is also essential, when for a whole month the devout believer may neither eat, drink, nor smoke from sunrise until sunset. As a set-off the true believers generally eat, drink, and make merry most of the night. By a large number of the *fellâhin* the fast is more honoured in the breach than the observance; and those who are not *saim* (fasting) enjoy themselves as much in the evening as their more scrupulous brethren, and are equally solicitous to claim the usual dispensation from work earlier than during the rest of the year, in order that home may be reached and food and tobacco seized upon directly "the sunset is consummated," *lammâ el-maghrib khallâs*. The Moslem year being lunar, the fast of *Ramadân* travels the round of the seasons: in summer its observance causes great privations.

The **Hâgg**, or **Pilgrimage to Mecca**, though not absolutely essential, is enjoined on every man who can possibly undertake it. The pilgrims used to endure great hardships in their journey to and from Mecca, to which many of them succumbed, but the existence of railways and steamships on the larger portion of the route has of late years greatly modified these rigours.

It cannot be said that the **Morality** of Islam is of a very high order, though adapted to the climate and character of the Orientals. Polygamy is sanctioned on the ground that the Prophet had four wives. The treatment of women is a great blot upon the Moslem system. Under it women are no better than chattels, and are considered to have no souls. The virtue of hospitality is still honourably observed, but that of frugality has degenerated largely into mere sordid avarice, the besetting sin of the Egyptian. Wine and strong drink are forbidden by the Prophet, but in Egypt certainly that precept is set at naught. This fact, as well as the growing indifference to prayers and fasting, noticed above, is symptomatic of the easy-going nature of Egyptian Mohammedanism, due partly to the cheerful and sensible nature of the people as a whole, and the enormous influence of Western civilisation in its midst.

There are four orthodox sects of Mohammedans: the Hanefites, the Shâfi'ites, the Malekites, and the Hambalites. These are known as **Sûnnis** or Sunnites (from *sonna*, "tradition"). From the Orthodox or Sunnite party the Shi'as or Shi'ites broke off and gained considerable ground both in Persia and Egypt. The Shi'as expect the coming of a kind of Messiah, called "el-Mahdi," the last of the *Imâms*. There have been many false Mahdis; the best-known of them is Muhammad Ahmad, whom we call "the Mahdi," who caused the Sudan Rebellion (p. 563).

The **Dervishes** (*darwish*, pl. *darawish*) are both the monks and the freemasons of the East. They are divided into innumerable sects and orders. The principal Egyptian orders, with their subdivisions, are:—

1. The *Rifâ'iya*, founded by the Seyyid Aḥmad Rifâ'i; its members carry black banners, and wear black, dark blue, or dark green turbans. The chief sects of this order are: (a) The *Saadiya*, founded by Saad ed-Din el-Gibawi; they carry green banners, and wear turbans of the same colour, or of the dark hue of the Rifâ'iya in general. The members of this sect perform some curious ceremonies and do various snake-charming feats. (b) The *Ilvâniya* or *Awlâd Ilwân* go through remarkable performances at festivals, such as thrusting nails into their eyes and bodies, eating live coals and glass, breaking stones on their chests, &c.

2. The *Ḳadiriya*, founded by Abd el-Kadir el-Ghilâni, who was the guardian of the tomb of Abû Hanîfa, the founder of one of the four orthodox sects of Islâm, at Baghdad. Their performances consist in shrieking or howling (see below). The banners and turbans are white. Most of the members are fishermen, and carry nets of various colours in processions.

3. The *Ahmediya*, founded by Shêkh Ahmed el-Bedâwi; its banners and turbans are red. The chief sects of this order are: (a) The *Bâyâmîya*, known by their long hair; (b) the *Shinnâwiya*, and (c) the *Awlâd Nû*, all young men, who wear high caps with tufts of coloured cloth on the top, and strings of beads across their breasts, and carry wooden swords and a thick-corded whip. The Shinnâwiya and the Awlâd Nû used to play an important part in the ceremonies at Ṭanṭa in honour of their founder (see p. 35).

4. The *Barâmiya* or *Bîrhamiya*, founded by Shêkh Ibrâhîm ed-Desûki; its banners and turbans are green. The great festival of its members is at Desûk (see p. 81).

Besides these orders, there are others that exist in Egypt, though not originally founded there. Of these the principal is that of

The *Môlawiya* (in Turkish *Mevlevi*), the largest of all the orders, founded by the (Môla or Mullah) Jelâl-ed-dîn er-Rûmi, of Balkh, in Persia, who died at Koniah about 1273 A.D. (672 A.H.), and was the author of the celebrated mystic poem, the *Methnevi Sherif*. The *Môlawiya* have come to be considered the most aristocratic of the Dervish orders, and most of the Sultans have of late been enrolled as members of the order. Their headquarters are at Koniah, in Asia Minor, the office of shêkh being hereditary in a family of the name of Tjélebi. The performances of the *Môlawiya* consist in dancing, or rather whirling (see p. 116). Among other orders may be mentioned:—The *Nakshibendiya*, founded by Mohammed Nakshibendi, a contemporary of Othman I. The *Bektashiya*, another Turkish order, founded by Hadji Bektash, of Khorasan, who lived for some years at the court of Orkhan I.; in connection with the Janissaries they played an important part in Turkish history. Their peculiar doctrines are decidedly heretical, and they are thought to have some connection with the ancient sect of the Assassins. The *Gulsheniya*, founded by Shêkh Ibrâhîm Gulsheni, who died at Cairo, A.D. 1533. The *Bekriya*. The *Afifiya*. The *Demirdashiya*, &c.

Most of the dervishes are tradesmen, artisans, or fellâhin, &c. (the *Zemaliya* or water-carriers are nearly all low-class dervishes), and only

assist occasionally at the ceremonies of their order, but others make it their occupation to perform at festivals, funerals, &c. These last are called *fakirs*, and often lead a wandering life, subsisting on alms. Their dress is usually a patchwork coat (*dilk*) of many colours, and they carry a staff with strips of different coloured cloths fastened to the top. Dervishes are not forbidden to marry. There is no doubt that the higher orders of dervishes have elaborated a somewhat mystical, and even heretical, interpretation of Islam. A considerable amount of learning, as well as wealth and comfort, is found among them, as among the *Bektashtya* mentioned above, whose pretty monastery is referred to below (p. [38]). The common orders are however as ignorant and poverty-stricken as the mediæval friars of Europe, which they resemble.

The religious exercises of the dervishes consist chiefly in the performance of *zikrs*. The chief features of these *zikrs* are continued invocations of God, accompanied by a motion of the head, or of the whole body, or of the arms; and the performance of a dance. These *zikrs* are performed all over the country on great occasions, as at the feast of Bairam, by the villagers, and are regarded as part of the "fun of the fair," though an air of religious decorum is always preserved, and accentuated if there are any Europeans looking on.

There are several colleges or monasteries (*tekiyas*) of the different orders in Cairo, which the traveller who has time may find an interest in visiting, and many will no doubt be anxious to see the performances of the dervishes.

The principal **College or Monastery of the Howling Dervishes** (*Tekiya Kadriya*) is at Kasr el-'Aini, on the banks of the Nile, on the road to Old Cairo, adjoining the Hospital and School for Medicine (see p. 94).

The following Dervish monasteries are also well worthy of a visit to those interested in the history and institutions of the various orders as represented in Egypt. They belong to fraternities that are chiefly Turkish and Asiatic, and which number few if any Egyptians amongst their members.

The *Tekiya en-Nakshibendiya*, in the Habbaniya or Darb el-Gamamiz. This is a monastery built by Abbas Pasha for the order of Nakshibendi dervishes resident in or visiting Cairo. It forms a quadrangle enclosing a small garden with a *Hanefiya* for ablution in the centre. There are separate rooms, or cells, for the accommodation of fifteen or twenty members. The hall for prayer and the silent or meditative *zikh*, are on the N. side; the walls being adorned with scrolls and inscriptions in Persian and Arabic characters. The chamber of the shékh is on the E., and his house on the S. side of the building.

The *Tekiya Habbaniya*, in the street called by the same name, and not far from the last-named. This institution, as well as the *sebil* and school adjoining, was built by Sultan Mahmúd II., and is not so much a dervish tekiya, in the proper sense of the word, as a training college for those devoted to religious learning.

Ascending a flight of steps, you find yourself in a quadrangular open court surrounded by an arcade formed by marble columns, into which look the cells of the students, who may generally be seen reading or chanting within. The centre of the court is planted with trees and shrubs, in the midst of which is the place of ablution shaded by a

cupola supported by marble columns. The peaceful aspect of the place contrasts remarkably with the bustle of the outer street.

The *Tekiya Gulshent*. This is situated near the S. side of the mosque of Muayyad, near the Bab ez-Zuwêla. Ascending a flight of steps and turning to the left, you enter a peculiar but picturesque retreat. The building forming the tekiya encloses, as usual, an open court, of which the greater portion is raised considerably above the level upon which you stand, and is spread with mats and carpets. In the midst stands a small square building containing the tomb of the shêkh, and supporting a whitewashed dome. The whole of the N. façade of this mausoleum is encased with coloured tiles of various patterns somewhat promiscuously arranged.

The *Tekiya el-Maghâwri*, on Gebel Mokattam. This is the retreat of the Turkish *Bektâshi* dervishes previously mentioned (p. [36]), and should by all means be visited. It is situated to the E. of the tombs of the Mamelukes, and just behind the modern buildings of the Military Arsenal behind the Citadel, and on the right hand of the road up the Mokattam Hills. The tekiya projects from the hill, and may be distinguished from afar by a bank of verdant foliage with which it is fronted, forming a charming little oasis in the desert. Ascending a long flight of steps, and passing through a small garden, you enter the tekiya, which has lately been rebuilt for the dervishes by the Khedive Ismail and some of the princesses. The hall for the devotions of the members, the rooms of the shêkh, and the sumptuous kitchen may be inspected. The shêkh of the order, and the other members of the fraternity, are most polite and hospitable. Coffee is offered to visitors, and should be accepted; no payment is expected, and presents are refused.

The small open court of the tekiya leads into an ancient quarry similar to those of Tûra and Mas'âra, and penetrating the rock for more than 200 ft. A pathway of matting enclosed by a wooden railing leads to the innermost recess, where lies buried the Shêkh Abdallah el-Maghâwri, i.e. of the Grotto or Cave (*Maghâra*). His original name was Kêghûsûz, and he was a native of Adalia. Sent as deputy shêkh to Egypt to propagate the doctrines of the fraternity, he settled there, and took the name of Abdallah.

Mohammedan Festivals. These are celebrated according to the Mohammedan lunar year, so that no dates according to the European computation of time can be given. The Mohammedan year consists of 12 lunar months, and is therefore about 11 days shorter than the Gregorian year. The names of the months of the Mohammedan year are as follows:—

Muharram.	Rabi' Akher.	Regeb.	Shawwâl.
Saffar.	Gumad Awwal.	Shaabân.	Zilkada.
Rabi' Awwal.	Gumad Akher.	Ramadân.	Zillega.

The Mohammedan day always begins at sunset, *not* at midnight, so that what we would call the night of the 6th of the month they would call the night of the 7th. It is very important to remember this. The Mohammedan month begins at sunset on the day when the new moon is *visible* at or before sunset. It does not therefore always agree with the commencement of the lunar month according to exact astronomical calculations, and it *may* happen that the month will begin on a different day in two different countries. For Mohammedans, the two important months are Ramadân, the month of the Fast, and Shawwâl,

the month after the Fast. The months commence when two witnesses inform the Kâdi that they have actually seen the new moon. No printed calendar will satisfy a pious Mohammedan; the moon must actually have been seen for him to begin or end his fast. For the convenience of business people, calendars are published giving the comparative dates of the Gregorian, Mohammedan, and Coptic years. Several attempts have been made by scientific Mohammedans to make some absolute rule respecting the commencement of the months.

The following is a complete list of festivals. It must be noted that the minor feasts are not so much celebrated in the open as they used to be, and that the wilder dervish accompaniments, *zikrs*, &c., are now in many cases not allowed. The subjoined account, however, may be allowed to stand on account of its general interest.

FESTIVALS, &c., IN MUHARRAM.

Lélet-Ashûra (the Eve or Night of Ashûra). The ceremonies of the 10th of Muharram commemorate the death of Husên. The Shi'ite Moslems of Cairo, almost exclusively Persians, celebrate in a remarkable manner the "martyrdom" of Husên (son of Ali, and grandson of the Prophet), who was slain by Yezid, near Kerbela, in 61 A.H. (680 A.D.). About two hours after the prayer of nightfall (*eshê*), a long procession is formed, which, starting from an okâleh called the Hôsh Otâi, in the Gemallya, passes by the W. side of the mosque of the Hasanên (in which is said to be buried the head of Husên); then through a part of the Mûski and along by-streets to a house, generally in the Hamzâwi, which has been prepared for the occasion. The procession is headed by a number of well-dressed Persians, accompanied by men bearing flaming cressets and handsome banners. Then follows a white horse with saddle and trappings of pure white, on which is seated a young boy holding a small sword in his hand, his head bare and smeared with blood, as are the trappings of the horse. After him is led another horse, bay or brown, with saddle-cloth of rich cashmere, but having no rider. The white horse represents that of Husên. Then follow a company of about 50 dervishes and others robed in white—equally divided on either side of the road, and facing each other as they advance sideways—who gash their bare heads, like Baal's priests, with long, curved swords, while the blood streams from their wounds. They represent the relatives and friends of Husên, who perished as martyrs in his defence. These are succeeded by other fanatics, stripped to the waist, who lash themselves with iron chains, and thump their breasts with their fists and open palms. The name of Husên is shouted incessantly in loud and piteous tones; occasionally also that of his brother Hasan, who was poisoned at Medina. The procession ends by passing into the court of the house above mentioned, which is brilliantly illuminated, and in which an interested company has been for several hours seated, and listening to the recitals appointed for the occasion. Here the scene is repeated, and the fanatics continue to gash and smite themselves as in the street. When this semi-dramatic and barbarous portion of the ceremony is concluded, a most impressive scene takes place. The recital of the martyrdom of Husên is made in loud and pathetic tones by a mollah. All present are moved to sobs and tears, and to every expression of the most intense grief.

- Admission to the house in which this ceremony takes place can be

obtained without difficulty, through friends among the Persian community. Those who desire to witness the spectacle of the procession may do so from the window of some house overlooking the streets through which it passes, or by taking up a position in the densely-crowded streets.

The Sunnite, or Orthodox Moslems, offer no opposition to the celebration of this solemn anniversary, but a large force of police is employed to keep order.

Yôm Ashûra (the day of Ashûra). The 10th day of Muharram, to which this name is given, is observed with peculiar reverence by all Moslems. The first ten days, indeed, of the New Year, which generally go by the name of the *Ashr*, are devoted to prayer and to deeds of charity. Amulets of various kinds are now provided, especially for young children, who are carried through the streets on their mothers' shoulders. A particular sweet dish is made by all classes on this day. The mosque of el-Hasanên (p. 112) is densely crowded during the morning, chiefly by women, and presents an interesting scene. At the house alluded to in connection with the Lélet-Ashûra, a further solemn service commemorates the Husên anniversary. A large company of Persians assemble and strike their breasts with their hands as they listen to further recitals.

FESTIVALS, &C., IN SAFFAR.

Return of the Maḥmal and of the pilgrim caravan. This takes place towards the end of the second month, Saffar, generally about the 27th. Though numerous pilgrims, by rail and road, arrive at Cairo before the caravan, and enter the city, escorted by their families, with music and rejoicing, there is a formal procession, very similar to that of the departing caravan in the tenth month (see p. [44]). After remaining one night, or more, in the district N. of Cairo towards Abasiya, the *cortège*, preceded by a body of infantry, and the Bashi-Bazûk guard of the Maḥmal, enters the Bab en-Nasr, and passes through the streets, beneath the Bab ez-Zuwêla, along the Darb el-Ahmar and the Darb el-Wizîr, to the Rumêla (or Place Mohammed Ali), where it is solemnly received by the Khedive. This is a very impressive scene, and should on no account be omitted by the traveller, especially if he should not happen to have been in Cairo at the time of the departure of the Maḥmal for Mecca. The best point of view is from the road a little beyond the Khedive's kiosque. The *Maḥmal* is a pyramidal wooden erection, hung round with gorgeous embroideries and carried by a camel. It is empty, but two copies of the *Qurân* are suspended from it.

FESTIVALS, &C., IN RABI' AWWAL.

The **Môlid en-Nebi**, or "birthday of the Prophet" Mohammed, is held in the beginning of the month of Rabiya-el-Awwal, on the return of the pilgrims to Cairo. It was first instituted by Sultan Murad, the son of Selim, known to us as Amurath III., 1588 A.D. (996 A.H.). It is a fête of rejoicing, and from the booths, swings, and other things erected on the occasion, has rather the appearance of a fair. It continues a whole week, beginning on the 3rd and ending on the 11th, or the night of the 12th, of the month, the last being always the great day; the previous night having the name of *Lélet Mobâraka*, or "Blessed Night." The ceremony of the Môlid en-Nebi usually takes

place in an open space on the left hand of the road leading to Old Cairo and not far from the Hospital of *Ḳaṣr-el-'Aini*. All round this space are erected the great tents of the different orders of dervishes and other religious sects. High officials, such as the Khedive, the Minister of the Interior, the Governor of Cairo, and others, have also tents in the enclosures. The tents alone are worth a visit. They are of great size, and lined inside with the beautiful *appliqué* work for which tent-makers of Cairo are so celebrated. Religious services go on all day long, accompanied by readings of the *Ḳurān*.

The night side of this *môlid* presents the most interesting aspect to strangers. Different forms of the *zîkr*, or religious exercise, of the dervishes go on in the tents, which are then brilliantly illuminated. These *zîkrs* continue till a very late hour of the night. The last night of the festival should be chosen by preference for a visit. A brilliant display of fireworks then takes place, and the whole scene is strange and striking in the extreme.

FESTIVALS, &C., IN RABÎ-ET-TÂNI.

The *Môlid el-Ḥasanên*, or Birthday of "the two Hasans" (Hasan and Husên), the sons of 'Ali and Fatma, is celebrated during 15 days in the 4th month *Rabî-et-tâni*, the great day being a Tuesday towards the close of the month. From a religious point of view the festival is next in importance to that of the Prophet, and from the picturesque point of view it is one of the most interesting of all the festivals. The Khedive goes in state to the mosque of the *Ḥasanên*, and walks to it through the *Khan el-Khalili*, which is beautifully decorated for the occasion. The shops are closed and hung with Persian carpets; the roadway, generally so dusty, is carpeted, and innumerable chandeliers filled with wax candles are hung from the roof. There is no scene in Cairo which reminds one more forcibly of the Arabian Nights. There is generally no difficulty in getting a seat in one of the shops, but it is very important to go in good time. Immediately after the Khedive has passed the carpets are taken up to prevent their being worn by the crowds which then pass through the *Khan el-Khalili*. The people go in crowds to the great mosque of the *Ḥasanên*, in which are buried the head of Husên, and, as some say, the hand of Ḥasan. Solemn readings of the *Ḳurān* are made, and grand *zîkrs* are performed in their honour; the mosque being brilliantly illuminated, as well as the quarters in the immediate neighbourhood; while the people indulge in the usual amusements of Eastern fairs.

The *Môlid of the Sultan es-Sâla* (*Negm-ed-dîn Ayûb*, d. 1249 A.D., 647 A.H.), who was considered as a great saint, is observed at the same time in the vicinity of his dilapidated mosque, which is in the *Sûk en-Nahasîn*, or street of the copper merchants, and thus very near the mosque of the *Ḥasanên*.

FESTIVALS, &C., IN GUMAD AKHER.

The *Môlid er-Rifâ'i*. This festival is held in the 6th month, *Gumad et-tâni*, in honour of the Seyyid Ahmed *Rifâ'i*, founder of the order of *Rifâ'îya* dervishes, who died at Baghdad about 1165 A.D. (561 A.H.), and of his nephew *Abû-Shibâk*, over whose tomb is being built the large mosque called the *Rifâ'i*, opposite that of Sultan Hasan. This festival is one of the most remarkable that occur during the year. In

the desert tract between the "Tombs of the Mamelukes" and the mausoleum of the Imám esh-Shaff' are pitched numerous tents of the Rifá'i order and its subdivisions. Dervishes of the order collect from all parts of Egypt, and the strangest types of feature and dress may be seen in the S.E. quarters of Cairo. *Zikrs* are performed at night in the tents, which are brilliantly illuminated, as at the other great *mólid*s. The most conspicuous feature of the festival is the great procession which passes through a part of the city about midday on the great day, viz. a Thursday about the middle of the month. The whole scene, including much that is of a barbarous character, defies description. Numerous dervishes as they pass along devour live serpents; others chew glass and burning coals. Many again make a pretence of cutting and piercing themselves with swords and pointed instruments. Men, boys, and even small infants carried in arms, have their arms, cheeks, and breasts pierced with skewers, or long needles, at the extremities of which are placed limes, dates, or other fruits. On arriving at the scene of the *mólid*, many of the dervishes throw themselves upon the ground, and hold swords across their bodies, necks, or open mouths, upon which the *shékh* of the section to which they belong passes over them, treading upon the swords, but at the same time leaning upon attendants, who partially support him on either side.

The *Mólid es-Seyyida Nefisa*. In the month of Gumad Akher is also celebrated the Festival of Nefisa, a great-granddaughter of Husén, son of Ali. The great day is a Tuesday towards the close of the month. The usual festivities take place in the immediate neighbourhood of the mosque which contains her tomb, and which (as well as the gate close to it), in one of the S.E. extremities of Cairo, is called after her name.

FESTIVALS IN REGEB.

The *Mólid es-Seyyida Zénab*. This festival is held during 15 days in the sacred month of Regeb; the great day (Tuesday) being about the middle of the month. Vast crowds visit her mosque (p. 120) and make the circuit of her tomb. Numerous tents are pitched near, and in some of the streets leading to, the mosque; and the usual festivities take place. The *Seyyida Zénab* was the daughter of Ali and Fatma, and granddaughter of the Prophet.

The *Lélet el-Miarág*, or Night of the Ascension of Mohammed. This anniversary, which commemorates the Night Journey of the Prophet (from Mecca to Jerusalem, and thence to heaven, where he conversed with God), is solemnly observed by the Moslems of Cairo on the eve of, i.e. preceding, the 27th of Regeb. An interesting scene may be witnessed outside, or sometimes within the precincts of, the Palace of Abdin (in the latter case permission must be obtained to enter). A few spacious and richly-lined tents are prepared, the ground is carpeted, and the whole spot brilliantly illuminated. About 9 P.M. *zikrs* of Whirling (*Mólawiya*) and other dervish orders take place, as well as various performances of a certain Moghrebi, or W. African sect (the *Hantushíya*), lately established in Egypt. Afterwards, at a late hour of the night, a solemn recital of the Night Journey (which is alluded to in ch. xviii. of the *Kurán*) is intoned in a clear voice by a *shékh* selected for the occasion, who is surrounded by a chorus of *Ulema*.

The **Môlid of the Shêkh Abû Sâla et-Tashtûshi** is also celebrated on this night. The vicinity of his tomb, which is in the N. of Cairo, near the Bab esh-Shariya, is much frequented.

FESTIVALS, &C., IN SHAABÂN.

The **Lélet en-Nuss min Shaabân** (the Night of the Half of Shaabân). The eve of the 15th of the 8th month, Shaabân, called in some other countries the *Shab-e-Burât*, or Night of the Record, is solemnly observed. There are special prayers for the occasion. On this night the Lote tree (*es-Sidr*), called "the Tree of the Extremity" of Paradise, upon the leaves of which are written the names of all living persons, is shaken; and the leaf of any person that is destined to die during the ensuing year falls to the ground. At the prayers of sunset the mosques are frequented by unusual numbers of the faithful. The minarets of many mosques are illuminated.

Other môlids celebrated during the month of Shaabân are that of the *Imâm esh-Shafi'*, on a Wednesday, generally about the middle of the month, in the vicinity of his mausoleum, which is numerously attended (p. 155); and that of "*Sultan*" *Hânefiz*, held near the mosque called after him, towards the close of the month.

FESTIVALS, &C., IN RAMADÂN.

Ramadân, the 9th month, and Moslem Fast, always of 30 days, is ushered in as soon as the new moon has been seen by two witnesses on the "Night of Observation" (*Lélet er-Rûya*); evidence of the fact having been duly sworn to at the house of the Kâdi, where a mock trial requiring such evidence is instituted for the occasion. Processions are then formed, and proclamations announcing the fast are made through all the streets of Cairo. The fast is observed by all persons, of either sex, whose age and health permit of their supporting it. No Mohammedan is supposed to eat or drink anything nor to smoke between sunrise and sunset. (But see above, p. [35]). As the end of the day approaches, the streets are crowded with people ready to commence their meal the moment a gun fired from the Citadel announces that the sun has set, and the fast is over for the day. The streets in the native quarters present, during this month, a livelier appearance than usual; and the cafés (in which the reciters of romances are generally engaged by the month, and extend their recitals over the 30 nights) are well attended. In the open court of the house of the Shêkh el-Bekri dervish *zikrs* are performed every night, and the best *munshids* (singers of odes) may be there heard, permission to enter being readily and politely granted to Europeans. On the eves of the 13th and 14th, especially the latter, a visit should be paid between 8 and 10 P.M. to the mosque of Mohammed Ali, in the Citadel. Here a solemn service takes place in memory of the founder of the reigning dynasty, who lies buried in the mosque; and at whose tomb recitations of the Kurân are now made. The dervishes assemble and perform *zikrs*. The scene presented is almost identical with that which may be witnessed on the night next described.

The **Lélet el-Kâdr**, or "Night of Power," is observed on the eve of the 27th of Ramadân. On this night the Kurân is believed to have been sent down to the lowest heaven, whence Gabriel delivered it in portions, during 23 years, to the Prophet. The divine decrees for the

ensuing year are also believed to be issued. The gates of heaven stand open, and prayers are specially efficacious. Chapter 97 of the *Qurân* is as follows :—

“ Verily we sent down the *Qurân* in the night of El-Qadr. And what shall make thee understand *how excellent* the night of El-Qadr is? The night of El-Qadr is better than a thousand months. Therein do the angels descend, and the spirit *Gabriel* also, by the permission of their Lord, with his decrees concerning every matter. It is peace until the rising of the morn.”—*Sale*.

Travellers should visit the mosque of Mohammed Ali between 8-10 P.M. It is brilliantly illuminated, and *zikrs* of *Môlawiyya* (“Whirling”), *Kadriyya* (“Howling”), *Ahmadiyya*, *Saadiyya*, and other dervish orders take place. The spectacle is a strange one, and being witnessed in a mosque on so sacred a night, will suggest various reflections respecting the present position of the dervishes in Islâm. The minarets of this and many other mosques are lighted with lamps.

An interesting and somewhat similar spectacle may be witnessed in the mosque of the *Ḥasanên*.

FESTIVALS, &C., IN SHAWWÂL.

The *Îd es-Sugheyyir*, or Little Festival (in Turkish, *Ramadân Beirâm*), is celebrated during the first 3 days of *Shawwâl*, the 10th month, and thus immediately succeeds the close of *Ramadân*. This, as well as the “Great Festival,” which takes place 70 days later, is celebrated at Cairo by amusements of various kinds. New clothes are worn. Visits are made, especially by women, to the tombs of relatives, upon which palm branches, &c., are laid. The districts bordering on the great cemeteries outside the Bab en-Naṣr, and the Bab el-Karâfa, are the scene of much gaiety, numerous tents being pitched. The Khedive holds a reception in the morning, which is attended by all native officials of any position, by the representatives of foreign countries, and many others. The princesses also receive visits. Visits and friendly embraces are the order of the day amongst all classes.

Procession of the Kiswa. During the early part of the month *Shawwâl*, the *Kiswa*, or outer covering of the Kaaba at Mecca, a rich black brocade ornamented with letters of gold, and manufactured annually at Cairo, is carried from the Citadel to the mosque of the *Ḥasanên*. There the separate pieces are sewn together, the *Hezam*, or band of richly embroidered brocade, being attached to the *Kiswa* itself. The annual cost of the *Kiswa* is £4600. The pageant, with all its accompaniments, is very similar to that of the Procession of the *Maḥmal*, which follows.

Procession of the Maḥmal. This ceremony takes place on or about the 23rd of *Shawwâl*, and announces the departure of the pilgrim caravan from Cairo. The *Maḥmal* (i.e. “thing carried,” from *ḥamal*) itself is a square wooden frame with pyramidal top, covered with red cloth richly embroidered with gold. It represents the litter of Fatma Shegeret ed-Dâr, the wife of El-Melek es-Sâla, of the house of Ayûb, who caused herself to be proclaimed Queen of Egypt in 1250 A.D. (648 A.H.), and who performed a pilgrimage. It accompanies the pilgrims annually to Mecca, and an extreme and superstitious reverence is now paid to it. At an early hour on the day a large body of troops are formed up in the *Rumêla*, opposite the kiosque of the Khedive. A little later the Ministers, the Kâdi, the Mufti, and all the other civil and religious officials assemble

in the kiosque, dressed in their best clothes. Last of all the Khedive arrives, and takes his seat in the centre of the kiosque. The procession of the Mahmal then advances, and the camel on which is the Mahmal is halted in front of the Khedive, who makes an obeisance to it. The procession then passes through the streets of Cairo from the open square below the Citadel to the Bab-en-Nasr. On this day many of the harim screens are opened, and the veiled occupants are permitted to gaze into the streets. The procession is headed by detachments of infantry and cavalry. Then follow numerous fraternities of dervishes bearing banners of various colours, and some of the guards of the caravan. Most conspicuous in the *cortège* are the Mahmal, which all spectators endeavour to touch, the camels of the Emir el-Hagg (Chief of the Pilgrims), and the Shêkh el-Gemel (Shêkh of the Camel), a burly, half-naked being, who rolls his bare head from side to side as the procession moves on.

Those who desire to see the actual start of the caravan will do well to ride out to the Birket el-Hagg (Lake of the Pilgrims), about 11 m. N. of Cairo, beyond Matariya, on the edge of the desert. Here the pilgrims bid farewell to those who have accompanied them so far; and soon after the midday prayers on the 27th of Shawwâl, the long train, including many features not witnessed in the Cairo procession—such as the *takht-rawâns*, or covered litters of female pilgrims, and the picturesque corps of mounted guards—moves slowly forward on its desert route. (Nowadays, however, most of the pilgrims go from Cairo to Suez by rail.)

FESTIVALS, &C., IN ZILKADA.

The *Îd el-Kebir*, or Great Festival (in Turkish, *Kürbân Beirâm*), is celebrated on the 10th, 11th, and 12th of Zilkada. It commemorates the willingness of Abraham to slay his son Ishmael (according to the Arab legend). "Verily this was a manifest trial. And we ransomed him with a noble victim" (*Kurân*, ch. xxxvii.). On this day the pilgrims at Mecca slay their sacrifice; and in Egypt every family that can afford it kills a sheep. The rich give portions to the poor. In other respects this festival resembles "the Little Festival" in *Shawwâl*, all offices being closed, and the holiday being kept with rejoicings by all classes. The Khedive also holds a reception as at the other festival. (Many of these festivals have been shorn of much of their picturesqueness of late years, but the Departure of the Mahmal, the Dance of the Dervishes in the mosque of Mohamméd Ali in Ramadân, and the holiday of Bairam are well worth seeing.)

2. The Copts.

The Copts are the descendants of those Egyptians who, early in our era, embraced Christianity; they form about one-fifth of the native population of the country (see p. [30]).

The tenets of the Coptic Church are those of the sect called Jacobites, Eutychians, Monophysites, and Monothelites, pronounced heretical by the Council of Chalcedon in the year 451 A.D. Their secession from the orthodox Oriental Church was the occasion of bitter enmity between them and the Greeks, and they are said to have gladly welcomed the Arabs, and helped to drive out their hated fellow-Chris-

tians. The orders in the Coptic Church are the Patriarch (*Batrak*), always chosen from among the monks of the convent of St. Anthony in the Eastern desert, Metropolitan of the Abyssinians (*Mitrán*), Bishop (*Uskuf*), Arch-Priest (*Kummús*), Priest (*Kásis*), Deacon (*Shemmás*), and Monk (*Ráhib*). The convents and churches are very numerous, especially in Cairo and Old Cairo (see pp. 122 and 137 ff.). The liturgy of the Coptic Church is based upon those of St. Gregory of Nazianzen, St. Basil, and that called of St. Mark. The Holy Communion is administered in both kinds and to children. The priests always celebrate barefooted, a practice doubtless of great antiquity; and persons entering the doors of the Eikonastasis are expected to take off their shoes, recalling God's command to Moses at the Burning Bush. The services are very long, and often take place very early in the morning.

The most interesting specimens of Old Coptic Churches (*kenisa*) are at Old Cairo. There are two or three, however, worth notice in Cairo itself. Most of them, as at Old Cairo, are within convents (*dérs*). They are invariably extremely plain on the outside, and are constructed of thin dark-red bricks, probably of Roman manufacture. One, three, or more domes rise above their roofs, and the thickness of the walls and the narrowness of the apertures for light render them admirably adapted to the warmth of the climate. Internally they are divided by wooden screens into different compartments (*khurs*; pl. *khúáris*), in the westernmost of which is commonly found the well or tank for the water blessed at the Feast of the Epiphany. The Baptistery proper (*mamádiya*) is generally in a separate chapel in the narthex or vestibule of the church. The other compartments are for the women and for laymen, and that within the screen, which answers to the Eikonastasis of Greek churches, is reserved for the use of the clergy in the celebration of the Holy Eucharist. The aisles are likewise separated from the nave by openwork screens. The central and side altars, of which the latter are rarely used, stand under baldacchinos supported upon ancient marble pillars, and behind each is almost invariably a chancel (*hékal*) and apse with semicircular stone seats, and a central throne, anciently, but not at the present time, used by the bishop according to primitive Christian practice. The walls of the apses are decorated with mosaics or painted, and paintings cover the ceilings. The altars are themselves square, and under each is a cavity at the back. They are generally made of stone, and on the top there is a central groove, in which is placed the square wooden receptacle for the Sacred Elements. As in the Greek Church, there are no organs; the only instruments of music used being cymbals and triangles and small brass bells struck with a rod held in the hand. The voices of the clergy as they "*praise God with the loud cymbals*" have a singularly wild and impressive effect. There are no images, but a great number of paintings in the stiff Byzantine style, some of which are not wanting in a kind of rude grandeur. The principal painting is always that of our Lord in the act of benediction.

The following are among the principal objects found in those churches which merit the attention of antiquaries and those interested in ancient ecclesiastical art:—1. Pulpits of marble, enriched with mosaics in marble and mother-of-pearl. 2. Shrines containing the relics of saints, enclosed in wooden cases wrapped in rich silk or other

stuff, and precisely resembling bolsters. 3. Processional crosses, often with flags attached, and hand-crosses of brass and silver. 4. Ancient silver and brass censers, of which some have small bells attached to the chains. 5. Brass candlesticks. 6. Silver boxes to hold the incense. 7. Silver chalices, patens, and spoons. 8. Coverings for copies of the Gospel, made of silver, silver-gilt, or iron. Many of these are enriched with interlacing work, crosses, and inscriptions in Coptic and Arabic in relief. The Gospels are hermetically sealed inside these cases. 9. Ancient Arabic lamps of glass. Only two or three of these now remain in use. 10. Square painted boxes or receptacles for the Sacred Elements at the time of celebration. 11. Ostrich eggs in metal casing, suspended from the roofs, like those in Mohammedan mosques. 12. Staves upon which the clergy and laity rest themselves during long services. 13. Large carved wooden chairs used as supports for relics, or for the Gospels, and occasionally as a seat for the Patriarch. 14. Screens of inlaid wood and ivory, often of extreme beauty and intricacy of design. 15. Rich hangings for curtains and coverings of the altar. 16. Vestments, of extremely ancient design, but rarely of ancient manufacture. 17. Wall-decoration of Arabic and Persian (or Rhodian) tiles. For an excellent account of the Coptic religious ceremonies, see Butler's 'Coptic Churches.'

The **Coptic Festivals and Fasts** are celebrated according to the (Coptic) solar year, which consists of 12 months of 30 days each; 5 (and on every fourth or leap year 6) intercalary days, called *Nasi*, being added at the close. The 1st day of the first month, *Tût*, coincides with our 10th-11th September. The following are the Coptic months, with their modern and ancient names, together with the corresponding months of the Gregorian calendar:—

1. <i>Tût</i> (Thoth)	begins 10th (before our leap year 11th) September.
2. <i>Baba</i> (Phaophi)	10th (11th) October.
3. <i>Hatûr</i> (Athyr)	9th (10th) November.
4. <i>Kyâhk</i> (Khoiak)	9th (10th) December.
5. <i>Tûba</i> (Tybi)	8th (9th) January.
6. <i>Amshîr</i> (Mekhir)	7th (8th) February.
7. <i>Barmahât</i> (Phamenoth)	9th March.
8. <i>Barmûda</i> (Pharmouthi)	8th April.
9. <i>Bashans</i> (Pakhons)	8th May.
10. <i>Baûna</i> (Payni)	7th June.
11. <i>Abîb</i> (Epiphî)	7th July.
12. <i>Misra</i> (Mesore)	6th August.
<i>Nasi</i>	5th to 9th (in Coptic leap year 10th) September

The Copts date from the "era of martyrs" (the 2nd year of Diocletian, 284 A.D.); and their leap-year immediately precedes our own. Thus the 1st *Tût* of the Coptic year 1604 coincided with the Gregorian 11th September, 1887. In the years corresponding to the Gregorian leap-years, and the two years following, the 1st day of *Tût* is the 10th instead of the 11th September. The Coptic calendar is used in Egypt in all matters relating to the rise of the Nile. It is the calendar of the ancient Egyptians, unchanged.

The following are the principal **Festivals**:—

The **Îd el-Milâd** (Festival of the Nativity). The Coptic Christmas (29th *Kyâhk*) is celebrated with rejoicings. Services are held, as also during the night preceding, in the churches. New clothes are worn, and amusements provided for children, as in the Moslem festivals.

Alms are distributed to the poor, and visits are made to the tombs of relatives.

The **Îd el-Ghitâs** (Festival of the Immersion or Baptism) commemorates the baptism of Christ, and is celebrated on the 11th of Tûba (18th or 19th January). The eve of this festival, called the *Lélet el-Ghitâs*, was formerly observed with great festivities; the banks of the Nile being crowded, and tents erected. The Copts, having poured holy water into the Nile, plunge into the stream. At present this, like many other customs, is but little observed at Cairo. But a visit should be made to one of the Coptic churches, either in Cairo or in Old Cairo, where the custom is still kept up, young men or boys plunging into a reservoir, if one exists in the church, and the priest washing the feet of the congregation.

The **Îd el-Bishâra** (F. of the Annunciation) is observed on the 29th of Barmahât (6th of April).

The **Îd esh-Shânin** (F. of the Palm Branches). **Palm Sunday**, the next before Easter, is a great day of rejoicing. Travellers should visit the Coptic Cathedral in the quarter N. of the Esbekiya about 9 A.M. Here an interesting scene presents itself during and after the morning service. The Copts cut the long leaves of the palm branches into strips, and form them into various cleverly-devised patterns, crosses, stars, &c. Many of them enclose the bread, or small round cakes, of the Eucharist in baskets of leaves thus interwoven.

The **Îd el-Kiâma** (F. of the Resurrection) or **Easter**, which is also called the **Îd el-Kebîr**, or Great Festival, is, as the latter name implies, the chief occasion of festivity among the Copts. Prayers are recited in the churches on the eve of the festival. The day is observed with the usual rejoicings. Alms are given, new clothes worn, &c.

The **Îd es-Suôd** (F. of the Ascension) is also observed with prayer and rejoicing, as is

The **Îd el-Ansara** or **Whitsunday**.

There are several minor *Îds*, such as the *Îd es-Salib* (F. of the Cross), once a great festival, but now scarcely observed, on the 17th of Tât (26th or 27th September); the *Khamis el-Ahd* (Maundy Thursday); and the *Îd er-Rosûl* (F. of the Prophets), on the 5th of Abib (11th July).

The Copts observe numerous **Fasts**. Their Lent or Great Fast (*Sôm el-Kebîr*) was formerly of 40, and is now 55 days, broken only by the festivals that occur during that period, and ending on Easter eve.

Their other fasts are the *Sôm el-Mildâd* (Fast of the Nativity) of 28 days, ending on Christmas eve; the *Sôm el-Ghitâs* (Fast of the Baptism), commonly called *Baramûn*, of one, two, or three days' duration, preceding the *Îd el-Ghitâs*; the *Sôm er-Rasûl* (Fast of the Apostles), which begins after the *Îd es-Suôd* and ends on the 5th of Abib, and the *Sôm el-Adra* (Fast of the Virgin), of 15 days preceding the Festival of the Assumption.

Those who fast abstain from all meat-food, but partake of bread, vegetables and oil. Coffee is also taken. The Copts are also enjoined to fast on every Wednesday and Friday, except during the *Khamsîn*, i.e. from Easter to Pentecost.

3. Egyptian or National Festivals.

These festivals, which are observed according to the Coptic or solar year, are of two kinds—(a) those held in honour of some Egyptian saint, either Moslem or Coptic, and (b) those which refer to the seasons and are obviously in many cases survivals of ancient Egyptian festivals, and are joined in by persons of all creeds. The fairs which used to accompany the *Môlids* are now prohibited.

(a) **Egyptian Saints' Festivals.** The *Môlid Shêkh Ahmed el-Bedâwi*, the most celebrated and perhaps the most characteristic national festival in Egypt, is held at Tan̄ta three times a year, in January, April, and August, in honour of Shêkh Aḥmad el-Bedâwi. A description of the accompanying fair, which is now abolished, is given in the account of Tan̄ta (p. 35).

The *Môlid Shêkh Ibrâhîm ed-Desûki* is held at Desûk (p. 31), after each of the Tan̄ta festivals, and is followed by

The *Môlid Shêkh Abû Rîsh* at Damanhûr.

The *Môlid Shêkh Embâba* is annually celebrated in June, at the period of the Lâlet en-Nukta, at the village of Embâba, on the W. bank of the Nile, opposite Bâlâq. It is in honour of the Shêkh Embâba, who there lies buried. Those who have not had the opportunity of witnessing one of the larger festivals in Cairo will do well to pay a visit to Embâba on the Night of the Drop.

The *Môlid el-Bêyûmi*. This very extensive and remarkable fair and dervish festival used to be held annually in the early part of October. The scene of the fête was the portion of the desert bordering on the Abbasiya road, immediately N. of the Bab el-Hasaniya. It was in honour of the Seyyid Ali el-Bêyûmi, founder of the great sect of Bêyûmiya dervishes (a branch of the Aḥmadiya), whose memory is much respected in Egypt. All the characteristics of the *Môlid en-Nebi* were here repeated.

The *Môlid el-Afifi*. This was also a remarkable festival, always celebrated immediately after that of Bêyûmi. The scene was the E. district of the Tombs of the Circassian Mamelukes, in which is the Tomb of Afifi, the founder of a large sect of Cairene dervishes. Here amongst the tombs were pitched innumerable tents, and country people from all parts of Egypt, including many Bedouins, encamped around. The *môlid* lasted, as usual, 8 days; and was of the usual festive and semi-religious kind.

The *Môlid es-Sitt Dimiâna* (F. of the Lady Dimiâna), one of the chief saints of the Coptic Church, is celebrated on the 12th of Bashans (19th May) at a convent dedicated to her in a N.E. district of the Delta.

(b) **Festivals of the Seasons.** The *Shem en-Nesim*, or "Smelling of the Zephyr," a general and very popular holiday, which is observed on the Easter Monday of the Coptic Church. Egyptians of all classes resort to the open country, or to any gardens or pleasure-grounds within easy reach, believing that if they inhale the fresh air on this day they will be preserved in good health during the ensuing year. Following some ancient custom, many women bruise an onion and suspend it on the outer door of their houses. All Cairo, with its vicinity, is filled with bright and cheery groups of women and children

in gay attire. The blossoms of henna and flowers of all kinds are in great demand, and abundantly supplied. Many families organise picnics and spend the whole day in the fields and gardens. With the Shem en-Nesim begins the period called the *Khamsin*, which has given its name to the hot dry wind that is liable to blow during this season of the year. The Mohammedans observe the Shem en-Nesim on the first and two following days of the Spring Quarter, at the time of the Vernal Equinox (i.e. at the *Noróz es-Sultáni* or Royal New Year's day, as adopted from the Persian calendar).

The *Lélet en-Nukta* (Night of the Drop) was formerly an important anniversary, but is now little observed. On the night of (i.e. preceding) the 11th of the Coptic month *Baína* (June 17th), a miraculous drop (the tear of Isis) is believed to fall upon the waters of the Nile at a moment that was of old precisely calculated by astrologers. Many persons still spend a part of the night on the banks of the river. Formerly various superstitious beliefs were connected with the examination, on this anniversary, of the weight and quality of a clod of the Nile mud.

V. NATURAL HISTORY AND SPORT.

Domestic Animals. The principal quadrupeds are the Camel (*gemel*; trotting dromedary, *hegin*, *mehara*), the Horse (*hosán*, pl. *kheyl*; mare, *faras*), the Donkey (*homár* or, colloquially, *dash*, i.e. beast), the Mule (*bughl*, *bughla*), the Buffalo (*gámús*), the Ox (*tor*; cow, *bákarah*; calf, *igl*), the Sheep (*karáf*, *nágeh*, pl. *ghunnum*), the Goat (*mayzeh*, *anzeh*; kid, *gidi*), the Pig (*khanzir*), the Dog (*kelb*), and the Cat (*qut*, *kuttit*, Cair. 'ut). And among birds the principal are the Turkey (*farhá* or *dik rámi*, *dindi*), the Goose (*wizz*), the Chicken (hen, *farkha*; cock, *dik*), and the Pigeon (*hamám*). Of these it is curious to remark that neither the camel, the buffalo, nor chickens are found among the old sculptures, though one or two pieces of evidence seem to show that the camel was really known from the earliest times; the horse was probably introduced from Asia by the Shepherd Kings. The camel and the ass are the most characteristic animals of Egypt, and they may certainly be said to bear the burden and heat of the day in the way of work. The heavy baggage camel is the one most commonly seen. At Cairo he is a magnificent beast of enormous strength, almost able to carry an automobile, but in Upper Egypt he is usually thin and comparatively weak. The camels given to tourists to ride are usually bad baggage camels, which would not be mounted by a native used to the proper riding-dromedary; the inexperienced tourist is, however, strongly advised not to try the experiment of riding the latter. The ass is of many kinds, from the magnificent animal of 14 hands, worth from 100*l.* to 200*l.*, down to the wretched little drudge whose miserable carcase seems only fit for the vultures and the jackals. Horses are comparatively not numerous, and the possession of them is confined principally to rich people and Europeans. The old native Egyptian breed is nearly extinct, but endeavours have been made to renew the stock. The buffalo is a most useful animal, and has to a great extent taken the place of the ox since the last two or three outbreaks of murrain. The *saktyas* or water-wheels are usually turned by buffaloes, but in Upper Egypt ordinary oxen and even camels are

also used for his purpose. All three are used for drawing the plough, and a buffalo and a camel may often be seen yoked together. The sheep are very prolific, lambing as a rule twice in the year; the flesh is good. The wool varies according to the kind; the fat-tailed species are the most esteemed. Pigs are kept only by Europeans. The native, or pariah, dog is generally considered unclean by the natives, and a wretched miserable beast he is to look at, but he performs, with the hawks, the useful duty of a scavenger, and when taken care of as a puppy, grows up a fine animal, but is very difficult to domesticate. There is a breed of big, rough-haired black dogs to be found at Erment, and one or two villages near Thebes, that are celebrated for their fierceness and courage, and make good watch-dogs. These dogs are rather dangerous. They are the descendants of some Pyrenean sheep-dogs left at Erment by the French expedition of 1798. The ordinary village dogs always bark at and annoy a stranger, but are soon driven off by a few stones. The turkeys of Upper Egypt are famed for their large size and delicate flavour; and the chickens, and their eggs also, are equally remarkable for their smallness.

The breeding and rearing of domestic animals are not carried on at the present day to the extent that they appear to have been by the ancient Egyptians. To judge from the sculptured and written records, they devoted almost as much attention to pastoral as to agricultural pursuits, and though the herdsmen and shepherds appear to have been held in disrepute, no such feeling extended to those who owned and bred flocks and herds. Nor did the old Egyptians confine themselves to the rearing of the animals already mentioned, but devoted their attention as well to the breeding and herding of the gazelle, the oryx, the ibex, and others of the antelope tribe, and also to the geese and wild fowl of the Nile.

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

The Wild Boar (*haláf*), to be met with in the Delta, and on the shores of the Birket el-Kurûn in the Fayyûm. The Hyæna (*dhabâ*), found on moonlight nights in the outskirts of the desert, and among extensive ruins. The Gazelle (*ghazâl*), often to be met with in parts where the desert approaches the Nile; but great patience and watching are required to get within shot. The Antelope (*bakkar el-wahsh*) is said to exist in the region of the Natron Lakes and the Oases. The Moufflon or Maned Sheep (*kebsh el-gebel*) is also said to be found in the same parts. The Ibex or "Wild Goat" (*beden*) frequents the mountains between the Nile and the Red Sea, and also those of the Sinaitic Peninsula, but is very shy and difficult of approach. The Fox (*abû husên*) may often be put out of a patch of standing corn. The Jackal (*tâleb, shekel*) haunts quarries, cliffs, and rubbish heaps. The Wolf, or, rather, *Canis lupaster* (*dib*), is rare. A species of Lynx or Wild Cat (*tifal*) is sometimes found in marshy places in the Delta. The curious little Fennec Fox (*fenek*) lives in burrows in the desert sand. The Ichneumon (*nims*) is found in gardens, and often tame. The Desert Hare (*arneb*) is found in great numbers in some places in the Fayyûm, and now and then in the desert up the Nile. The Coney (*webur jutal*), the Dormouse (*fâr*), and the Jerboa occur in the Sinaitic Desert. Bats (*watwat* plur. *watawit*) are very common, and are found in large numbers among the ruins and in tombs.

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

Crocodiles (*timsāh*) are never seen north of the First Cataract. In Nubia they are occasionally met with. It is by no means easy to get a shot at them, as they are very shy, and slip into the water on the slightest alarm. Of course anyone devoting two or three days to waiting in a hole in the sand, near where they are in the habit of coming up, will be pretty certain to get a shot at one, but he must hit the eye or the side of the neck, to have much chance of killing. They are exceedingly tenacious of life, and, even when mortally wounded, generally manage to slip into the water. There is a kind of Lizard, the Monitor (*waran*), sometimes found close to the river-side; the traveller will probably have stuffed ones offered him as "young crocodiles."

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

LAND BIRDS.—Amongst these, birds of prey hold a prominent place. There are many kinds of Eagles, of which the Spotted Eagle (*Aquila navia*) and the Osprey (*Pandion haliaëtus*) are amongst those most frequently seen on the Nile S. of Cairo; whilst the Golden (*A. fulva*) and the Imperial (*A. imperialis*) occur in the Delta. The commonest Vulture is the black and white Egyptian species (*Neophron percnopterus*, Arab. *rakhama*), but its larger congeners, the Griffon (*Gyps fulvus*) and the Black Vulture (*Vultur monachus*), are frequently met with. Of the Kites, which are very numerous, there are at least two kinds—the Parasitic (*Milvus ægyptius*, Arab. *hedāya*), easily distinguished by its yellow beak, and the Black Kite (*M. migrans*). The kite acts as scavenger in the towns, and his peculiar note, which the Japanese name for him, *Pi-yoroyoro*, admirably imitates, may constantly be heard from the minaret-tops of Cairo. Falcons and Hawks are exceedingly plentiful and of many kinds. Amongst them may be mentioned the Lanner (*Falco lannarius*), Peregrine (*F. peregrinus*), Merlin (*F. æsalon*), and Kestrel (*F. tinnunculus*); this last is the commonest hawk in Egypt. The Hobby (*F. surbuteo*) is sometimes met with at the cliffs of Abu Fēda and elsewhere. The large falcon (Arab. *saker*) which the Arabs train to hunt the Gazelle, is somewhat rare. The Long-legged Buzzard (*Buteo ferox*) is plentifully distributed throughout Egypt and Nubia. Of Owls there are several species, of which the small *Carine meridionalis* and the Barn Owl (*Aluco flammea*) are the most abundant, being often seen in the ruined temples as well as amongst rocks or thick-foliaged trees. The Egyptian Eagle Owl (*Bubo ascalaphus*, Arab. *bām*) is common at Thebes. The Long-eared Owl (*Asio otus*) is not so frequently met with.

Many kinds of Plover are found in Egypt; of these the most plentiful is the Spurwing (*Hoplopterus spinosus*, Arab. *zikzak*), supposed to be the "trochilus" mentioned by Herodotus, as devouring the parasites which cover the inside of the crocodile's mouth (Herod. Bk. ii. c. 68). The Black-headed Plover (*Pluvianus ægyptius*) is a bird of beautiful plumage constantly to be seen on the banks of the river,

especially in Upper Egypt. The Golden Plover (*Charadrius pluvialis*) and the White-tailed Plover (*Chettusia Villotæi*) are met with chiefly in the Delta. The Hoopoe (Arab. *hudhud*, pl. *hadâhid*), with its fine crest and strongly-marked plumage, is to be seen in every village—quite fearless of man. A small Wagtail is everywhere seen walking about on the river verge; from this habit it takes its Arabic name of *abu faraikh*, "Father of Promenading." The ordinary house-sparrow is as common as in England. Amongst Kingfishers the most abundant is the black and white species (*Ceryle rudis*), which may be constantly seen hovering over the water or darting down to seize its prey. The common Kingfisher (*Alcedo ispida*) and the smaller variety (*A. bengalensis*) are to be met with in the Delta, and occasionally higher up the Nile.

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

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

AQUATIC BIRDS.—These are very numerous and varied in kind. Three species of Pelican are known. The large Dalmatian Pelican (*P. crispus*), which measures 6 ft. from the tip of the beak to the tail, is perhaps the kind most frequently met with. These may be seen, like ships riding at anchor, amongst the smaller birds. They are plentiful

near Kulúsna, in the Fayyûm, and especially in the brackish water lakes of Egypt. Storks, Cranes, Herons, Spoonbills and other waders are to be seen in great numbers during the winter months. The Sacred Ibis (*I. aethiops*) is common in the Sudan and is said to breed at Wádi Halfa, but is now never found in Egypt. The white bird, by some miscalled the Ibis, and by others the Paddy bird, so commonly seen in the fields of Lower Egypt, and the constant friend and companion of the buffalo, is the Buff-backed Heron (*Ardeolata russata*). The Glossy Ibis (*I. falcinellus*) is occasionally found. The Flamingo (*Phœnicopterus antiquorum*, Arab. *gemel el-bahr*, "river camel," an appropriate name, or *basharús*) is abundant on the lakes of Lower Egypt, but is seldom seen on the Nile itself. In the Sudan occurs the Whale-headed Crane (*Baleniceps rex*), called *Abu Markub*, "Father of a Shoe," from the shape of his head. The curious Scissor-Beak (*Rhynchops flavirostris*) is often seen in the summer. Vast numbers of geese are to be seen in the winter, the most common being the White-fronted Goose (*Anser albifrons*). "When on the wing they fly in a wedge-shaped flock, and frequently utter a loud harsh cry, which may be heard at a considerable distance. They are generally on the move just before sunrise and sunset; and as they are very regular, taking the same line and feeding at the same spot each day, they may most readily be obtained by lying in wait for them. If once fired at, the flock generally leaves the neighbourhood altogether."—*Captain Shelley*.

The handsome Egyptian Goose (*Chenalopez ægyptiacus*), though evenly distributed throughout Egypt and Nubia, is by no means so common as the species last mentioned. It is a very wary bird, and hard to approach. It seems to have been domesticated from the earliest times; one of the oldest pictures in the world, found in a tomb of the III. Dynasty, representing some of these geese. Of Wild Duck and Teal there are some eight or ten varieties, some very common, and others, such as the Ruddy Sheldrake, the Pintail, the Garganey, &c., more rarely found. There is very good duck-shooting on Lake Menzala, but the birds are sometimes difficult to approach.

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

Reptiles.—The Crocodile, of which there are several varieties, and the Monitor, have been already spoken of. There are several kinds of Lizards. The Chameleon (*herbâya*) is very common in Nubia. The Nile Turtle (*Trionyx niloticus*) is to be found among the rocks in the First Cataract. Frogs are numerous. Among the Snakes (*tâbân*) are the Horned Viper (*Cerastes*, Arab. *mokârena*), the Asp of antiquity, the Hooded Cobra (Arab. *haja*, *nâsher*), and the Echis, all of which are venomous, besides other kinds which are harmless. They are generally found in

ruins and near the edge of the desert, but in winter no apprehension need be felt with regard to them.

Insects.—The famous Scarabæus (*kunfuz*, *gorân*) claims the first mention, though which of the dozen or more varieties of beetles to be found in Egypt is the representative of the old *Ateuchus sacer* or *Ægyptiorum* must be considered doubtful. Grasshoppers are common, and the Locust (*gerád*) sometimes commits serious ravages. Butterflies are rare, but Moths and Ephemeriðæ are numerous. Scorpions (*akráb*) are not often found, except in summer, but Spiders, some of large size and poisonous, are common. Every visitor to Egypt will have cause to lament the numbers and pertinacity of the Fly (*dibban*), the Gnat (*namás*), the Mosquito, and the Flea (*barghát*). A large black Ichneumon-fly and a formidable-looking but really inoffensive Hornet will often be seen.

Fish.—The fish of the Nile are very numerous, but there is not one worth eating; they are all soft and woolly, and have a strong flavour of mud. Among the most numerous and the most commonly used for food are the *Bayád*, a large fish, sometimes reaching 3½ ft. in length; the *Shilba*, with a sharp spinous fin; the *Shál* (*Synodontis Schál*), of which there are several varieties, called also *Kurkar*, from a sort of grunting sound which it is supposed to emit, with a very long dorsal fin; and the *Karmát*, also a very long, large fish. All these are Siluridæ, fish without scales. Among the scaly fish are several members of the Perch and Carp tribe. The *hút* and *fa'akk* are often of large size. One of the most curious fish is the Polypterus (*bishtr*), a long fish covered with thick bony scales, and having no less than 16 to 18 long dorsal fins; it is not common, and is generally only caught when the Nile is low. Other curious fish are the Oxyrhynchus (*gamár*), with its long snout ending in a very small mouth; and the Tetrodon, or Ball Fish (*fákaka*), found both in the Nile and the Red Sea, and often offered for sale stuffed. A report on the Fish of Egypt has lately been prepared for the Government by Mr. Loat.

Hints on Shooting.—Some information on this point has been already given in speaking of the wild animals and birds, and information with regard to the strict Game-laws of the Sudan will be found on pp. 542 and 573. Guns and rifles should be brought from England; but they may be purchased or hired at Alexandria and Cairo. There is sometimes a difficulty in getting them through the custom-house, but permission must be obtained from the War Office, Cairo, for bringing them into the country. Cartridges are a Government monopoly, though they too, both pin and central fire, can be bought at Alexandria and Cairo. If it is intended to go in for snipe and quail shooting, a large number of cartridges will be required. A few wire cartridges with No. 1 shot will be found very effective for the larger birds, as well as for duck at long ranges. Shot can be bought at Alexandria, Cairo, Port Saïd, Suez, &c., and at towns like Asyût and Kena up the river. Powder is a great source of difficulty, as the Egyptian Government forbids its importation and sale; but it can be obtained from the various Government Salt Stores, and at certain shops which are supplied by Government. A heavy big-game rifle is useless during the ordinary voyage in Egypt. A common rifle with an explosive bullet is quite enough for a crocodile.

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

The traveller in Egypt is accustomed to go where he likes in pursuit of game; ripe standing crops offer no obstacle to him, and the proprietor will sometimes make no objection; but this licence should not be abused, and a request to keep off any ground should instantly be complied with. There have been several instances lately in which Europeans have got into difficulties with the natives, owing to not knowing the language. A licence from the police to carry fire-arms is legally necessary, and is sometimes asked for.

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

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

VI. PRODUCTS.

1. Plants and Vegetation.

The Egyptian **Flora** consists of about 1300 species, of which indigenous plants constitute the largest proportion, few countries having so small a number of introduced plants as Egypt. The desert species alone, all of which are indigenous, number nearly 250. Almost all the ordinary productions of the present day appear to have been known to and cultivated by the ancient Egyptians. The following notes on the Flora of Alexandria and its neighbourhood may be found interesting:—

Flora of Alexandria.—Taking a range of 20 m. E. and W. of Alexandria, including Lake Mareotis and the parallel of its southern limit, there is a fertile field of exploration for the botanist, containing some 800 phanerogamous plants, or considerably more than one-half the total Flora of Egypt, as far as the First Cataract. It includes also, in abundance, the only fern found in Egypt, viz. the common maiden-hair (*Adiantum capillus-Veneris*, L.) Nearly all the plants will be found described (in Latin) in Boissier's 'Flora Orientalis,' in five vols. with supplement, but no special descriptive Flora of Egypt has yet been published. Professors P. Ascherson and G. Schweinfurth of Berlin, however, have this work in hand, and have already published a catalogue (1887), with supplement of later date.

Although flowering plants interesting to the botanist may be found at all seasons of the year within the above limits, around Alexandria the

flowering season *par excellence* may be said to begin at the end of December or the beginning of January, after the autumn and winter rains; and the precocity and abundance of flowers depends in a great measure on whether the rains have begun early (beginning of November) and on the amount which has fallen. The average annual rainfall at Alexandria is from 11 to 12 in.

There are few flowers to be found in January; but between Alexandria and Crab's Tower (20 m. W.), may be found *Narcissus tazetta* and *Anemone coronaria*; the latter, always of the pale blue or white varieties, is a weed of cultivation in Bedouin barley-fields, irrigated only by rain. Two or three species of *Bellevalia* may also be found in the same situations. At the end of January the fragrant stock (*Matthiola acaulis*) begins to cover the waysides at Mex, and scent the air at sunset. Soon afterwards the tiny crucifer (*Malcolmia pygmaea*), with purple flowers and radiating foliage, covers the desert, followed by the equally small brilliant yellow peaflower (*Trigonella maritima*) and the pretty desert rattle with butterfly-shaped yellow flowers with purple eye (*Hypecoum aegyptiacum*); the beautiful dyer's alkanet, like a large forget-me-not, but of every shade from sky-blue to rose-colour and pale yellow (*Alkanna tinctoria*); the blue salvia (*Salvia lanigera*) and the parti-coloured dwarf toad-flax (*Linaria hælava*); the desert rest-harrow, a shrubby plant with conspicuous yellow flowers (*Ononis vaginalis*); the desert catch-fly (*Silene succulenta*) with white or pale pink flowers. The ice-plant, so well known in English gardens (*Mesembryanthemum crystallinum*), with large glistening leaves of a purple hue when young, and starry white flowers, gives quite a character to the Ramleh desert in early spring, with its smaller, cylindrical-leaved congener (*M. nodiflorum*), the only two species of this genus found in Egypt. By the first week in March not only is the desert brilliant with a vast number of pea-flowers and composites, but what may be called the "weeds of cultivation"—such as the Star of Bethlehem, grape-hyacinth (of many kinds), poppies, the crown-marigold (much resembling the English corn-marigold, but with cut leaves), a pretty ragwort (*Senecio coronopifolia*), with many others—give a brilliantly gay appearance to the vast barley-fields on either side of the road to Mariût. There, too, may be found in plenty, even on stony ground, the Asiatic buttercup (*Ranunculus asiaticus*), with yellow, scarlet, or parti-coloured flowers, larger than poppies; a vast number of milk vetches (*Astragali*); *Trigonella*; yellow or scarlet *Adonis*; the large many-flowered *Iris Sisyrrinchum*, and its exquisite, dwarf, single-leaved variety; the corn-flag (*Gladiolus segetum*), and a very pretty cornflower (*Amberboa crupinoides*), of sky-blue colour; a frequent shrub, too, is the handsome Jerusalem sage (*Phlomis floccosa*), with large bright yellow flowers. The above may suffice to give an idea of some of the most conspicuous features of the Alexandrian flora; but many of the most beautiful desert flowers are scarcely noticed by the casual visitor, and it is not until he seats himself on the sand, under the shade of an umbrageous palm, say, in the desert between Alexandria and Abukir, that he begins to realise how many exquisite little plants have escaped his notice during his donkey ride, and now lie around him, modestly awaiting their turn for admiration. A not uncommon desert shrub, near what is called the Mandara oasis, 2 or 3 m. from Ramleh, is interesting as being mentioned in Holy Scripture. This is the *Rætama rætama*—a white-flowered broom, which when not, as is too

frequently the case, devoured by goats, grows to the height of many feet. Many British plants and numerous South European ones are to be found in the swampy ground at Gabâri, near the shore of Lake Mareotis.

Among the principal Crops are :—Wheat (*ḡamḡ*), barley (*shayṭr*), maize (*dura shâmi*, i.e. Syrian), the ordinary holchus sorghum in two or three varieties (*dura beledi*, *dura seyfeh*), millet (*dukhn*), rice (*ruzz*, grown only in the Delta, and certainly not known to the ancients), sugar-cane (*ḡasab*, *es-sukhar*), beans (*fûl*), lentils (*ads*), vetches or chick-peas (*hummus*), lupins (*termus*), peas (*bisilla*), a kind of French bean (*lâbia*), haricot bean (*lablâb*), onion (*bassal*), leek (*korrât*), garlic (*tôm*), the Hibiscus esculentus (*bâmia*), mallows (*khobbéza*), lettuces (*khuss*), cabbage (*kurumb*), egg-plant (*bedingân*), cress (*rishad*), radishes (*figl*, a peculiar kind), cucumbers of various kinds (*abdalaui*, *aggâr*), water-melons (*bati'kh*), carrots (*gazar*), turnips (*lift*), clover (*bersim*), the *Trigonella fœnum Græcum* (*helba*), the *Lathyrus sativus*, a kind of flat pea (*gilbân*), lucerne (*bersim hedjâsi*), cotton (*koton*), hemp (*till*), Indian hemp (*hashish*), flax (*kettân*), saffron (*kortum*), sesame (*simsim*), indigo (*nila*), the *Lawsonia spinosa et inermis* (*henna*), madder (*fûah*), poppies (*abâ-nâm*, "father of sleep"), castor-oil plant (*khirwa*), rape (*selgâm*), mustard (*khardal*, *mostarda*), cummin (*kammin*), coriander (*kusbera*).

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

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

The principal Trees of Egypt are :—The date-palm (*nakhl*), [dates (*balah*)], oranges (*bortugân*), lemon (*limân*), fig (*tin*), sycomore fig (*gimmêiz*, the fruit small and insipid), prickly pear (*tin shôk*), bananas (*môz*), apricot (*mishmish*), peach (*khâkh*), pomegranate (*râmmân*), mulberry (*tütt*), vine (*enab*), olive (*zeitân*), almond (*lôz*), acacia or Mimosa Nilotica (*sont*, a thorny, small-leaved tree, with a small yellow flower), tamarisk (*tarfa*), carob or locust-tree (*kharrûb*), zizyphus, or rhamnus spina Christi (*nebek*), dôm-palm (*dûm*), acacia, or mimosa lebbekh (*lebbekh*, a thick-foliaged tree, with broad pods).

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

During the reign of Ismail Pasha great attention was paid to the cultivation of plants and trees. The gardens of the Ezbekiya, and those

of the palaces of Gezira and Giza, were formed, and many new plants and trees introduced.

2. Agriculture.

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

The year was divided by the ancient Egyptians into 3 seasons of 4 months each:—the *Inundation*, corresponding with the months of July, August, September, and October; the *Winter*, with the months of November, December, January, and February; and the *Summer*, with the months of March, April, May, and June. These divisions are still retained.

The Inundation, or, as it may be called, the **Autumn Season** (*ed-Demira*), begins with the rise of the Nile; and though less varied in its agricultural operations than the other seasons, owing to the land being to a great extent under water, is of considerable importance, as during it the maize (*dura shâmi*) and millet (*dura beledi*) crops are sown and harvested.

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

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

The cultivable land in Upper Egypt is divided into the "*rai*" lands, which are naturally watered by the inundation, and require no irrigation to ripen the crops, and the "*sharâki*" lands, which are too high for the inundation to reach, and must consequently be artificially

irrigated. On some of the sharáki lands as many as three crops are sometimes raised in the course of the year. The rai lands, as a rule, only yield one crop—that of the winter season; but in some parts they also can be irrigated, and made to yield a second or even third crop. Of late years a great impetus has been given to the cultivation of both sugar-cane (*kasab*) and cotton (*kutún*). Tobacco (*dukhán*) is not cultivated; its growth in Egypt being prohibited in order to increase the revenue derived from the customs-duties on imported tobacco.

Irrigation has always been an important factor in the system of Egyptian agriculture. Canals, dikes, and artificial lakes were constructed and kept up with the greatest care in the old days of power and prosperity; but under the Byzantine emperors and during the supremacy of the Mamelukes they were neglected, and as a result the productiveness of the country suffered considerably. A great change for the better was effected by Mohammed Ali; Ismail Pasha carried on the good work, and considerably increased the resources of the country by the various irrigation works constructed during his reign, for the purpose of storing the waters of the inundation, and gradually distributing them over the land. Since the British occupation, further great improvements have been made, and others are now in progress, a sum of £1,000,000, supplied out of the guaranteed loan of 1885, having been appropriated for the Public Works Department. The great barrage works at Asyút and Aswán are also the fruit of the British occupation; and, since the international arrangement with France, by which England has been conceded complete control of Egyptian finance, there is no doubt that the Public Works Department will soon be able to carry out further improvements of the national irrigation system, which is as important to Egypt as her dike and waterway system is to Holland.

The increase in the prosperity and wealth of Egypt depends not only on the extent of canals for irrigation, but on the success of the methods adopted for storing the Nile water, which runs to waste in winter and is very variable in summer, sometimes insufficient for the wants of the land. Lower Egypt needs only the water, as its canals are capable of utilising the full supply necessary to the complete development of its cultivation. Several schemes have been proposed, and some are being carried out, for storing water. The most important of these, which is now completed and in full work, is the great Dam at Aswán, already mentioned. The object of this colossal engineering work, which was planned by the Egyptian Public Works Department, under the superintendence of Sir William Garstin, Under-Secretary of State, and carried out by Messrs. John Aird and Co., of Liverpool, in the years 1899-1903, is to dam up the waters of the Nile during the inundation to a height of 65 ft., and to use gradually the great body of water thus collected for the regular irrigation of the whole country N. of Aswán, unaffected by high or low Nile, during the rest of the year. This object is now being regularly carried out each year, and great benefit has already been conferred upon Egypt by the dam. Further regulation of the water-supply takes place at the subsidiary barrages of Asyút (p. 339) and Cairo (p. 157). Another is to be built at Esna. A constant and unvarying supply of water makes it possible to irrigate high-lying sharáki lands which in time of low Nile would go uncultivated and yield no revenue.

The mode of irrigation is essentially different in Upper and Lower Egypt. In the former, the country on each side of the river is divided into basins (*hóds*) varying in area from 10,000 to 50,000 acres (*feddâns*). These basins are filled by the Nile in the time of the inundation, which is afterwards allowed to flow off, leaving a deposit of Nile mud on the surface of the land. In Lower Egypt, on the contrary, the water is distributed by an elaborate system of canals. The direct process of irrigating the land from the river and the canals is carried on in the same way as of old, with the one addition of steam pumps, which have been introduced in some parts of Upper Egypt where the banks of the river are very high and a large quantity of water is required, as, for instance, for the sugar-cane plantations. The most common machine in use is the *shâdûf*, which consists of two posts, about 5 ft. in height and 3 ft. apart, joined at the top by a horizontal bar, across which is slung a branch of a tree, having at one end a weight composed of mud, and at the other, suspended to it by two palm-sticks, a bucket made of basket-work or matting, or of a hoop with woollen stuff or leather. This is worked by one man, who is able with it to throw up water to a height of about 8 ft. In the southern parts of Upper Egypt, when the river is very low, four or five *shâdûfs*, one above another, are required to raise the water to the level of the land. There are some *shâdûfs* with two levers, worked, of course, by two men. This method of raising water is a very laborious one. The other machine in constant use is the *sâkiya*, a large vertical wheel, sometimes as much as 10 ft. in diameter, with earthen pots attached to its circumference by cords, another small vertical wheel with cogs fixed to the same axis, and a large horizontal cogged wheel, which, turned by one or two buffaloes, cows, or other animals, sets the other two wheels in motion, and raises the water in the pots. This machine is very much employed in the irrigation of gardens. In Nubia they are very numerous, and are often placed two or three deep. Being seldom or never greased, the noise made by them is considerable, varying from a dull groan to a shrill shriek, as the wood is new or old. In the Delta, where it is only necessary to raise the water a few feet, a modification of the *sâkiya* is used, called a *tâbit*, which is a very light, easily moved wheel, with hollow fellies instead of pots. The water-wheels in the Fayyûm are often so contrived as to admit of being turned by the weight of the water, and thus give the impression of being worked by a running stream, as in Europe.

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

The fertilising properties of the Nile mud, renewed every year, answer, as a rule, all the purposes of manure; but the exhausting nature of some of the crops, the cultivation of which has considerably increased, such as sugar-cane and cotton, renders some artificial dressing necessary. The manures most usually employed are pigeons' dung, these birds being kept in enormous numbers for this purpose, and the nitrous soil (*sebakh*) to be obtained from the mounds that cover the sites of ancient towns. The *sebakh*-diggers, or *sebakhin*, form a large

class of the population in some parts of Egypt, and from them many of the antiquity-excavators are drawn.

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

Agricultural Roads. The effects of the inundation on the roads and paths of the country have already been described (p. [27]). The work of maintaining the dike causeways and of forming the paths across the cultivated lands when the water has subsided is naturally entirely bound up with that of irrigation. The latter vary from year to year owing to the varying hardness of the mud here or there and the arrangements of the farmers. During the period of the formation of the paths disputes often arise between would-be wayfarers and peasants who object to a path being formed here or there; but the paths have to exist in certain generally recognised directions, and in case of any dispute with the felláhin, who sometimes seek to obstruct passage altogether, a written complaint should be addressed to the local *Mamur*, who will speedily issue an order to the *omdeh* of the village concerned to see the requisite paths made without further discussion. The dike causeways (*gisrs*) are of course permanent, as they either serve to divide the flood-areas (*hóds*, p. [61]) from one another, or form part of the embankment of a canal or railway. In the Delta and part of Middle Egypt a considerable impetus has been given to the making of agricultural roads. This reform is due to Riaz Pasha. Until 1889 it would

have been impossible to take a cartload of agricultural produce from any one centre of population to another in Middle Egypt and the Delta. Comparatively few of the canals were adapted for boats, and the one means of transporting cotton to the railway stations or to the river was by camels, which, however well adapted for carrying burdens on the firm sand of the desert, are not suitable for the rich alluvial soil and the sloppy fields of the Nile valley. This is all being changed. The people have willingly accepted a tax never exceeding P.T.6 or P.T.7 per feddân, and, with the fund thus raised, a whole network of serviceable roads is being formed sufficiently adapted for this dry climate.

The light railways of the Delta and the Fayyûm, and the "sugar railways" of Middle and Upper Egypt, already described (p. [10]), are primarily designed for the transport of agricultural produce. Their embankments, like those of the State Railway, are regularly used as causeways also.

The railway embankments are of course maintained by the companies or the State, as the case may be; the ordinary *gisrs* by the local authorities, who employ gangs of labourers at regular wages when necessary for this purpose and for that of keeping up the embankments of the irrigation-canals.

The *Corvée*.—Previous to 1885 the whole of the earthwork in the clearance and repairs of canals and embankments was effected by the forced, unpaid, unfed labour of the peasantry. In 1884 this labour amounted to 85,000 men working for 160 days. It was said that this was quite a necessary state of things, that it would be impossible to maintain the irrigation-works otherwise, and that the Egyptian peasant, unlike that of any other country, would not work for wages, and must be forced. It was estimated that to redeem this *corvée* and to pay for all this labour would cost £400,000 a year. Nubar Pasha, in the face of the greatest financial difficulty and opposition, managed to give an annual grant of £250,000 for this object. Riaz Pasha, at the end of 1889, found means of granting the remaining £150,000, and in 1890, for the first time perhaps in all history, there was no *corvée* in Egypt. Its abolition has been one of the greatest boons conferred on Egypt since the British occupation.

VII. GEOLOGY.

It is not in the valley of the Nile, and the desert hills immediately beyond it, that the parts of Egypt most interesting to the geologist lie, but even here the vertical cliffs bare of all vegetation and seamed by ravines afford many instructive lessons in the erosive action of the wind and sun, in a country where rain now plays a comparatively small part in carving out the relief of the country.

Commencing with the older deposits, there is a very large area covered by crystalline rocks of various types, which commences on the western shore of the Gulf of Suez immediately S. of Dêr Mar Bôlos, and runs southwards as a narrow belt as far as Kûşêr, including the celebrated porphyry quarries of Jebel Dukhân. Kûşêr, the Wâdi Hamamât, and neighbouring valleys have been eroded in these same

crystalline rocks, whence the Egyptians from the earliest times obtained their finest materials for statues, sarcophagi, &c. They continue also S. of Kusër, forming the range of hills of some considerable height which line the Red Sea shore, and, extending westward, cover a large area of the Nubian desert, reaching the Nile at Aswân, at Kalábsha, and at a short distance S. of Wâdi Halfa, forming the First and Second Cataracts. West of the Nile, they do not occur except at two very small exposures, at the S. end of the Kharga Oasis, and between Dungul Wells and the village of Tomas. The red granite of Aswân (Syênê), called *mat* by the ancient Egyptians, and extensively used by them at all periods, is the true syenite; the so-called "syenite" of modern mineralogists is a different granite. The black colour of the granite rocks at Aswân is due to a deposit the true cause of which has not been ascertained.

These crystalline rocks are overlaid by the Nubian sandstone, which covers an immense tract of country as far N. as about lat. 25°. This sandstone in its better varieties forms an excellent building stone, and was exclusively used for this over the area in which it occurs, while the quarries at Silsila have furnished immense quantities of stone for the builders of the temples of Thebes, and elsewhere. The sandstone country is different of aspect both to the boulder-strewn chaos at Aswân and the limestone Thebaïd, with its stately mountains. The valley hills are low and half buried in streams of golden sand, which pour down over them from the desert to the river. Here and there, as at Mahamid, south of Esna, extraordinary weathered boulders, pinnacles, and rocking stones are seen.

From Esna northwards the Nile runs through the valley which it has cut through the immense plateau of tertiary "nummulitic" limestone which extended from the Gulf of Suez to the Western Oases. This white limestone, easy to quarry and work, furnished the most usual material for the Egyptian sculptors, who could obtain upon it the wonderful effects of relief-carving which we admire at Abydos or Dér el-Bâhari. The Upper Egyptian white limestone, the "beautiful white stone of Anu," is, when fresh cut, as white as chalk, but, with time, takes on a gradually deepening orange hue, the colour of the cliffs themselves, resembling the golden bloom of the Pentelic marble of the Athenian temples. The hills at Thebes show generally at their bases a stratum of *fafl*, an argillaceous shale of greenish hue, apt to disintegrate easily, and dangerous to work; most of the tombs had, however, to be excavated in this bad rock. Above this comes limestone solid, but with a large proportion of flint nodules, which again are apt to cause disintegration. The result is that the upper third of a Theban hill is usually a slope of disintegrated rocks and stones, tiring and, at times, dangerous to climb. Deep ravines (*wâdis*) score the hill-plateau in all directions, bounded by cliffs from 200 to 400 feet in height, above which rise the disintegrated rock-covered slopes to the hill-summits, some 1400 ft. above the Nile. The outlying hills, which appear so solid a wall from the plain, are in reality peninsulas and islands of rock, worn out and down by erosion from the plateau surface; their summits are either knife-edges or small tables of harder rock which has resisted disintegration. Further into the desert the table-summits grow more and more continuous and the *wâdis* become fewer, till the more or less level desert plateau is reached. In front of the higher cliffs and hill-

peninsulas, and between them and the plain, are often low subsidiary plateaux, equally scored and seamed with small wâdis. The whole is one of the finest and most interesting examples of erosion in the world. Falls of rock into the wâdis are not uncommon, especially after one of the heavy rainstorms that usually visit the Thebaïd every three years or so; larger landslips occur from time to time (the traces of one, which happened a century or two ago, judging from the colour of the newly-exposed cliff-face, may be seen in the Western valley at Thebes), and such great catastrophes as that which caused the whole hill of Shêkh Abd-el-Kûrna to break away from the cliffs of Dêr el-Bâhari and slide forward in the direction of the river, have evidently taken place in the course of the ages. The space of lower desert between the Temple of Kûrna and the hills is a diluvial deposit composed of débris washed down by the old streams of the Wadiyên (the valleys of the Tombs of the Kings) from the hilltops. It belongs to an age corresponding to the First Interglacial or Mosbach period of Europe; in it are found palæolithic implements of the types of Chelles, St. Acheul, and Le Moustier, of the same kind as those found lying on the surface of the hill plateaux above. Palæolithic implements also occur lying on the surface of the desert plateaux in other parts of Egypt. It has been supposed that the palæolithic people lived on the plateaux, which were then clothed with forests, the climatic conditions being different from those of to-day, and the rainfall being constant, causing the water erosion which has washed out the lateral wâdis of the Nile valley. But, if this were so, it would be difficult to imagine that palæolithic implements could now be found, as they are, lying in the desert around the flint factories where they were made, when all trace of the forests and the earth in which they grew, and on which the palæoliths must originally have lain, has absolutely disappeared. There is, in fact, no real proof that the climatic conditions of the Nile valley in the Palæolithic age differed materially from those of to-day; the desert was desert then as it is now, and the palæolithic men went up on foot to make their flint weapons. A greater frequency of heavy rainstorms would be sufficient to account for the amount of erosion which has taken place since Quaternary times, and which caused the formation of the débris-gravel beds of Kurna.

From Thebes to Cairo the quality of the limestone does not vary very widely, but higher beds come in as we go northwards in consequence of the general northerly dip of the series, while between Asyût and Cairo the Nile valley fault seems to have determined the line of the river. At Cairo a magnificent section of these rocks is to be seen in the Mokattam quarries to the E. of the city, and numerous fossils (chiefly "nummulites") can be obtained from the workmen. The Mokattam limestone is much greyer than that of Thebes in colour, and it does not disintegrate so easily.

N. of Cairo newer formations come in which, on the S. side of the Cairo-Ismailiya-Suez Railway, and especially at Jebel Geneffe, contain large numbers of Miocene fossils; but the greater part of this area is occupied by a sandstone containing in some places many fossil trees, especially in the "petrified forest" E. of Mokattam and at Kôm el-Khashab, about 10 m. W. of the Pyramids. This fossil wood occurs in a completely silicified state, and in good specimens the most minute microscopic structures are preserved; some parts of the desert are

covered with pieces of a few ounces' weight up to trunks 60 ft. long and 3 ft. in diameter.

The more recent deposits of the shelly limestone at Meks, the raised sea-beach so clearly visible at Cairo on the W. side of the Mokattam Hills, and on the edge of the plateau of the Pyramids of Giza, may also be noticed; while about 2 m. S. of the Pyramids is a late marine deposit whence the Arabs obtain the large Echinoderms (*Clypeaster aegyptiacus*), which they offer for sale to visitors. The Quaternary debris-deposit at Kurna has been noted above.

Those who make an expedition of any length in the desert will see on the finest scale the result of wind and sand action, and of the great variations of temperature which occur there. Among the most remarkable features of the Libyan desert are those lines of drift sand heaped up by the wind into hills having a breadth of from $\frac{1}{2}$ m. to 5 or 6 m., but which extend almost uninterruptedly for three, four, and even five days' march. To the W. and S.W. of the Dakhla Oasis they cover an immense area, which is absolutely impassable in consequence. In the Eastern desert they are of very small dimensions.

The Oases have always been considered as one of the greatest wonders of Egypt, occurring as they do in the midst of the arid desert plateau, but being abundantly watered by numerous springs, and producing luxuriant vegetation. These Oases are not walled-in depressions in the valley plateau, but rather deep indentations cut back into the plateau from its southern edge. The springs yield a constant supply of fresh water, often slightly chalybeate, and usually of a temperature somewhat higher than the mean temperature of the air, so that the pools may be seen steaming on winter mornings. There seems now to be no doubt that these springs are truly artesian, drawing the water-supply from a rainfall far to the S., since, when borings are made and the rock—a white sandstone usually, which covers the water-bearing strata—is broken, the water rises in the bore with considerable violence and overflows at the surface; in fact many of the Oases springs are on the top of low mounds, the result of drifted sand, and vegetable and animal accumulations. The depth at which the water is reached varies considerably with the spot selected: in Kharga 200 to 400 ft., in Dakhla 120 to 300 ft., and in Bahariya 90 to 120 ft., are said to be the usual depths.

The large number of salt pools and marshes which render the Oases so unhealthy at some periods of the year are caused by the overflow of these springs, which, being allowed to flow away unregulated, take up salt from the cretaceous beds which form the floor of the Oases, and considerable tracts are ruined by them.

VIII.—GOVERNMENT, EDUCATION, AND REVENUE.

1. Government.

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

usual Mohammedan custom, to the eldest member of the family. In 1867 another firman was issued, conferring on the ruler of Egypt the title of Khedive, or more properly *Khidewi*, a Persian title, of which it is difficult to determine the exact signification and value, but at any rate it marked an increase of rank and independence. In 1879 the Sultan removed Ismail from the viceroyalty, and replaced him by his eldest son Mohammed Tewfik, to whom he sent a firman, dated August 1879, confirming the privileges granted to previous Viceroys. The annual tribute to Turkey was fixed at £678,400. It now amounts to £685,041, which is remitted to England direct for the payment of the Turkish Bondholders.

Actually, Egypt is controlled and administered by Great Britain. To all intents and purposes it is a protected territory of the British Empire, but nominally it still remains "a province of the Ottoman Empire in the military occupation of Great Britain." The British military force numbers about 3,500 men.

Since the occupation of Egypt by England, the power of the Khedive has been greatly curtailed; and although the British Imperial Government rarely interferes in the internal government of the country, questions of international importance are referred to London through the British Consul-General, who makes a yearly report to the Secretary of State for Foreign Affairs on the Finances, Administration, and Condition of Egypt and the Sudan, which is issued as a Blue Book, and is always most interesting and instructive reading. The native officials throughout are inspected, checked, and, when necessary, controlled by British advisers and inspectors.

The Khedive is assisted in the government of the country by a Council of Ministers appointed by himself, subject to the approval of the British Imperial Government, conveyed through the Consul-General. The Council consists of the Ministers of Foreign Affairs, Justice, Interior, War, Finance, Public Works, and Public Instruction. There are also English advisers, viz., Sir Vincent Corbett for Finance; Mr. Machell, Interior; Mr. McIlwraith, Justice; Sir Wm. Garstin, G.C.M.G., Public Works. The British Agent and Consul-General, Sir Eldon Gorst, K.C.B., acts as adviser-in-chief to H.H. the Khedive and his Ministers, and as the intermediary between them and the Government of His Majesty the King.

The Native Legislative Council, composed of 30 members, partly elected by the Communes and partly nominated by the Government, has a consultative voice with regard to all laws promulgated and the annual budgets, though Government is not bound to accept their recommendations. These recommendations are often marked by sound good sense.

The country is divided into provinces, each under a governor, called a *Mûdir*, which again are subdivided into districts, called *Markaz*, each under its *Mamûr*, and every village in these districts has its chief, formerly styled *Shêkh-el-Beled*, but now *Omdeh*. Certain towns—Alexandria, Cairo, Suez, Port Saïd, Damietta, and El-Arish—have their own system of government, independent of the provinces in which they are situated (see p. [23]); Alexandria has a Municipal Council composed of Europeans and natives, and similar Councils have been instituted in several large towns of both Upper and Lower Egypt, as, e.g., at Helwân and Medinet el-Fayyûm.

In the **Department of the Interior** great reform has been effected since the appointment of a British adviser to the Ministry in October 1894. The point of departure was the practical recognition of the powers and influence of the *Omdahs* or *Headmen* of each village, and measures are taken to ensure their good behaviour.

The *Mûdîrs*, or *Governors of Provinces*, with the *Mamûrs el-Markaz*, or *Governors of Districts*, also come under British control, and are responsible for the maintenance of public security.

British Inspectors visit the provinces and report upon the manner in which the *Mûdîrs*, police, and other local officials perform their duties.

Army.—Since the English occupation, the Egyptian army has been completely remodelled by Gen. Sir Evelyn Wood, V.C., G.C.B., and its condition and quality have been greatly improved under his successors, Sir Francis (now Lord) Grenfell, Major-Gen. Sir Herbert (now Lord) Kitchener, K.C.B., K.C.M.G., and the present Sirdar, Major-Gen. Sir Francis Wingate, K.C.B.

It consists of over 15,000 men, including cavalry, artillery, and a camel corps 600 strong. The infantry comprises 16 battalions, 5 of which are Sudanese. All the superior officers and a large proportion of the juniors are British, numbering about 80 in all. As in all countries except England and the United States, the army is based upon the system of universal military service; all between the ages of 19 and 23 being called up for service, but exemption can be had upon payment of £E.20. The term of service is 6 years, after which the men are liable to serve for 5 years in the police before passing into the reserve. The uniforms of the army are, generally speaking, of British cut, though the undress jacket of the officers, with its *aiguillettes* crossing from shoulder to shoulder, is rather of Italian type, and the actual colours of the ordinary infantry uniform—dark blue tunic with white facings and light blue trousers—are those of the American infantry, and are probably a relic of the old days of American control of the army in *Ismail's* time. The artillery uniform is indistinguishable from the British, except for the *tarbûsh*. The rank marks are on the British system—arm chevrons for non-commissioned officers, stars and crowns on the shoulder straps for commissioned officers. The universal head-dress is a red *tarbûsh*, except in the case of black regiments, which have a khaki *tarbûsh* with a red number-patch at the side, and a red hackle. Khaki is worn always by these regiments, and by all branches of the army on service.

The Egyptian **Police** was entirely reorganised by the late Valentine Baker Pasha, and the superior officers are British. In 1895 the Police were placed under the *Mûdîrs*, who are checked by British Inspectors. Except for the *tarbûsh*, the winter uniform resembles the British in cut, but is dark green in colour. In summer a white uniform is worn. The blue and white London policeman's "duty band" is carried.

The **Coastguard** patrols the desert on either side of the Nile as well as the coast: its chief duty is to prevent the smuggling and illicit manufacture of tobacco. (Salt is no longer a Government monopoly.)

The Egyptian **Navy**, being unnecessary since the British occupation, has ceased to exist; the sailors wearing the British naval uniform, but with a red *tarbûsh*, seen at the ports, are Suez canal or harbour-service men. A few small customs-cruisers are maintained, and the

Khedive has a yacht, the *Mahrussa*. Egyptian ships fought at Navarino in 1827, and in the Black Sea against the Russians in the Crimean War.

The **Administration of Justice** in the mixed tribunals has been already referred to (p. [7]). There are two courts: one of First Instance sitting at Alexandria, Cairo, and Mansûra, and one of Appeal at Alexandria, whose decisions are final. The judges number 32 Europeans of 12 different nationalities, 3 Americans, recommended by their respective Governments and appointed by the Khedive, and 23 natives.

Cases are decided by a bench of 3 Europeans with 2 native judges in the Court of First Instance, and 5 Europeans with 3 natives in the Court of Appeal. Civil and commercial cases between natives and foreigners, and between foreigners of different nationalities, are tried by these courts, and the Khedive and Government are amenable to their jurisdiction without appeal. The system of law administered is based on the Code Napoléon. The courts having been instituted by international treaty, the assent of all the European Powers and of the United States, as well as of Egypt, is required every five years for their continuance.

Civil and criminal cases in which natives are concerned are tried by the Native Tribunals, which are established throughout the entire country and are doing good work, since the adoption of Sir John Scott's scheme of judicial reform in 1891. Excepting 4 Englishmen, who sit in the Cairo Appeal Court, and 6 other Europeans, the judges are all natives. The language used is Arabic, and the Code is based to some extent upon the Code Napoléon.

There is also the Kadi's Court (*Mehkema Shari'a*), which deals with questions of inheritance, marriage, charitable or religious bequests, &c., in accordance with the precepts of the *Qurân*.

2. Education.

Education has made considerable progress in Egypt during the last few years, and is continually improving as regards both the number of schools and the methods of teaching. Mohammed Ali founded schools, but they were neglected by his immediate successors. Under Ismail Pasha, however, a new system of public education was adopted and partly applied. This system has been notably improved by the creation of training colleges for teachers, several of which are now working with the view of giving a special training to teachers preparing themselves for the Arabic, English, and French classes respectively. In 1901 £E.173,000 was spent on schools. With this sum nine colleges and forty schools were maintained.

The Government schools are divided into primary schools, secondary schools, and colleges or higher professional schools (Law, Medicine, Engineering, and Teaching). There is also a technical school at Bûlağ. The military school is under the supervision of the War Department. The Christian, native, and foreign communities have numerous private schools (primary and secondary). In addition to these institutions, in 1901 87 village schools (*Kuttabs*) were under Government control, with 760 teachers and 11,931 students, and there is a great number of still more elementary native schools, in which only the *Qurân* and reading and writing are taught. In 1892 there were

8643 of these very elementary schools, with 183,155 pupils and 11,938 teachers. To the mosque El-Azhar in Cairo is attached a Mussulman University, founded nearly 1000 years ago, in which the main subjects of instruction are Mohammedan theology, Mohammedan law, and the Arabic language and literature. 11,763 students and 337 professors were in attendance in 1892 at this renowned University and several similar establishments attached to mosques in the provinces; but it is to be observed that the subjects taught and methods of teaching have not changed since the Middle Ages, the "University" is therefore of no value whatever from the educational point of view, and in reality serves merely as a rallying point of all the forces of obscurantism, ignorance, and fanaticism in the Mohammedan world. Unhappily there seems as yet no prospect of reforming it without stirring up a storm of religious opposition.

In Egypt, as in other Oriental countries, female education is in a very backward state. Some progress, however, has been made during the past year, owing to the untiring efforts of Artin Yacoub Pasha. A primary school of the higher grade for girls was opened in Cairo in October 1895, with an Englishwoman for its head-mistress. In April 1896 there were already 59 day pupils.

3. Revenue.

The **Revenue** of Egypt in 1904 was the largest ever collected, viz. £E.13,906,152, and the expenditure having been £E.12,700,332, there remained the surplus of £E.1,205,820. Before 1904 only a part of this surplus was at the disposal of Government, which, owing to restrictions imposed by the European Powers, was not allowed to exceed a fixed sum for administrative expenditure, and the remainder was paid to the Caisse de la Dette Publique. This arrangement is now modified by the Anglo-French Agreement of 1904. Under the new arrangement the whole of the land tax, except that derived from the province of Kena, is pledged to the service of the debt. The amount of the tax is estimated at £E.4,200,000 *per annum*, and the total Debt charge, including the administrative expenditure of the Caisse de la Dette, amounts to about £E.3,600,000. The annual surplus from the land tax, over and above what is necessary for the service of the debt, is paid to the Egyptian treasury. Thus the Egyptian Government has acquired a freedom with regard to its own expenditure which it has not known since the days of Ismail. Debt to the extent of £St.911,580 was paid off during the year, and on Dec. 31, 1904, the outstanding capital of the debt amounted to £101,275,340, £92,358,060 being in the hands of the public.

The Caisse was created by the European Powers in 1876, in order to protect the interests of the bondholders. The cause which brought Egypt to the verge of bankruptcy was the general extravagance of the Khedive Ismail, by whom most of the public debt was contracted. Although much of his expenditure was for useful works, including the Suez Canal, it was accomplished by means of loans upon ruinous terms, and his arbitrary exactions obliged many natives to abandon their lands, which they could not afford to cultivate.

Since the English occupation the amount of annual taxation has been reduced by over £E.1,900,000; arrears to the extent of £1,000,000

have been remitted; the price of salt reduced by 40 per cent., and postal and telegraph rates reduced by 50 per cent. A large mass of important remunerative public work, chiefly in connection with irrigation, has been effected, and the value of land has quadrupled. The length of State railway lines now working is over 1500 miles; extensions are in progress. In 1903 the State railways carried about 15,000,000 people and 3,000,000 tons of goods, as against 2,800,000 people and 1,200,000 tons of goods in 1883; in twenty years the receipts have risen from £E.1,200,000 to £E.2,260,000.

The Government monopolies of *tombák* (prepared tobacco for smoking in narghilehs) and salt yielded respectively £E.57,000 and £E.182,000 to the revenue. The salt and soda monopoly was farmed out to a company, a royalty of P.T.340 per ton being paid to the Government. This monopoly is now (1906) abolished.

IX. INDUSTRY AND COMMERCE.

Industry.—The bulk of the population is, as has been already shown, engaged in agricultural pursuits. Of late the cultivation of cotton and sugar-cane and the establishment of crushing mills, also of refineries, have greatly extended, and are still progressing.

The Daira Sanieh Administration owns a considerable number of sugar mills situated in Upper Egypt, and the cane is grown on their own lands, which they lease to native tenants.

Cotton ginning mills in various towns and villages, and cotton presses in Alexandria, give employment to a large number of Europeans and natives.

Another recently-introduced industry is the manufacture of paper, which is, however, confined to one establishment at Bûlaḡ, near Cairo. Very good kinds of paper are made there from maize, straw, and *halfa* grass. A Government printing office exists at Bûlaḡ, which produces very creditable work, and there are numerous others at Cairo and Alexandria belonging to both natives and Europeans. Many European newspapers, in English, French, Italian, and Greek languages, and a considerable number of native ones in Arabic, are published.

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

One of the oldest industries in Egypt is artificial egg-hatching. It is principally carried on by Copts. There are said to be in all more than 600 ovens, called *maamal el ferâkh* or *farrâḡ*, in the country; and the production of chickens by this process is reckoned at some ten millions.

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

Commerce.—The commerce of Egypt is very considerable. In 1904 the principal exports were cotton, cotton-seed, sugar, beans, wheat, Indian corn, and cigarettes. In 1904 the value of exports was £E.20,811,000, and of imports, exclusive of tobacco, £E.19,889,000.

53.6 per cent. of the exports went to Great Britain, and 39 per cent. of the imports came from Great Britain and her colonies. The Customs revenue, including the tobacco duties, amounted to £E.3,216,000. Tobacco yielded a net revenue of £E.1,420,000. Most of the tobacco comes from Turkey and Greece. Its cultivation is forbidden in Egypt for the sake of the customs-revenue from imported leaf. The weight of tobacco re-exported in the form of cigarettes amounted to 620,500 kilogrammes.

The principal imports were cotton goods and other clothing materials, coal, timber, wines and spirits, coffee, tobacco, and machinery; total value in 1904 £E.20,559,588.

X. HISTORY.

1. Sources of Ancient History.

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

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

Of the same character are the *Tablet of Saqqāra*, containing the names of 55 kings; the *Hall of Ancestors*, a small chamber at Karnak, on whose walls was a tablet, now in Paris, containing the names of 60 kings; and the *Papyrus of Turin*, containing also what was once by far the most complete list of kings, but so mutilated that it can never be fully deciphered.

The first who attempted to write a history of Egypt was Manetho, an Egyptian priest who lived in the reign of Ptolemy Philadelphos, *circ.* 268 B.C. His history was written in Greek, and contained a list of the kings who had reigned in Egypt from the earliest times to the conquest of Alexander. The history is lost; but the lists are preserved in the Chronology of George Synkellos, a Byzantine monk who lived at the beginning of the 9th century. He had collected them, not from the original work, which had long been lost, but from copies made by Julius Africanus in the 3rd century, and Eusebius in the 4th. To what extent credence can be given to these lists, which, supposing them originally correct, had probably been altered and manipulated by the Christian writers above mentioned, is a point much disputed by modern Egyptologists. Many are now disposed to consider that recent discoveries have rather confirmed their title to be looked upon as, to a certain extent, trustworthy guides.

What the classic historians have to say about Egypt may be read in the 2nd book of Herodotus, the 1st book of Diodorus, the 17th book

of Strabo, and the treatise 'de Iside et Osiride' of Plutarch. Their accounts are, however, at the best second-hand traditions, which have served rather to confuse and falsify the history of Egypt, and to mix up with it a number of tales and fables.

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

2. General Sketch.

Egyptian history consists of a series of cycles. From the beginning until now we have a constant repetition of the same class of events. The cycle commences with a native monarchy, ruling despotically but peacefully; wealth and power, perhaps attack from without, lead to foreign wars; a strange race, encouraged by internal discord, conquers the country, and a long period of decadence ensues. Then comes a revival, which lasts perhaps during the reign of only one family, perhaps for three or four; followed by foreign wars, conquest, decline, and subjection as before. During these periods of misfortune the arts have been neglected, history has remained unwritten, and it is often impossible even to approximate to the time which elapsed before the next revival took place.

The successive cycles of Egyptian history were as follows: (1) The "prehistoric" period, before the establishment of the monarchy. (2) The Old Kingdom, *i.e.* the first monarchy down to the end of the VI. Dynasty. (3) A revival under the later kings of the XI. Dynasty, and under the XII., seems to have ended with the first kings of the XIII. (4) A second revival under Aahmes, about the year 1700 B.C., lasted during the reigns of the XVIII. and two following dynasties, and was followed, about 1000 B.C., by a long succession of foreign invasions, culminating in the conquest by the Persians. (5) The prosperous reigns of the early Ptolemies (322-165 B.C.) brought wealth back to Egypt; but after about 150 years the power of the dynasty declined, and in 30 B.C. Egypt became a Roman province. (6) A period of comparative prosperity returned under the Roman emperors from Nero (54 A.D.) to Theodosius (379 A.D.), after which misgovernment reduced the country once more to insignificance. (7) The early Mohammedan conquerors brought in a flourishing state, and, in spite of constant contests for power among the rulers, Egypt became once more a centre of the arts and sciences. This era closed with the conquest of the country by the Turks (A.D. 1517), since which time Egypt has been a Turkish Pashalik. Mohammed Ali, who was appointed Pasha in 1805, after the temporary occupation by the French, re-established the independence of Egypt to all intents and purposes, and his descendant Ismail thought he had re-established her prosperity when he made her one of the "European family" of states. But cycle (8) did not really begin till the final consummation and establishment of British control, which now assures a period of progress and well-being to Egypt which can never have been equalled in the days of the most powerful Pharaohs, and will last as long as the British power endures.

First Period: Prehistoric.—Egypt appears to have been inhabited

during the Palæolithic period. Large numbers of flint implements of this age, similar to the Drift implements of Northern Europe, have been found on the desert surface in the Thebaïd, in the Wâdi esh-Shêkh east of Maghagha, on the skirts of the Fayyûm, and in other places. General Pitt-Rivers has also noted palæolithic flints from a gravel deposit near Kurna. The users of these flints probably lived on the hill-slopes when the Nile valley was a morass, and gradually descended to the lower levels (see p. [65]).

During the Neolithic age we find Egypt inhabited by a comparatively numerous population, who have left indubitable traces of their presence in their burying-grounds at Nakâda and Tukh in the Thebaïd, Nag' ed-Dêr, opposite Girga, Kawâmil, Gebelên, and other places. The graves are usually mere scooped-out holes in the desert surface near the cultivation. The bodies were buried in a cramped position, the knees up to the chin. With the dead were buried pottery, flint knives, and other objects. The pottery is of characteristic forms; colours black and red, red designs on buff, &c. The designs are usually of small Nile boats with banners, men and women, ostriches, &c. These people bore the same relation to the ancient Egyptians that the ancient Britons do to us. At an unknown period Egypt seems to have been invaded by another race of proto-Semitic affinities, probably coming from Arabia, who possibly brought with them a bronze age culture derived from that of the Sumerians of Babylonia. These people mixing with the native Egyptians, probably an autochthonous Nilotic race, constituted the Egyptian people of history, and probably laid the foundations of the ancient Egyptian state. The hieroglyphic writing was perhaps introduced by them, though this is doubtful. The Egyptian sun-worship (Râ) and sky-worship (Horus) were possibly brought in by them also. The animal cults and the veneration for the dead are probably indigenous.

Second Period: the Early Monarchy.—The ancient political division of Egypt into Nomes, each known by the name of a sacred animal, was probably of indigenous origin. The higher organisation of the kingdom does not seem to have been evolved until after the conquest of Egypt by the intruding race from the East. Originally there were certainly two kingdoms of the North and the South, with their seats at Buto (Tell Fera'in) and Hierakonpolis (Kom el-Ahmar, opposite El-Kab) respectively. The union of these two kingdoms is traditionally assigned to a king named Mena. His name occurs at the head of the lists of kings which have been found in various places (Abydos, Karnak, Turin papyrus, &c.) He is believed to have sprung from an ancient line of local monarchs seated at This or Thinis, a town adjoining Abydos, the place of the burial of the mythical Osiris. According to tradition seven kings of the same dynasty followed him on the throne of Memphis, a city near the S. point of the Delta, which he founded. The fourth, Unephes or Ata, is said to have been the first to build pyramids. The II. Dynasty consisted traditionally of nine kings. The second, Ka-Kau, is said to have appointed the worship of the bull Apis at Memphis, the bull Mnevis at Heliopolis, and the goat Mendes. So far tradition. As a matter of fact, Mena is probably a combination of two or three kings whose names are known to us from contemporary monuments, found in the excavations made of late years in the burying-places of the early kings at Abydos and Nakâda.

The primeval monarchs Abā, Narmer, and "the Scorpion," are all three probably the originals of the legendary Mena, who is said to have founded Memphis. They probably warred against the North, and for the first time established the Southern power there. Thus they unified Egypt for the first time. Neither Atā nor Ka-Kau are known to us as such from the contemporary monuments, but other kings whose names figure in legend, but were not considered worthy of much notice otherwise, are known, such as Senti Den (Manetho's *Usaphais*) and Merpeba (*Merhap* of the lists, Man. *Miebis*), possibly the first renowned monarch of all Egypt. One of the lists begins with him and not with Mena. A king unknown to fame till the recent discoveries, but apparently a great warrior, was Khāsekhem ("Power appears") who reconquered the North and changed his name to Khāsekhemui ("Two Powers appear"). Semerkhat left a monument in the Sinaitic peninsula, as also did Tjeser of the III. Dynasty, in whose reign a seven years' famine took place. Send and Perabsen of the II. are mentioned on a IV. Dynasty monument, of which portions are preserved in the Ashmolean, British, and Cairo Museums. The Oxford fragment was one of the first Egyptian antiquities brought to England, having been acquired in the 17th century. With Sneferu, last king of the III. Dynasty, the traditions of the lists for the first time square with the true history of the royal succession as disclosed by the contemporary monuments. The pyramid of Mēdūm is his burial-place. The tombs at Mēdūm, contemporary with his reign, have yielded some of the finest statues of the Cairo Museum, notably those of Raĥetep and his wife Neferet. The pyramid builders of Giza were Khufu (Cheops), Khaf-Ra (Khephren), and Men-kau-Ra (Mykerinos), of the IV. Dynasty. Khufu, the builder of the Great Pyramid, is also mentioned at Sinai. The Cairo Museum contains statues of Khaf-Ra and Men-kau-Ra, some of which were found in the so-called granite temple, near the Sphinx, a work of the XII. Dynasty. The V. Dynasty was probably of Heliopolitan origin. At Sinai, in the Wādi Maghāra, there are records of Sahu-Ra, the second king of the dynasty, and of several of his successors, who conquered the natives and sent commissioners to look after the mines of copper and malachite. Thi, whose tomb at Saḳḳāra is well known, lived under the later kings of the dynasty, and the last Pharaoh, Unas, was buried in the pyramid north-west of the village of Saḳḳāra, which was opened by Professor Maspero in 1881. The pyramids of the kings of the VI. Dynasty, opened by Professor Maspero at the same time, are in the immediate vicinity; that of Teta, the first king of the dynasty, east of the pyramid of Unas, and those of Pepi I. (Meri-Ra), Pepi II. (Neferka-Ra), and Mer-n-Ra (Meht-em-saf II.), to the south of it. Monuments of this age are to be found in all parts of Egypt, as far south as Aswān, and we hear of distant expeditions being sent to explore the regions of the Sudan. Una, one of the great officials of Pepi I., has described in a *stela*, now at Giza, the war carried on against the Asiatics east of Egypt by means of negro troops levied between the two Cataracts, as well as the transport of a granite sarcophagus and other stone for the pyramid of the king.

The end of the VI. Dynasty marks also the end of the Old Empire. It was followed by a period of decline. The authority of the Pharaohs was usurped by a feudal aristocracy who absorbed the landed

property as well as the civil and military power of the country. They owned a nominal obedience to the kings of the VII. and following Dynasties, but in their own districts acted like independent princes. A few names only have been preserved of the VII. and VIII. and IX. Dynasties, and we may gather from a fragment of the Turin papyrus that most of the reigns were short. When at length the old line of Memphite kings was destroyed by their rebellious vassals, a new dynasty, the IX., was founded by the feudal prince of Herakleopolis, the modern Aḥnasyet el-Medina. This was Kheti I. Mer-ab-Ra, the Akthoes of Manetho, whose name has been found at the Cataract, and who is said in a papyrus to have carried on war with the desert-tribes east of Egypt. The X. Dynasty was also Herakleopolite, and some of the tombs at Asyût belong to the princes who lived under it. In one of them (that of Tef-ab) an inscription describes the victory gained by the Pharaoh over the rebellious nomes of the south, who had combined against him from Elephantinê to Kaṇ. In another tomb (that of Kheti II., the son of Tef-ab) we are told that the king Meri-ka-Ra, after being driven from his capital by an insurrection, was restored to it by the feudal lord of Asyût. Meanwhile the power of the princes of Thebes and Hermonthis had been steadily rising, and one of them, Mentu-hetep I., finally overthrew the Herakleopolite Dynasty, and established the XI. Dynasty, with his capital at Thebes.

Third Period: the Middle Empire.—Under the Antefs and Mentu-heteps of the XI. Dynasty the power of Egypt revived and the "Middle Empire" commenced. Their names are found as far south as Wâdi Halfa, as well as at the mines of Hamamât. The greatest of them, Mentu-hetep Neb-hapet-Râ, erected at Thebes the only temple of the Middle Empire which still exists, his funerary chapel at Dêr el-Bâhari, excavated by Naville and Hall in 1903-6. The last of them, Se-ânkḥ-ka-Ra, sent an exploring expedition to Punt on the Somali coast. Thebes now became the capital of Egypt, and its local god, Amen, was raised to the head of the Pantheon and identified with Ra, the Sun-god of Heliopolis. The XII. Dynasty, which began with Amen-em-hât I., was one of the most powerful and vigorous that ever ruled over Egypt. The power of the local aristocracy was broken, and the great feudal princes became court officials. The authority of the Pharaoh was restored in reality as well as in name. Large temples were erected; the gold mines were worked in the eastern desert, and the copper and malachite mines in Sinai, while the Egyptian frontier was advanced beyond the Second Cataract, where twin fortresses were constructed (by Senusert or Usertsen III.) at Semna and Kumma to protect the passage of boats. Senusert or Usertsen I., the second king of the dynasty, restored the Temple of Ra at Heliopolis, and erected there the two obelisks, one of which still remains. Amen-em-hât III. created the Fayyûm by damming back the waters of the lake and forming a great reservoir for the surplus water of the Nile, which was afterwards let out so as to irrigate central and northern Egypt. It was in his reign also that observations were recorded of the height of the Nile at Semna, south of the Second Cataract. The Labyrinth was one of the most famous of his buildings, and his brick pyramid stood close to it at the modern Hawâra. The god of the Fayyûm was the crocodile-headed Sebek, whose name enters into those of several

of the kings of the XIII. Dynasty. Under the earlier monarchs of the latter dynasty the power of Egypt continued undiminished, but the number of kings belonging to it enumerated in the Turin papyrus (more than 160), and the short reigns of many of them, show that, as time went on, internal dissensions must have arisen and the royal house have fallen into decay. Of the XIV. Dynasty we know nothing, except that it was said to have come from Xoïs (now Sakhâ) in the Delta, and that its last Pharaoh, Timæos, was conquered by the Hyksos, or Shepherds, from Asia. At first we are told by Manetho the invaders devastated the country, destroying the cities and temples, and slaying the population, but after a time they passed under the influence of Egyptian culture, and the XV., XVI., and XVII. Dynasties consisted of Hyksos Pharaohs. The capital, which is said to have been at first Memphis, was moved to Zoan (Tanis) and Avaris on the Asiatic frontier, and the Hyksos chieftain became an Egyptian Pharaoh. It was in the reign of one of them (Apepi I. Aā-user-Ra) that the great mathematical papyrus was written, and part of the statue of another (Khian Se-user-en-Ra) has been found by Dr. Naville at Bubastis. This Khian appears to have been a powerful sovereign. His name appears on a small lion from Bagdad (no doubt originally from Babylon), now in the British Museum, and on the lid of an alabaster stibium-pot of Egyptian manufacture, found in the excavations of the Mycænæan palace at Knossos in Crete. This fact, taken in conjunction with the circumstance that a statuette of a private person of the Hyksos period has also been found at Knossos, seems to show that connection between Egypt and Crete already existed during the Hyksos period at least two hundred years before the already known connection in the reigns of Hatshepsu and Thothmes III. The Egyptians rose at last against their conquerors under the leadership of the hereditary prince of Thebes, Se-kenen-Ra Taā I.—according to the Sallier papyrus, in consequence of his suzerain, the Hyksos Pharaoh Apepi II. Aa-kenen-Ra insisting on his worshipping the Hyksos god Sutekh. The war lasted for five generations, the Theban princes taking the title of king and forming a rival XVII. Dynasty to the Hyksos Dynasty in the north, and it ended in the complete expulsion of the foreigners and the rise of the XVIII. Dynasty under Aahmes I., with the capital at Thebes. With the rise of the XVIII. Dynasty begins the period of the New Empire.

Fourth Period: the New Empire.—Aahmes I., or Amosis (B.C. 1600), was the son of Ka-mes, the last king of the Theban XVII. Dynasty, and Aah-hetep, the queen: whose jewels form so remarkable a feature of the Cairo Museum. The kings of the XVIII. Dynasty carried the war into Asia, and founded an Egyptian Empire, which extended from the Euphrates in the north to Gebel Barkal in the Sudan. Treasure and captives flowed into Egypt from conquered countries, the gold mines in the desert were actively worked, and trade was carried on by sea with distant lands. Temples and other public monuments were erected out of the spoils of war, and art and literature were diligently cultivated. Some of the finest monuments that will be visited by the traveller were the work of the monarchs of the XVIII. Dynasty; Dér el-Bāhari, the Temple of Hatshepsu, whose obelisk in the Temple of Karnak to her "Father Amen" is the highest now existing; certain of the quarries at Silsilis, and numerous tombs

in the Theban mountain; a portion of the Temple of Karnak; the colossal figures of Amen-hetep III. in the plain of Thebes; and innumerable statues, and other works of art. Her chief monument is the beautiful temple dedicated in honour of Amen and the deceased Thothmes I. at Dêr el-Bâhâri. The peculiar plan of this temple, with its terraces, colonnades, and ramps, was partly imitated from that of the smaller and older temple of Mentu-hetep III., already referred to, by its side. Her reign was peaceful, and was marked by the great expedition to Punt (Somaliland) depicted on the walls of the temple. Thothmes III., who reigned between 1550 and 1500 B.C., was the younger brother of Thothmes II. and Hatshepsu by an inferior wife of Thothmes I., named Isis. After a long period of tutelage he ascended the throne and immediately resumed the work of northern conquest which his father had initiated, ravaging and subduing the whole of Palestine and Syria to the Euphrates. Henceforth, for over 300 years, Western Asia remained more or less under Egyptian domination. Thothmes III. was fond of natural history, and on the ruined walls of his temple at Karnak are depicted the plants and animals from foreign lands with which he stocked his botanical and zoological gardens at Thebes. Two of the successors of Thothmes III. (Thothmes IV. and Amen-hetep III.) intermarried with the royal family of Mitanni, the Aram-Naharaim, or Mesopotamia of Scripture, and so introduced an Asiatic strain into the blood of the Pharaohs. Under Amen-hetep III. the Egyptian Empire reached its greatest extent, including part of Mesopotamia (*Naharain*, "the two rivers"). The cuneiform tablets found at Tell el-Amarna (described below), containing the diplomatic correspondence of the time, show that this Asiatic dominion was governed partly by native rulers devoted to the interests of Egypt, partly by actual Egyptian officials; royal commissioners were also sent from Egypt from time to time on circuit to examine and report on matters at issue. The son and successor of Amen-hetep III. was "the heretic king" Amen-hetep IV., who, under the influence of his mother Tii, endeavoured to substitute a monotheism, under the form of the worship of the solar disk, for the official religion of Egypt. The cult and very name of Amen were proscribed, the name being erased from the monuments wherever it occurred, and the king changed his own name from Amen-hetep to Akhu-n-Aten or Khu-n-Aten, "the glory of the solar disk." In the struggle which ensued between the Pharaoh and the powerful hierarchy of Thebes, Khu-n-Aten found himself obliged to leave the capital of his fathers and build a new one further north, called Akhut-Aten, the site of which is now the tract known as Tell el-Amarna, occupied by the villages of et-Tell Beni-Amrân and Hagg Kândil. Here he surrounded himself with the adherents of the new creed, and erected in it a temple to the solar disk, as well as a palace for himself, adorned with painting, sculpture, gold, bronze, and inlaid work in precious stones. Along with the religious reform had gone a reform in art; the old hieratic canon of Egyptian art was abandoned and a striving for realism took its place. Adjoining the palace was "the house of rolls," or record-office, where the cuneiform tablets were discovered which have thrown so much light on the history of Egypt and Canaan in the century before the Exodus. They consist for the most part of letters and despatches from the kings of Babylonia, Assyria, Mesopotamia, Cappadocia, and northern Syria, as well as the

Egyptian governors and vassal kings in Canaan and Syria. They are all written in the cuneiform script of Babylonia, and with one or two exceptions in the Babylonian language, which is thus shown to have been at the time the common language of diplomacy and education throughout Western Asia. The tomb of Khu-n-Aten was discovered in 1891.

The death of the king was followed by civil and religious war and the loss of the empire in Asia. The city of Akhut-Aten was destroyed, not to be inhabited again; the heretical monotheism, which had never attained any influence outside the royal court, was disused, and the worship of Amen was restored. The stones of Khu-n-Aten's temple to the solar disk were even carried off by Hor-em-heb (the Armais of Manetho), and used in the temple of the victorious Amen at Karnak. Hor-em-heb was followed by Ramses I., the founder of the XIX. Dynasty. His son, Seti I., and grandson, Ramses II. (about 1330-1270 B.C.), restored the Egyptian authority in Canaan, but the occupation of Kadesh on the Orontes by the Hittites prevented his advance further north. A long war with the Hittites, in which neither side gained any decided advantage, was closed in the 21st year of Ramses II. by a treaty of alliance, defensive and offensive, a copy of which is engraved on the walls of Karnak. Here we may read the poem of the court poet Pentaur, who has made a personal deed of prowess, performed by Ramses II. at Kadesh, the subject of an epic. Seti I. was the founder of the Temple of Kurna as well as of that at Abydos. Ramses II., who reigned 67 years, was the Osymandyas of the Greeks, and the greatest builder known in Egypt. The Ramesseum, the great Hall of Columns at Karnak, and the marvellous Temple of Abû-Simbel, are the most famous of his constructions. Much of his work, however, is poor, solidity and finish being sacrificed to haste and grandiose effect. Dr. Naville's excavations at Tell el-Maskhuta have shown that he was the builder of Pa-Tum, the Biblical Pithom, thus proving that Egyptologists had reason to make him the Pharaoh of the Oppression. The Exodus may have taken place under one of his immediate successors, Mer-en-ptah, Seti II., or Se-Ptah. In the reign of Mer-en-ptah Egypt was attacked, both by sea and land, by northern and Libyan tribes, some of whom had come from the islands and shores of the Greek seas, and were what are known as "Mycenæans." The invaders were defeated in a decisive battle and Egypt was saved. The XIX. Dynasty fell in the midst of civil and religious war. Peace was restored by Set-nekht, the founder of the XX. Dynasty, whose son, Ramses III., was the last of the native conquering Pharaohs. Another great invasion of Libyan and northern hordes, among whom figured the Philistines, then probably in course of their migration from Crete to Palestine, was successfully repulsed by him, and the record of his victory was inscribed on the walls of the temple of Medinet Habû, which he built in gratitude to his gods. Here, too, we learn that he made a campaign into Syria as well as one into what was subsequently the territory of Judah, the name of Shalem or Jerusalem occurring among his conquests. But the campaigns were merely raids, and the occupation of Gaza and other cities in southern Palestine by the Pulista, or Philistines, blocked the way to the future march of an Egyptian army. From the Harris papyrus we gather that the wealth of the Pharaoh must have been

very great, which will explain why, under the name of Rhampsinitos, he was made the hero of the famous folk-tale recounted by Herodotos. The mines of the eastern desert and of Sinai were still worked, as well as others in Arabia. With the death of Ramses III. Egypt began to decline. His successors all bore the same name, but their power was gradually supplanted by the High-priests of Amen. The last of them (Ramses XII.) was succeeded by Nes-Bindidi, or Smendes, the founder of the XXI. Dynasty. The kings of this dynasty reigned in the north with their capital at Tanis (Zoan), and the High-priests of Amen soon became practically independent in Upper Egypt. El-Hiba was fortified by the latter against an attack from the north, Gebelèn against an attack from the south. It was while they were all-powerful at Thebes that the mummies of the earlier kings of Egypt were hidden in the pit at Dêr el-Bâhari. The dynasty was overthrown by Shashank I., the Shishak of Scripture, who was the commander of the Libyan mercenaries. He founded the XXII. Dynasty, and fixed his capital at Bubastis. The list of places captured by him in Judah and Israel is engraved at Karnak. One of his successors, Osorkon II., constructed the great Festival Hall at Bubastis, discovered by Dr. Naville, and is supposed to be the Zerah of the Old Testament. Under the XXIII. Dynasty Egypt fell into complete decay. The authority of the Pharaoh became nominal only, a number of princes setting themselves up throughout the country, who acted like independent kings. The Ethiopians of the Sudan now began to invade Egypt. First came Piankhi while Osorkon III., the second king of the XXIII. Dynasty, was reigning at Bubastis. Finally the Ethiopian Sabako expelled the native rulers, founded the XXV. Dynasty, and united all Egypt under his sway. His second successor was Taharka, the Tirhakah of Scripture. He was defeated by Esar-haddon, the Assyrian monarch, and driven back to the Sudan, Egypt being divided by the Assyrians into twenty satrapies. More than once, however, Taharka made an attempt to recover his lost sovereignty, with the help of the Theban priests, who encouraged revolts against the Assyrian domination. But these revolts merely ended in disaster to the Egyptians, and eventually Thebes was taken by storm by the general of the Assyrian king, Assur-bani-pal, its inhabitants carried into captivity, and its temples burned and demolished (b.c. 668). Allusion is made to this destruction of Thebes, or No-Amon, by the prophet Nahum (iii. 8, 9). The Assyrians were eventually expelled by Psammetichus I., the satrap of Saïs, who took advantage of a great rebellion against Assyrian authority, which had broken out in Asia under the leadership of the Viceroy of Babylonia, and who, with the help of Greek and Carian mercenaries sent by Gyges of Lydia, established the XXVI. Dynasty with its capital at Saïs, and once more united Egypt under one strong government. During the anarchy of the period of the "Dodekarchy," before his reign, Milesian colonists had settled in the Delta, the Bolbitine branch of the Nile. These settlers were afterwards moved to Naukratis, at the other extremity of the Delta, where a regular Greek city was founded under the protection of the Pharaohs of the XXVI. Dynasty, who encouraged Greek trade. Egypt was now opened to Greek visitors for the first time since the old days of the Mycenaean connection, and many Greek philosophers and physicians, among them Thales and Pythagoras, are said to have visited

the Nile-land in search of wisdom. On the nascent Greek art of the "Archaic" period Egyptian models certainly exercised considerable influence, and the sculptor and bronze-worker Theodoros of Samos was said to have visited Egypt and have derived his inspiration thence. Egyptian art itself underwent a revival at this period, the work of the Old Kingdom being taken as the general model; the art of the XXVI. Dynasty is thus more or less archaistic in style. Of the successors of Psammetichus I., Necho aspired to renew Egyptian domination in Western Asia; he invaded Palestine and defeated Josiah of Judah at Megiddo in 608 B.C., but was four years later himself defeated by the Babylonian King Nebuchadrezzar at Carchemish. Apries (Ḥāā-āb-Rā, Hophra) endeavoured unsuccessfully to reassert Egyptian authority in Palestine, and in the reign of his usurping successor, Amasis (Aahmes II.), Cyprus became subject to Egypt. The influence of the art of Egypt on that of Cyprus at this time is very evident. Amasis' son, Psammetichus III., was defeated and put to death by Cambyses, son of Cyrus, who made Egypt a province of the Persian Empire.

Fifth Period: Persians and Greeks (B.C. 525-30).—The Persians are reckoned as the XXVII. Dynasty, and during their occupation attempts, more or less successful, were made by native insurgents to drive them out. Amyrtæos, who is said to have been a scion of the ancient royal family, made the best stand, and is reckoned the sole king of the XXVIII. Dynasty. There were several sovereigns of the XXIX. Dynasty; among whom we need only mention Nepherites I., Achoris, and Nepherites II., all of whom were for a time independent. The struggle went on under Nectanebo I. (Nekht-her-hebet), whose name remains on the magnificent granite shrine of the temple at Edfú. In his time Plato visited Egypt as an oil merchant. Two weak kings succeeded Nectanebo I., and form the XXX. Dynasty; but the overwhelming power of Alexander the Great soon annihilated the independence of Egypt, and it fell on his death to the share of his general, Ptolemy, who, putting an end to the disorder which had prevailed for two centuries, was hailed as the founder of a new dynasty and the saviour (*soṭēr*) of the country. Under his wise administration Egypt once more prospered. The new city of Alexandria was his capital, where the body of the great Macedonian was preserved for ages, and under him, and the second and third kings of his family, learning and the arts flourished. The Ptolemies conformed in public to the customs and religion of their new country; they built new temples and restored the old sanctuaries. Some of the most remarkable of the gigantic edifices of the Pharaohs were emulated in Dendera, Edfú, Esna, and Philæ; while the inner shrines of Karnak and Luxor attest their devotion to the Egyptian gods. Their names, translated but awkwardly into the hieroglyphic character, occur in many places, but their coins are Greek. Ptolemy II. (Philadelphos) is said to have employed a priest named Manetho of Sebennytus to write a national History, of which the List of Kings alone has been preserved. The schools of Alexandria now became the best in the civilised world, and the wisdom which so largely enters into the teaching of Moses and of Plato was rather illustrated than altogether superseded. Diodorus visited Egypt in the reign of Ptolemy XIII. (Auletes). Family strife eventually reduced the Ptolemaic kingdom to a state of dependence

on the goodwill and protection of the Roman Senate and people, and in Cicero's days exiled Ptolemies voyaged to Rome to cajole or bribe the leaders of the republic to support their claims. Many times before the establishment of the principate at Rome it was proposed to absorb Egypt, and Cæsar actually took (and was himself besieged in) Alexandria, but it was not until just before the dawn of the Christian era that Augustus put the last of the family, Cæsarion, the son of Cleopatra and Julius Cæsar, to death, and annexed Egypt to the Roman Empire.

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

Seventh Period : Arabs and Turks (A.D. 640-1882).—Although the first care of the new masters of Egypt was rather to change and destroy, it was not long before the new conquest became the headquarters of Islâm. In many places, as the Delta, the peasants accepted the new faith. In others, as the Howâra, colonies from Arabia almost exterminated the old inhabitants. The Copts, as the Egyptian Christians are still called, were at first treated with toleration; but, owing chiefly to their own seditions, were afterwards persecuted, and for many centuries were kept in a state of subjection. The Abbaside Khalifs promoted learning and architecture. El-Mamûm, a son of the celebrated Hârûn er-Rashid, caused the translation of Greek mathematical and astronomical works. His nephew, El-Mutawekkil, established the Nilometer at Rôda. On the accession of the Tulûnide kings Egypt became really if not nominally independent of the Khalif, who latterly resided, as a kind of pope, in semi-obscurity under their protection. Ahmed ibn-Tûlûn built the great mosque which bears his name within the walls of

Cairo; but the capital was then Fustât. The first of the Fatimides in Egypt, Abu Tummim or El-Mu'izz, built Cairo in A.D. 969, and it has ever since been the chief city. Under this dynasty the country flourished. The great mosque of El-Hâkim was built in A.D. 1003. In 1176 the Frank Crusaders attacked and partly burnt Cairo, but Yûsuf, called Saladin, erected the fortifications which still remain, and left marks of his munificence and taste in many places. The Ba'hr Yûsuf, a canal which he made, or perhaps restored, runs for nearly four hundred miles parallel to the Nile, and irrigates vast tracts. In 1249, the French king, Louis IX., was taken prisoner in Egypt, almost at the same time that the dynasty of Saladin came to an end. The Bahêride Mameluke sultans continued, however, the great public works he had commenced, and the mosques of Sultan Kalaûn and Sultan Hasan are so fine as almost to make amends for the destruction of the ancient monuments from whose materials they were built. The number of handsome buildings of this period all over Egypt attests the general prosperity of the country, notwithstanding the unsettled state of the government, which passed from sultan to sultan, and from family to family, with a frequency which is bewildering. The tombs of these Mameluke kings, and the magnificent copies of the Qurân written for them and now in the library at Cairo, show that the arts still flourished. The mosque of Barkûk dates before 1399; that of Kâit Bey is all but a century later. In 1501 Sultan El-Ghûri was defeated at Aleppo by the Turks, and in 1517 Sultan Tûmân Bey, his nephew, lost a second battle near Heliopolis, and was put to death by the invader. The Turks removed the residence of the *jainéant* Khalif to Constantinople, and made Egypt a pashalik. Their careless government was much impeded by the local Arab magnates, who formed tributary principalities all through the country. During the war of the Turks with Russia in 1771, one of these princes, Ali Bey, made himself master of all Egypt. His successor was recognised by the Turks, and it seemed for a time as if a native dynasty was once more about to be established; but in 1798 Bonaparte invaded Egypt, defeated the so-called Mamelukes near the Pyramids, and took Cairo. Lord Nelson having at the battle of the Nile destroyed the French fleet, Bonaparte retired to France, leaving General Kléber behind. Kléber was assassinated by an Arab, and General Menou, his successor, had to capitulate to the English, who, under Abercromby, had won the battle of Alexandria, 21st March, 1801. A few years later the Turks appointed the clever but unscrupulous Mohammed Ali to the government of Egypt; and after a few years of struggle with the native chiefs, his power was finally established in 1811 by the treacherous slaughter of the Mameluke Beys and their followers, 470 in number, in the citadel of Cairo. Under the rule of Mohammed Ali Egypt rapidly rose in importance, the Sudan was annexed, and in 1831 he declared war against the Sultan with the view of obtaining complete independence. His efforts would probably have been successful but for the intervention of the European Powers, who obliged him to quit Syria, which had been conquered from the Turks by his son Ibrâhîm, and acknowledge the Porte as his suzerain. Abdul Medjid, on receiving his submission in 1841, made the viceroyalty hereditary in his family. During his long reign Mohammed Ali endeavoured in many ways to improve the material and moral condition of the country. Schools were founded, Europeans were encouraged

to settle in the country, and were even appointed to public offices; canals and embankments were restored, and the cultivation of the cotton plant was introduced. In the latter years of his life he became imbecile, and in 1848 was succeeded by his son Ibrâhîm, who, however, died the following year, just shortly before Mohammed Ali's own death. The next ruler was Abbas Pasha, son of Tussûm Pasha, and grandson of Mohammed Ali. He was a suspicious and brutal tyrant, who stopped the reforms begun by his grandfather, and lived in constant dread of assassination, a fate which eventually befell him in 1854, at the hands of his own servants. His uncle Saïd Pasha, Mohammed Ali's third son, succeeded, and under him Egypt again entered on the path of reform. But unfortunately the finances of the country were not equal to supporting the extravagance of an Oriental potentate as well as his schemes for its improvement, and in 1862 Egypt began the rôle of a borrower, which she has since followed with such fatal facility. Railways were begun in this reign; the scheme for cutting through the Isthmus of Suez assumed a definite shape, and a commencement of the actual canal was made; and the first steps were taken towards making the study and preservation of the old monuments a national care. At the death of Saïd in 1863, Ismail Pasha, the second son of Ibrâhîm Pasha, a nephew of Saïd, succeeded to the vicereignty. Able and energetic in a remarkable degree, he endeavoured to carry out all his grandfather's schemes for the introduction of European civilisation, and indeed went far beyond them. In order the better to succeed he at once aimed at securing virtual if not actual independence of the Porte; and by the firman of 1866 giving him the title of Khedive, and making the succession direct from father to son instead of its descending according to Turkish law to the eldest heir, and a subsequent firman of 1873 giving him the power to make treaties and otherwise act independently, his object was nearly attained. The reforms accomplished during his reign were many and important, and numerous public works bear witness to his zeal; but unfortunately the resources of the country did not keep pace with these many improvements, which have only been accomplished at the expense of burdening the country with an enormous debt, and completely impoverishing the peasantry. That future generations will benefit cannot be doubted, but more credit would have been gained for what has really been done had it been done gradually, with a better adaptation of the means to the end, and without pressing so hardly on the present generation. In June, 1879, Ismail was deposed by the Sultan at the request or dictation of the European Powers interested in Egypt, and his eldest son, Mohammed Tewfik, succeeded him. Tewfik, having owed his throne to the action of the European Powers, placed himself entirely under their control, and the government of the country was practically in the hands of Major Baring, now Lord Cromer, and Monsieur de Blignières, the British and French Commissioners of the debt. Every effort was made to reduce expenditure, and among other economies, the army was very largely reduced. This created a serious feeling of discontent among the officers, and in February, 1881, a military revolt broke out, which was the commencement of future troubles. The Egyptian Chamber of Notables had assembled on the 26th December, 1881, and on the 31st they claimed their right to consider the Egyptian Budget. On the 10th January, 1882, the British and French Consuls-General

presented a joint note to the Khedive to the effect that, under certain circumstances, the Governments of France and England might be obliged to take a more active part to guard against all chance of complications in Egypt. On the 20th January, 1882, Sir E. Malet pointed out to the British Government that armed intervention in Egypt would become a necessity if the Chamber of Notables was refused permission to vote on the Budget. His prediction proved correct; and, after much correspondence, an Anglo-French fleet assembled in Suda Bay, and arrived in Alexandria on the 20th May. On the 28th May the Egyptian Ministry resigned, on the ground that the Khedive, in acquiescing in foreign interference, had acted in opposition to the firmans of the Sultan. Tewfik telegraphed to the Sultan, asking that a Turkish Commissioner might be sent to Egypt. The request was acceded to, and Dervish Pasha arrived at Alexandria on the 7th June. The situation became more strained daily, and on the 11th June a riot took place in Alexandria, in which a number of Europeans lost their lives. The power of the Khedive diminished, while the influence of Arabi Pasha and the military party, who believed that Tewfik was playing into the hands of France and England, increased. A conference assembled at Constantinople, but this led to little result. The French Government, having failed to obtain a vote of credit from the Chamber of Deputies, were unable to take active measures. The British Admiral, Sir Beauchamp Seymour, observing that the Egyptians were arming some batteries, sent an ultimatum to the Egyptian commander, and on the refusal of the latter to desist, opened fire on the forts on the 11th July. The forts were silenced, and on the following evening Alexandria was fired by the Egyptian populace and troops, who retired into the interior of the country. A British expedition was sent out under the command of Lord Wolseley, who, after defeating the Egyptian troops at Tel el-Kebir, took possession of Cairo on the 14th September. The late Khedive was brought back under British protection, and since that time Egypt has been occupied by British troops and been practically under the British Government, although a native ministry still conducts the internal affairs of the country.

Eighth Period : Britain (From A.D. 1882).—Under the British control various abuses have been removed, the administration of justice has been thoroughly reformed, the bastinado abolished, the *corvée* done away with, and taxation lightened and equitably exacted. The finances have also been placed on a firm footing, and the shattered credit of the country restored. On account of the necessity of economy and rest from military undertakings, the Sudan and its trade had to be given up for sixteen years. In 1883 Muḥammad Aḥmad, a Dongolâwi, proclaimed himself a Maḥdi or Messiah, and raised the standard of religious revolt against the Egyptian Government in the Sudan. He took el-Obeid and annihilated Hicks Pasha and his army. General Gordon was sent out from England by the Gladstone Ministry to reoccupy the post of Governor-General of the Sudan, which he had before held under Ismail; he could do nothing, however, and was soon himself besieged in Khartûm. The littoral at Suâkin was dominated by an anti-European fanatic named Osman Digna, and fighting ensued there also. It now became necessary to extricate Gordon, and an expedition was despatched up the Nile to do this under Sir Garnet (now Lord) Wolseley. The mission of Gordon had been a mistake from the first,

and now a second mistake was made (but with more show of excuse) in regard to the route taken by the rescuing expedition. The Suâkin-Berber route should have been chosen. Much time was wasted on the Nile transport, and before the expedition could reach Khartûm the city had fallen and Gordon was dead (Jan. 26, 1885). The Sudan was now entirely abandoned as far north as Aswân. The Mahdists, thinking they had driven the British and Egyptians out of the Sudan, and were going to drive them into the sea, attacked Egypt, but were defeated at Ginnis (Dec. 30, 1885). Osman Digna continued to keep the Suâkin coast in a state of unrest, and in 1889 the Mahdists again attacked Egypt, being defeated at Toski by General (now Lord) Grenfell on Aug. 3, 1889. The Mahdist attacks on Egypt now ceased. In 1887 an abortive attempt was made to determine the British occupation of Egypt by the negotiation of the Drummond-Wolff Convention; this fell through owing to the refusal of Turkey to sign the provisions. French opposition to the British control now began to take form and became troublesome. In 1892 the Khedive Tewfik died and was succeeded by his son Abbas II. Hilmi, a young man who did not at first understand his position *vis-à-vis* the British Government. He appears now to have realised the necessity of the British control over the country of which he is, be it remembered, not the legitimate ruler, but only viceroy, and works loyally with the British for the improvement of Egypt. French resentment at the British occupation of Egypt, however, did not cool down till the reoccupation of the Sudan brought matters to a head, and the "Fashoda incident" showed the French nation that the only means by which England could be deprived of her predominant position in the Nile valley was war. This was not desired, and matters are now happily settled in a friendly manner by an international arrangement (1904) which guarantees British authority, especially in matters of finance, while leaving to France the enjoyment of her "historical claims" and the control of the service of antiquities. The reoccupation of the Sudan was carried out in the years 1896-9 by General Sir Herbert (now Lord) Kitchener, without difficulty. Mahdism was destroyed, and Khartûm became the capital of the new Anglo-Egyptian condominium of the Sudan. The development of the rescued territory has proceeded apace, and is now assured of steady progress by the opening of the new railway from the Nile to Suâkin and Port Sudan (1906). The year 1906 also saw the settlement of a serious difficulty between Egypt and Turkey. The question of the Sinaïtic frontier, which had been raised by a Turkish occupation of the village of Tabah, near Aqaba, was settled, after a British ultimatum to Turkey, according to the terms of the understanding of 1892, by which the frontier was drawn in a straight line from er-Rafa to Aqaba. The incident somewhat unsettled the minds of the natives, and resulted in a regrettable attack on British officers near the village of Denshwai, in the Delta, in which Captain Bull was killed. The murderers were executed, and the temporary recrudescence of Moslem fanaticism (always existing, though dormant, in Mohammedan countries) has now died down, and tourists need not fear any untoward incident.

3. Chronological Table to B.C. 30.

Any chronological table of the early Kings of Egypt must necessarily be given with great reserve. There can be no certainty before

the rise of the XVIII. Dynasty. The enormous number of years required by the only ancient authority extant, the lists of Manetho, has caused many authors to consider some of the dynasties given by him as not successive but contemporaneous. Recent discoveries, however, seem to show that the dynasties of which he gives a list did succeed one another, with one or two exceptions.

The following table embraces the period from the first dynasty to the final absorption of the country into the Roman Empire. It gives the number and title of each dynasty, the places at which monuments of it are found, the names of the principal kings and the dates. Up to the XVIII. Dynasty these can only be approximate, but from the beginning of the XVIII. Dynasty onwards no greater error than 30 to 50 years is possible. The approximate dates up to the XVIII. Dynasty are those of Brugsch's great 'History of Egypt under the Pharaohs,' modified, when necessary, in accordance with modern discoveries.

I. THINITE (from This, near Abydos).

About | [The legendary **Mena** (*Menes*). "Founder of Memphis."]
B.C. | Probably a later reminiscence of the real early kings, *Ahā*,
4400 | and *Narmer* (?).

II. MEMPHITE.

4100 | (For chief kings, see p. [123].)

III. MEMPHITE.

Mastabas of Bêt Khallâf; Pyramid of Médûm; Wâdi Maghâra (Sinai).

3766 | **Tjeser.**
Sneferu.

IV. MEMPHITE.

Giza; Saḳḳâra; Wâdi Maghâra (Sinai).

3733 | **Khufu** (*Cheops, Suphis*). Great Pyramid of Giza built.

3666 | **Khafra** (*Chephren*). Second Pyramid of Giza built.

3633 | **Men-kau-Ra** (*Mykerinos*). Third Pyramid of Giza built.

V. HELIOPOLITAN.

Saḳḳâra; Abûsir; Wâdi Maghâra (Sinai).

3533 | **Kaka**. The first king known to have used the double cartouche.

Ne-user-Râ An. Pyramid and Sun-temple at Abûsir.

3366 | **Tat-ka-Ra Assa**. The tomb of Thi at Saḳḳâra dates from about this period.

3333 | **Unas**.

VI. MEMPHITE.

Sân; Saḳḳâra; Shêkh Sa'id; Aswân; Abydos; Wâdi Maghâra (Sinai), &c.

3233 | **Meri-Ra Pepi I.** (*Apappus*). The name of this king is found in a great many places from Sân to Aswân; he appears to have been an able and powerful ruler. According to the Greek accounts, he reigned 100 years. Pyramid at Saḳḳâra.

Merenra.

Nefer-ka-ra Pepi II. } Expedition of Ḥerkhuf to Nubia.

VII. MEMPHITE.

VIII. MEMPHITE.

IX. HERAKLEOPOLITE (*Aḥnas*).X. HERAKLEOPOLITE (*Aḥnas and Asyút*).

Few records of these four dynasties have as yet been found on any of the monuments.

XI. THEBAN.

Dér el-Báhari and Dra' Abú'l Negga, Thebes; Hammamát; Konosso; Shatt er-Rigala, &c.

- About
B.C. | *Antef and Mentu-hotep* appear to have been the names borne by many of the kings of this dynasty. Under one of the latter, **Neb-hapet-Ra Mentu-hotep**, Egypt appears to have again risen in importance. Renascence of art.
- 2500 | *Seankh-ka-Ra Mentu-hotep*. Expedition of Hanu to Punt.

XII. THEBAN (royal seat at Athet-tauí, in the neighbourhood of the Fayyám).

Sán; Heliopolis; Fayyám; Beni Hasan; Asyút; Abydos; Karnak; Semna; Wádi Maghára (Sinai), &c.

- 2466 | **Amen-em-hät I.** The first king of this dynasty, under which Egypt reached to a high pitch of prosperity.
- 2433 | **Senusert or Usertsen I.** The obelisk now standing at Heliopolis was erected in this king's reign. His glories and those of his two successors, *Amen-em-hät II.* and *Usertsen II.*, are celebrated in inscriptions in the tombs of Ameni and Khnem-hotep at Beni Hasan.
- 2333 | **Senusert or Usertsen III.** A great conqueror; memorials of his victories over the "Kushites," or Nubians, are found at Semna, above the Second Cataract.
- 2300 | **Amen-em-hät III.** Conferred great benefit on the country by the construction of dikes, reservoirs, and canals for regulating the inundations of the Nile; the most celebrated of these works was Lake Mœris in the Fayyám, close to which he also built the famous Labyrinth. Records of the rise of the Nile during his reign are found at Semna, where he caused regular observations of the increase in the river to be taken and forwarded northwards.

XIII. THEBAN.

Sán; Asyút; Abydos; Thebes; El Kab; First Cataract; Semna; Argo.

- 2200 | *Sebek-hotep*. This name appears to have been borne by several kings of this dynasty; one, **Sebek-hotep III.**, records the height of the Nile in the third year of his reign on the rocks at Semna. XII. Dynasty kingdom preserved in its entirety from Dongola to the Delta for at least two centuries. Later, the name *Sebek-em-sa-f* appears.
- 2000 |

XIV. NOÏTE (?).

XV. HYKSOS OR SHEPHERDS.

XVI. HYKSOS OR SHEPHERDS.

XVII. HYKSOS OR SHEPHERDS IN MIDDLE AND LOWER EGYPT AND NATIVE KINGS AT THEBES (the 4 last of the latter being *Seḳenen-Ra Taa I.*; *Seḳenen-Ra Taa II.*; *Seḳenen-Ra Taa III.*; *Uatj-Kheper-Ra Kames*).

B.C. | *Hyksos*; *Bubastis*; *Sân (?)*; *Upper Egypt*.

1750 | **Se-user-n-Ra Khian**, "embracing territories."
Aa-user-Rā Apepi I., in whose reign the great mathematical papyrus was written.
Aa-kenen-Rā Apepi II., under whom the feudal prince of Thebes revolted, and the war of independence began.

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

XVIII. THEBAN. B.C. 1600.

Heliopolis; *Tûra and Masâra*; *Tell el-Amarna*; *Karnak*; *el-Kab*; *Silsilis*; *Kôm Ombo*; *Elephantinë*; *Amada*; *Wâdi Halfa*; *Gebel Barkal*; *Soleb*; *Sarâbit el-Khadîm*; *Wâdi Maghâra, &c.*

B.C.
1600

Aahmes. The conqueror of the Hyksos, and founder of a powerful monarchy.

Amen-ḥetep (*Amenôphis*) I. The boundaries of Egypt extended.

Thothmes (*Thothmosis*) I. A great conqueror, who carried the arms of Egypt into Syria.

Thothmes II. Reigned but a short time, in conjunction with his sister and queen, Hatshepsut.

Hatshepsu I., or **Maât-ka-Ra**. Reigned alone for some time, on the death of her brother, Thothmes II. The sculptures on the walls of Dêr el-Bâhari at Thebes commemorate a great expedition sent by her to the land of Punt. She was succeeded by another brother, Thothmes III., who for a short time reigned in conjunction with her.

1500

Thothmes III. One of the most famous of Egyptian kings. During his long reign Egypt, in the language of the hieroglyphs, "placed its frontier where it pleased." He carried his victorious arms into Western Asia. The walls of his magnificent temple at Karnak are covered with inscriptions recounting his triumphs, and giving a list of the countries and peoples conquered by him. His cartouche, with the name Men-kheper-Ra, occurs more frequently on remains of every kind, from temples down to scarabæi, than that of any other monarch. The greatest of Egyptian military kings.

- B.C. | *Amen-hotep II.* Wars in Syria and Nubia.
 | *Thothmes IV.* Died young.
- 1400 | **Amen-hotep III.** Numerous monuments, especially at Luxor and Karnak, attest the length and glory of his reign. The famous so-called Colossi, one of which is celebrated in Greek and Roman tradition as the vocal Memnon, bear his name.
- 1400 | **Amen-hotep IV.** or **Khu-n-aten.** This king, under the influence of his mother Tii, a foreigner, attempted to change the religion of Egypt, substituting a single deity, symbolised by Aten (the sun's disk), for the Theban gods, and removed the seat of government from Thebes to a city which he founded and called Khut-aten, the modern Tell el-Amarna. He was succeeded by two or three other kings holding the same religious opinions.
- 1400 | **Horemheb** (Armais). On the accession of Horemheb as a legitimate sovereign the old worship and capital were restored, and all traces of his heretical predecessors destroyed as much as possible.

XIX. THEBAN.

Sân ; Memphis ; Abydos ; Karnak ; Kârna ; Luxor ; Bêt-el-Wallî ; Dirr ; Abû Simbel, &c.

- 1380 | *Ramses I.*
 | **Seti** or **Mer-en-Ptah I.** (*Sethos*). A great conqueror, who carried his victorious arms far into Asia. He made the first canal between the Red Sea and the Nile. Many monuments of his magnificence exist in Egypt, especially at Karnak, Kârna, and Abydos; and his tomb ("Belzoni's") is the most remarkable in every way of the "Tombs of the Kings" at Thebes.
- 1330 | **Ramses II.** User-Maât-Ra ("the Great"). The legendary *Sesostris* of the Greek historians. His name was inscribed on nearly every monument of importance in Egypt, and the story of his wars and putative deeds of valour is recounted in numerous inscriptions and papyrus rolls. He has also left memorials of his victories in some of the countries he conquered, as, for instance, on the tablet at the mouth of the Nahr el-Kelb near Beyrût. He erected many splendid buildings, as the ruins still testify, during his long reign of 67 years; he built also the city of Pithom. A kind of Egyptian Louis XIV. His reign really not so glorious as that of Amen-hotep III., and himself really a less renowned conqueror than his father or Thothmes III. Forced to conclude a treaty on equal terms with the *Kheta* confederacy of Cappadocia and N. Syria. No claim to the title "Great."
- 1270 | **Mer-en-Ptah II.** Perhaps the Pharaoh of the Exodus. Egypt raided by Libyans and Northerners. Two or three other unimportant reigns conclude this dynasty.

XX. THEBAN.

Both sides of the river at Thebes.

B.C.
1200

Ramses III. The *Rhampsinitos* of Herodotos. He was the last of the warrior kings of Egypt. Defeated attack on Egypt by Philistines and other northern (Mycenæan) tribes. This victory is described on the walls of the magnificent building erected by him at Medinet Habû. His tomb is one of the finest of the "Tombs of the Kings."

The remaining kings of this dynasty all bore the name of Ramses; the only ones of any note are Ramses VI. and Ramses IX. During their reigns Egypt gradually declined in importance.

XXI. TANITE.

The history of this dynasty is somewhat obscure. A rival dynasty of High-priests of Amen, founded by *Her-Hor*, usurped its authority, and during the latter part of its continuance ruled Upper Egypt from Thebes. Chief name *Pinetjem*.

XXII. BUBASTIDE.

Apis Mausoleum at Saqqâra; Karnak; Silsilis.

Circ. 950

Shashank I. or **Shishak I.** The Shishak of the Bible, who captured and pillaged Jerusalem (1 Kings xiv. 25-28; 2 Chron. xii.) An inscription on one of the walls of the Great Hall at Karnak commemorates this campaign against Judah, and gives a list of the conquered towns and districts.

The remaining kings of this dynasty are of little importance. One of them, Osorkon II., who built the great Festival Hall at Bubastis, may have been the Zerah of the Old Testament.

XXIII. TANITE.

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

XXIV. SAÏTE.

Manetho assigns one king, *Bocchoris*, called on the monuments *Bakenranef*, to this dynasty, and gives him a short reign of six years. During the period embracing the latter part of the XXII. Dynasty, and the whole of the XXIII. and XXIV., Egypt would appear to have been exposed to invasions of the Ethiopian kings. A memorial stone discovered at Gebel Barkal, near Meroë, gives an account of the conquests in Egypt of the Ethiopian king Piankhi, in the time of Osorkon III. (2nd king of the XXIII. Dynasty), whose successors founded the next dynasty.

XXV. ETHIOPIAN.

Karnak.

B.C. Circ. 715	: <i>Shabak</i> or <i>Sabaco</i> . <i>Shabatak</i> .	
702	: Taharaka or Tirhakah . Called "king of Ethiopia" (2 Kings xix. 9).	

From the Assyrian cuneiform inscriptions we learn that during the rule of this dynasty Egypt was invaded by the Assyrians under Esar-haddon the son of Sennacherib, who conquered Egypt B.C. 674. Tirhakah, however, returned, and was again driven into Ethiopia (B.C. 670) by Esar-haddon, who divided Egypt into 20 satrapies under native princes. On these revolting at Esar-haddon's death, and joining with Tirhakah, the country was again invaded by Esar-haddon's son, Assurbanipal (B.C. 668); and first Tirhakah, and then his successor, called in the inscriptions *Urdamaneh*, were completely subdued, and Thebes taken and destroyed. On the outbreak of a general revolt against the Assyrian power, Psammetichos the son of Necho, the vassal prince of Sais, succeeded, with the help of mercenaries from Gyges, king of Lydia, in making himself independent and suppressing all rivals.

XXVI. SAÏTE. B.C. 664.

Sân; *Apis Mausoleum at Saqqâra*; *Karnak*; *Luxor*;
Abû Simbel.

B.C. 664	: Psametik (<i>Psammetichos</i>) I. First settlement of Greeks in Egypt.
610	: Nekau (<i>Necho</i>). Son of Psammetichos. He attempted to reopen Seti I.'s canal between the Red Sea and the Nile, and sent a fleet to circumnavigate Africa. He made war against the Assyrians, and defeated their ally Josiah, king of Judah, at Megiddo, but was afterwards himself defeated by Nebuchadrezzar at Carchemish.
594	: <i>Psammetichos II.</i> An interesting inscription on the shin of one of the statues of Ramses II. at Abû Simbel records the pursuit of Psammetichos, at the head of his Ionian and Karian soldiers, of some native Egyptian troops who had deserted, owing to jealousy of the favour shown to these mercenaries. His reign was short and inglorious.
589	: Hâa-âb-Râ or Hophra (<i>Apries</i>). Son of Psammetichos II. He went to the assistance of Zedekiah, when besieged in Jerusalem by Nebuchadrezzar, but afterwards allowed the Babylonians to capture the city and put an end to the kingdom of Judæa. During his reign a large number of Jews settled in Egypt. He was dethroned by one of his generals, Aahmes.
570	: Aahmes II. (<i>Amasis</i>). During his long and prosperous reign Egypt regained some of its former splendour. Aahmes allied himself with the Greeks, and granted them many religious and commercial privileges, among the latter being the removal of the whole of the Mediterranean trade from Tanis, Mendes, and Bubastis to the Greek port of Naukratis, a few miles

- B.C. below Saïs on the Canopic branch of the Nile. During his reign the Persian Empire was founded by Cyrus, whose son Kambyses advanced against Egypt, and, having defeated Amasis' son and successor *Psammethichos III.* at Pelusium, captured Memphis and became master of the country.

XXVII. PERSIAN. B.C. 525.

Oasis of El-Kharga; Rocks of Hamnamât.

- 525 **Kambyses** (*Kambujitya*, in Egyptian *Kambatiel* or *Kenbutja*). This monarch's sway in Egypt is chiefly known by his unsuccessful expeditions against Ethiopia and the Oases, and his violent intolerance, according to the Greek historians, of the Egyptian religion, though lately deciphered inscriptions appear to prove the contrary.
- 521 **Darius Hystaspes** (*Daryavaush*, Eg. *Nteriauesh*). Showed his reverence for the Egyptian religion by building a temple to Amen-Ra at the Oasis of El-Kharga; and his desire to promote the prosperity of the country and conciliate the people by endeavouring to reopen the canal between the Red Sea and the Nile, by re-establishing the route between Koptos and the Red Sea, by replacing with regular coins the rings and weights which had hitherto done duty as money, and by appointing a descendant of the old native kings, Amasis, satrap.
- 484 **Xerxes I.** (*Khshayarsha*, Eg. *Khshayarsha*). The defeat of the Persians at Marathon by the Greeks encouraged the Egyptians to revolt under Khabbash, but they were soon reduced to submission and placed under the severe government of Achæmenes, brother of Xerxes.
- 465 **Artaxerxes Makrocheir** (*Artakashtra*, Eg. *Artakhshashas*). The Egyptians again revolted under Inârôs and Amyrtaios, and, aided by the Athenians, were for a time partially successful. During this period Herodotus visited Egypt.
- 424 **Darius Nothos**. After continued efforts the Egyptians succeeded in regaining their independence under Amyrtaios, who was recognised as King of Egypt.

XXVIII. SAÏTE. B.C. 415.

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

XXIX. MENDESIAN. B.C. 399.

Medinet Habu.

The duration of this dynasty was short, though it contained five kings—*Naiifaarut* (*Nepherites*) I.; *Haker* (*Achoris*), who allied himself with Evagoras, tyrant of Salamis, against the Persians; *Psamut* (*Psammuthis*); *Hor-neb-kha*; and *Naiifaarut* II. It ruled Egypt from Mendes in the Delta, and was succeeded by another race of native princes from the neighbouring town of Sebennytos.

XXX. SEBENNYTE. B.C. 378.

Sakḥára; Karnak; Edfú; Philæ.

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

XXXI. PERSIAN. B.C. 340.

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

XXXII. MACEDONIAN. B.C. 332.

During his short stay in Egypt **Alexander the Great** founded the city of Alexandria. He showed his respect for the ancient religion by joining in the worship of Apis, and by going to the Oasis of Ammon to lay his offerings as the "Son of the Sun" on the altar of Amen-Ra. At his death in 323, and the division of the various provinces amongst his generals as lieutenants of his titular successor, *Philip Arrhidæos*, Egypt fell to Ptolemy, the son of Lagus, who continued to administer the country as governor during the lifetime of *Arrhidæos* and the young *Alexander Ægus* (B.C. 317). Six years after the murder of the latter by Cassander (B.C. 311), Ptolemy assumed the title of king (B.C. 305).

XXXIII. GREEK OR PTOLEMAÏC. B.C. 305.

Alexandria; Sakḥára; Dendera; Thebes (both sides of the river); Erment; Esna; Edfú; Kóm Ombo; Philæ; Kalabsha; and various other places in Nubia.

B.C.

305

Ptolemy Sôtér. Though constantly at war, chiefly with Antigonus, for the protection of his kingdom, Ptolemy did not neglect the prosperity of the country, which greatly increased beneath his rule. Learning and the arts also flourished, the foundation of the Museum and Library at Alexandria attracting learned men from all parts of the world. Ptolemy abdicated two years before his death in 283 in favour of his son.

285

Ptolemy Philadelphos. Continued the wise and beneficent rule of his father. He erected the famous Pharos at Alexandria, founded the cities of Bereniké and Arsinoë on the Red Sea, and reopened the canal between the Red Sea and the Nile. Manetho's History of Egypt and the Greek translation of the

- B.C. Old Testament known as the Septuagint are said to have been undertaken by Philadelphos' command.
- 247 **Ptolemy Euérgetès I.** Conquered the empire of the Seleucides and extended his rule over the whole of Asia Minor. Egypt had now reached the height of prosperity and power. All the learned and accomplished men of the day flocked to Ptolemy's court. The decree of Canopus or the stone of Sân was set up in the ninth year of his reign.
- 222 **Ptolemy Philopatôr.** A cruel and self-indulgent king, under whose rule Egypt began to decline. He roused himself to meet Antiochus the Great, who had gradually reconquered from Egypt all the provinces of Syria, and defeated him at the battle of Raphia, a village on the borders of Egypt and Palestine. Founded the Temple of Edfû.
- 205 **Ptolemy Epiphanes.** During the minority of this king internal dissensions, and the attacks of Antiochus the Great, induced his guardians to invoke the protection of the Roman Senate, and Egypt henceforth became in reality, though not in name, a Roman province. The Rosetta Stone belongs to the year 196 B.C. in this reign.
- 182 **Ptolemy Eupator.**
- 181 **Ptolemy Philomêtôr.** Philometor first reigned alone, and then jointly with his brother, Physkon I., and again alone, Physkon being allotted by the Romans Cyrene as a separate kingdom. During the reign of Philometor Egypt recovered a little of its former greatness and prosperity. A Jewish temple was built at On by Onias, the high-priest of the Jews. On his death his son Ptolemy Philopatôr Neos reigned for a few days.
- 146 **Ptolemy Euergetes II.** (*Physkon*). A cruel tyrant and a debauchee. In 132 the Alexandrians revolted and made Cleopatra, his sister and divorced wife, queen, Physkon retiring to Cyprus. He recovered his throne in 127. "Pharaoh's bed" at Philæ was built in this reign.
- 117 **Ptolemy Lathyros.** The son of Physkon; he first reigned jointly with his mother Cleopatra Kokke, but was afterwards banished, and his brother, *Ptolemy Alexander I.*, put in his place. Alexander murdered his mother, and was killed himself in a naval battle. Lathyros then reigned alone. Thebes rebelled against him and was utterly destroyed.
- 81 **Ptolemy Alexander II.** Reigned jointly with his step-mother Berenikè; murdered her, and was then killed himself.
- 81 **Ptolemy Auletes XIII. or Neos Dionysos.** An illegitimate son of Lathyros. Was driven from the throne in 58, but reinstated by Gabinius, the Roman pro-consul in Syria. Diodorus visited Egypt during this reign. The temple of Kôm Ombo was finished, and the present temples of Esna and Dendera begun, in this reign.
- 51 **Cleopatra.** Was left by her father Auletes joint heir with her brother Ptolemy XIV., under the guardianship of the Roman Senate. Was exiled. Pompey, seeking refuge in Egypt after his defeat at Pharsalia, was murdered with Ptolemy's consent.
- 48 Cæsar, after a long struggle, in the course of which Ptolemy
- 47 was drowned in the Nile, reinstated Cleopatra, but gave her

B.C. as a colleague another brother, Ptolemy XV., whom she
 45 murdered. Cæsarion, her son by Cæsar, was then appointed
 14 co-regent. On the death of Cæsar, Antony, who had sum-
 42 moned the Queen to Tarsus, to answer for having allowed her
 forces to take the side of Brutus and Cassius at Philippi, fell
 a victim to her charms, and passed the greater part of the
 next nine years with her in idleness. During this time
 31 Octavianus (afterwards Augustus) was gradually rising in
 power, and on the Roman Senate declaring Antony an enemy
 of the State, he marched against Egypt, defeated the combined
 30 naval forces of Antony and Cleopatra at Actium, and took
 Alexandria. Antony and Cleopatra both committed suicide,
 and Egypt became a Roman province governed by prefects.

4. Chronological Table from B.C. 30 to A.D. 640.

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

B.C.
 30 **Augustus.** Octavianus, in the year 27, became sole ruler of the Roman Empire, under the title of Cæsar Augustus. The government of Egypt was given to a prefect, who was always to be of equestrian rank: the first was Cornelius Gallus. The Julian year was brought into use and other changes made, but the ancient religion was not interfered with, and inscriptions at Dendera, Philæ, and Kalabsha prove that temple-building was still carried on. The Ethiopians, under Queen Candace, invaded Egypt, but were repulsed by Ælius Gallus, the second prefect, who marched as far as Napata, but did not hold the country, fixing the boundary at Hieria Sykaminos, seventy miles, or twelve schœni, beyond Syene (Aswân), whence that part was called Dodekaschoinos (but see p. [22], *ante*). Strabo visited Egypt during the prefecture of Ælius Gallus.
 24
 14 **Tiberius.** The name of this emperor is found on many Egyptian monuments at Dendera, Thebes, Philæ, &c. Germanicus visited Egypt, going as far as Syêné.
 A.D.
 37 **Gaius** (*Caligula*). During this reign the Jews, who formed a large and important part of the population of Alexandria, were persecuted; Philo pleaded their cause against Apion, and Josephus wrote an answer to the latter's attacks upon the Jews and their religion.
 41 **Claudius.** The Jews regained the rights of citizenship taken from them in the last reign. Greek and Roman merchants began to use Egypt as a commercial station on the road to India, going by the old route up the Nile to Koptos, and thence to Bereniké on the Red Sea. Lake Mœris, owing to the

- A.D. embankments being neglected, began to dry up. The name of Claudius is found on many temples.
- 54 **Nero.** Christianity is said to have been introduced into Egypt during this reign by St. Mark: according to Eusebius, the first bishop was named Annianus. Constant attacks on the southern frontier were made by the Blemmyes, a tribe of Ethiopian Arabs (probably the modern Bisharin).
- 69 **Vespasian.** Visited Alexandria soon after being proclaimed emperor, and in the following year despatched thence Titus on the expedition against the Jews which ended in the siege and capture of Jerusalem. The temple of Esna was finished in this reign.
- 79 **Titus.** The only trace of his reign is his name on one or two temples.
- 82 **Domitian.** Juvenal, banished to Syene during this reign, has left some account of the condition of the country, and of its religious superstitions. Domitian encouraged the Egyptian religion by building temples to Isis and Serapis at Rome.
- 97 **Nerva** relieved the Jews from the poll-tax they had hitherto paid.
- 98 **Trajan.** The Jews revolted at Alexandria, but were put down, and the poll-tax restored. The Red Sea and Nile canal was re-opened, starting however from a different point of the river, Babylon above Cairo instead of Bubastis, and was called the Annis Trajanus.
- 117 **Hadrian.** Visited Egypt twice. On the first occasion was accompanied by Antinous, who was drowned in the Nile; the emperor built a city near the spot, called Antinoë or Antinoëpolis, some ruins of which exist opposite Rôda. His empress Sabina was with him when he visited Thebes some years after; one of her attendants, Julia Balbilla, a would-be poetess, has recorded the event on the foot of one of the Colossi. To judge from his letter to Servianus (p. 9), Hadrian had a poor opinion of the Egyptians.
- 138 **Antoninus Pius.** The survey of all the military roads of the Roman Empire, known as the Itinerary of Antoninus, was made in this reign. It included the roads of Egypt, six in number, of which the two principal were from Babylon opposite Memphis along the east bank of the Nile to Contra-Pselkis in Nubia, and from Alexandria along the west bank to Hiera Sykaminos in Nubia.
- 161 **Marcus Aurelius.** The Egyptian legions proclaim Avidius
172 Cassius, who had successfully quelled some revolted Arabs in the Delta, emperor; before, however, the arrival of Aurelius at Alexandria, they repented and put Avidius and his son Mæcianus to death. The spread of Christianity is shown by the appointment of three bishops under the Bishop of Alexandria, who henceforth is styled Patriarch. The first patriarch was Demetrius.
- 194 **Pertinax. Niger.** The latter had commanded the legions in Egypt employed in repelling the incursions of the Saracens as they were already sometimes called, during the reign of Commodus, and was proclaimed emperor by the Egyptians

- A.D. at the same time as Septimius Severus: was defeated by the latter and killed.
- 196 **Septimius Sevērus.** Visited Egypt, and granted several privi-
 204 leges to the Alexandrians. Issued an edict forbidding anyone from becoming a Jew or a Christian. An active persecution followed, during which the celebrated school of Catechists at Alexandria, which included at that period Pantēnus, Clemens of Alexandria, and Origen, was broken up. Julius Africanus wrote his work on Chronology.
- 211 **Caracalla.** On the occasion of his visit to Egypt he revenged himself on the Alexandrians for the jokes they had made at his expense by massacring all the youths of an age to bear arms. He also took away many of their privileges, and favoured the native Egyptians, giving some of them a seat in the senate, and cultivating their religion by building a temple in Rome to Isis.
- 217 *Macrinus* was declared emperor by the Egyptians on the murder of Caracalla, but he was soon defeated and killed by
- 218 *Elagabalus*, whom, however, the Egyptians would not for some time acknowledge, and sanguinary contests took place in Alexandria.
- 222 **Alexander Sevērus.** This reign is chiefly remarkable for having witnessed the foundation of the School of Neo-Platonists by Ammonius Saccas, and his pupils Plotinus and Longinus. Heraclas succeeded Demetrius as patriarch, and increased the number of bishops to twenty. During the civil wars that took place after the death of Alexander, the Egyptians appear to have acknowledged in turn the various pretenders that succeeded one another from 235 to 249.
- 249 **Decius.** The Christians in Egypt were much persecuted in this reign. Last occurrence of the royal name in hieroglyphics (p. [146]).
- 252 *Gallus.* Egypt was visited by a dreadful plague.
- 254 *Valerian.* Another persecution of the Christians took place.
- 260 **Gallienus.** On the death of his father Valerian, who was defeated and put to death by Sapor, king of Persia, Gallienus associated with himself as emperor Odenathus, king of Palmyra, who, as the ally of Rome, had for a long time guarded its eastern frontier. The Egyptians, however, declared for *Macrianus*, and, after he had been defeated and killed by Domitian, the general of Gallienus, for *Æmilianus Alexander*, who met with the same fate. Gallienus stopped the persecution of the Christians, and accorded them full toleration. On the death of Odenathus, his queen *Zenobia* declared war against Rome, and invaded Egypt, which she claimed as a descendant of Cleopatra; but, though she defeated the Roman army, she did not succeed in gaining Egypt, *Claudius* being acknowledged emperor on the death of Gallienus.
- 270 **Aurelian.** On the death of Claudius, *Zenobia* renewed her attacks on Egypt, and was for a short time successful, being acknowledged as queen, and granted by Aurelian the rank of his colleague. He soon, however, led his forces against her,

- A.D. and, having defeated her at Emesa, took her prisoner to Rome. Her son *Vaballathus* was allowed to rule for a short time, but was soon deposed and put to death. The Egyptians then set up *Firmus*, a Syrian, who established his court at Koptos and Ptolemaïs, but he likewise was conquered and slain by Aurelian. Nero, the patriarch, built the church of St. Mary at Alexandria, the first Christian church built in Egypt.
- 276 **Probus** had been left by Aurelian in command of the army in Egypt, and continued in that post during the regency of Aurelian's widow Severina and the short reign of his son *Tacitus*. On the death of *Tacitus*, the Egyptian legions proclaimed *Probus* emperor. The Blemmyes, who had obtained possession of Upper Egypt, were reduced to obedience.
- 284 **Diocletian**. Upper Egypt rebelled under Achilleus, and its
292 example was followed by Alexandria. Diocletian himself
296 marched against the rebels, and took Koptos and Busiris. He, however, resolved to fix the limit of the empire at Elephantinê, and gave up the Dodekaschoinos to the Nobatæ (the modern Berberines or Nubians). He afterwards besieged and took Alexandria, and put Achilleus to death. The column known as Pompey's Pillar was erected to commemorate his stopping the pillage of the city by his troops. Issued his famous edict against the Christians, and the persecution which followed was nowhere more severe than in Egypt.
- 305 *Galerius, Maximin, Licinius*. These three reigned in the East
312 while Constantine Chlorus and his son Constantine reigned in the West. The persecution of the Christians was continued. Arius, a presbyter of Alexandria, first broached his heresy, and the Bible was translated into Coptic during this period.
- 323 **Constantine the Great**. After defeating Licinius near Adrianople, Constantine became sole emperor. The Christians were released from every civil and religious disability by the emperor, himself a Christian. In consequence of the disputes as to the nature of Christ between Alexander, patriarch of Alexandria, and Arius, the Emperor, who had been appealed to, summoned the *Council of Nicæa*, where the question whether the Son was of the *same* or only of *similar* substance with the Father (*homoousios*, or *homoiousios*) was disputed by Arius as the champion of the latter form of belief, and Athanasius, a deacon of Alexandria, of the former. The decision in favour of the Homousians was embodied in what is known as the Nicene Creed. After the foundation of Constantinople, Alexandria began to decline in importance.
- 325
328
337 **Constantius** at first divided the empire with his two brothers, Constantine II. and Constans, but afterwards reigned alone. He favoured Arianism, and deposed Athanasius, who had been made bishop of Alexandria. After a long struggle George of Cappadocia was elected bishop by the Arians, and the followers of Athanasius were severely persecuted. The monastic system, which had been first started in Egypt

- A.D. at the end of the last century, began now to assume considerable proportions under the influence and example of St. Antony.
- 361 **Julian.** Under the patronage of this emperor paganism regained its ascendancy for a short time. George of Cappadocia was murdered by the Alexandrian mob, and Athanasius again returned to power, only, however, to be banished again. He was recalled by *Jovian*, but was once more sent away by
- 364 **Valens**, who, however, afterwards allowed him to return and
373 die in peace at Alexandria. Monasticism had now reached its full growth. The Thebaïd and the district of Nitria (Wâdi Natrûn) swarmed with hermits and anchorites, living either separately or in communities. One of the most famous monasteries was that founded by Pachomius and 1400 monks on the island of Tabrana, near Dendera, where Rufinus afterwards found 3000 monks. The city of Oxyrhynchus, according to the same authority, boasted of 10,000 monks and 20,000 nuns. In Nitria there were said to be 5000 hermits and 50 monasteries.
- 379 **Theodosius I.** in his first year issued an edict proclaiming Christianity the religion of the Empire. The temple of Serapis at Alexandria was destroyed, and the old Egyptian religion proscribed.
- 394 **Arcadius.** The Roman Empire was divided on the death of Theodosius; Arcadius, the elder son, ruling the East from Constantinople, and Honorius, the younger, the West from Rome. Violent disputes took place in Egypt between those who affirmed and those who denied that the Creator was of human form. The former party, who were called Anthropomorphites, led by Theophilus, patriarch of Alexandria, attacked and exterminated their opponents.
- 408 **Theodosius II.** *Cyril* succeeded Theophilus as patriarch of Alexandria. Hypatia, the daughter of Theon, murdered by the Christians. The doctrines of Nestorius are condemned at the *Council of Ephesus*, chiefly through the exertions of Cyril.
- 431 **Marcian.** The doctrine of Eutyches, that Christ possessed but one nature, the divine, and was in no respect human, is condemned by the *Council of Chalcedon*. The decision was rejected by the Egyptian Church, which adhered to the monophysite doctrine of Eutyches. Upper Egypt was overrun by the Nobatæ or Nubians in this reign; Silko, their king, has recorded his victories at Kalabsha. An inscription at Philæ shows that the worship of Isis and Serapis was still practised more than seventy years after the edict of Theodosius.
- 451 *Leo. Leo the Younger.*
- 457 **Zeno.** In order to put a stop to the quarrels between the two
474 parties in the Church, and the continual struggles between the patriarchs of Alexandria nominated by the emperor and those who had been chosen by the people, the emperor issued an edict, called the *Henoticon*, affirming the doctrine of the Incarnation, without, however, defining the question of a double or single nature. Like most attempts at a compromise, it proved a failure.
- 482

- A.D.
491 **Anastasius.** The Persians invaded Egypt; their retreat was followed by a famine.
501
518 *Justin I.*
527 **Justinian.** A final separation took place between the Orthodox or Melchite party and the Monophysites or Jacobites, who were afterwards called Copts. Each had its patriarch. The convents of St. Catherine at Mount Sinai and of St. Paul and St. Antony in the desert near the Red Sea were built probably as fortresses to repel the attacks of the Arabs.
- 566 *Justin II. Tiberius II. Mauricius. Phocas.*
610 **Heraclius.** The Persians under Chosroes invaded Egypt and held it for ten years, but, weakened by the rising of their Arab allies in the year of the Hijra or Flight of Mahomet, they were driven out by Heraclius. He in his turn soon had to make terms with the followers of Mohammed, who, however, overran Syria, and, entering Egypt, rapidly made themselves masters of the country, the capture of Alexandria by 'Amr or 'Amru marking the end of the Roman rule over Egypt.

5. Chronological Table from A.D. 640 to the Present Day.

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

- A.D.
641 **'Omar.** The general *'Amr Ibn el-'Asi* entered Egypt in 639 by way of Pelusium, and advanced up the country to Memphis; thence, after taking the fortress of Babylon, near the present Cairo, he marched to Alexandria, of which he became master after a siege of fourteen months. On the date of his entry into the city—Friday, December 10, 641, the first day of the Mohammedan month Muharram, and the New Year's day of the twentieth year of the Hijra—Egypt ceased to be a Roman province. 'Amr founded *Fustât* (Old Cairo), and the mosque there which bears his name, and restored the canal between the Nile and the Red Sea.
642
644 **'Othmân.** Conquest of Africa begun by 'Abdallah ibn Sa'ad, who had replaced 'Amr as governor of Egypt.
656 **'Ali,** the son-in-law of Mohammed, maintained a constant struggle for the Khalifate with Mo'awiyeh. Assassinated 661.

OMAYYADE DYNASTY.

- 661 **Mo'awiyeh.** After the death of 'Ali, and the abdication of his son Hasan, Mo'awiyeh obtained undisputed possession of the Khalifate, and founded the dynasty of the **Omayyades**, which reigned for nearly 100 years. Constantinople was besieged by the Arabs without success.
680 **Yezid I.,** son of Mo'awiyeh. Husên, 'Ali's second son, assuming the title of Khalif, is defeated and killed at Kerbela.

- A.D. 683 *Modwiyeh II.*, son of Yezid, abdicated after a reign of six months, when
- 684 *Marwân I.*, also of the family of 'Omayya, was elected Khalif, and reigned a year.
- 685 '**Abd el-Melek**, son of Marwân, completed the conquest of Africa. 'Abd el-Aziz, his brother, made a Nilometer at Helwân, near Cairo. First purely Arab coinage struck in gold and silver.
- 705 **El-Welid**, son of 'Abd el-Melek. Built first Nilometer at the island of Rôda. Spain conquered by the Moslems; and India invaded by them.
- 710
- 715 *Sulémân*, brother of El-Welid; '*Omar II.*, son of 'Abd el-Aziz; *Yezid II.*, son of 'Abdel-Melek; *Hishâm*, brother of 'Abdel-Melek, during whose reign the Saracens under 'Abd er-Rahmân were defeated by Charles Martel; *El-Welid II.*, son of Yezid; *Yezid III.* and *Ibrâhîm*, sons of El-Welid II., followed one another in quick succession.
- 727-748
- 744 **Marwân II.**, grandson of Marwân I., and last of the Omayyades. He was defeated by Abû'l-'Abbas, and killed at Abûsir el-Melek in the Fayyûm (p. 303).

ABBÂSIDE DYNASTY.

- 750 **Abû'l-'Abbâs**, a descendant of 'Abbâs, an uncle of Mohammed's. Founded the dynasty of the **Abbâsides**, and put to death all the descendants of Marwân I., with the exception of 'Abd er-Rahmân, who escaped and established the Omayyade dynasty at Cordova in Spain.
- 754 **El-Manşûr**, brother of 'Abbâs. Founded Baghdad, and made it the capital of the Abbâside Khalifs.
- 762
- 775 *El-Mahdi Mohammed*; *El-Hadi Mûsa*. Sons of El-Manşûr.
- 786 **Hârûn er-Rashid**, also a son of El-Manşûr. The famous hero of Arabian tales. Towards the end of his reign Ibrâhîm Ibn el-Aglab, governor of Egypt, declared himself independent, and founded the *Aglabide* dynasty, of which the capital was Kairwan, 70 miles south of Tunis. The kingdom of Fez was also founded by the Edrisides in this reign.
- 800
- 809 *El-Amin*, son of Hârûn.
- 813 **El-Mamûn**, son of Hârûn. A great encourager of arts and sciences, particularly astronomy. Visited Egypt and patronised the learned men there. Caused Arabic translations of Greek authors to be made. Opened the Great Pyramid in the hope of finding treasure.
- 833 *El-Mutasim*, brother of Mamûn. *El-Wâthik* (Beckford's "Vathek"), son of El-Mutasim. Rome attacked by the Saracens.
- 846
- 857 **El-Mutawekkil**, brother of Wâthik. Built the Nilometer at the Island of Rôda, now existing.
- 861 *El-Muntasir*, son of Mutawekkil. *El-Mustain*. *El-Mutezz*.

TÛLÛNIDE DYNASTY.

- 868 **Ahmad ibn-Tûlûn**. Governor of Egypt. Usurps the sovereignty of the country, and founds the dynasty of the Tûlûnides. Added the suburb of el-Khatiya to Fustât, and built the

- A.D. mosque that bears his name. Arab writers celebrate his
 878 wealth, magnificence, and warlike successes.
 883 **Khumârawêyh.** Built a palace at Fustât.
 895 *Abû'l-Asâkir; Harûn.* Sons of Khumârawêyh. *Shêban*, son of
 Aḥmad. With him the dynasty ends.

ABBÂSIDE GOVERNORS restored.

- 905 *El-Muktafi.* Egypt subject to the Khalifs. Khatiya burnt.
 908 *El-Muktaddir.* During this reign 'Obédallah el-Mahdi usurped
 the government of Eastern Africa, and founded the dynasty of
 909 the Fâtimide Khalifs in Tunis. He invaded Egypt, but was
 defeated by Muktaddir.
 932 *El-Kâhir.*
 934 *Er-Râdi.*

IKHSHÏDIDE DYNASTY.

- 935 **Mohammed el-Ikshid.** Usurps the government of Egypt.
 946 *Abû'l-Kasim; Abû'l-Hasan.* Sons of Mohammed.
 966 *Kâfûr; a black slave. Abû'l-Fawâris,* son of Abû'l-Hasan.

FÂTIMIDE DYNASTY.

- 969 **El-Mu'izz,** great-grandson of 'Obédallah, the founder of the
 Fâtimide dynasty in Tunis. Sent Gohar with an army to
 969 invade Egypt, which he took. Built the city of El-Kâhira
 973 (Cairo), and transferred the seat of government there.
 975 **El-'Aziz.** Encouraged learning and science. Converted the
 mosque of El-Azhar at Cairo, which had been built by Gohar,
 into a university.
 996 **El-Hâkim** succeeded his father El-'Aziz at 10 years old. Believed
 himself to be an incarnation of the Deity, and in conjunction
 990 with Ed-Derazi and Hamzeh founded the sect of the Druses.
 He persecuted the Christians and plundered their churches.
 Many of the Christians turned Mussulmans. Built the
 1012 mosque of El-Hâkim at Cairo. Was assassinated at the in-
 stigation, it is said, of his sister. The followers of his sect,
 however, believe that he was withdrawn from the world, and
 that he will reappear as the *Mahdi* or last Imâm, to receive
 the adoration of all mankind (see p. [35]).
 1021 *Edh-Dhâhir,* son of Hâkim.
 1036 *El-Mustansir,* son of Dhâhir. The Turcomans, who had been
 gradually rising in power since 980, attack Egypt, but are
 repulsed. In his reign the king of Abyssinia is said to have
 stopped the waters of the Nile (as retaliation for the perse-
 cution of Christians in Egypt), until the Coptic patriarch
 prayed him to cut the dam. Fustât began to decay. El-
 Mustansir rebuilt the three chief gates of Cairo.
 1094 *El-Musta'ali,* son of Mustansir. Takes Jerusalem and other
 1098 Syrian towns from the Turks; but is immediately deprived
 1099 of them by the Crusaders, under Godfrey de Bouillon.
 1101 *El-'Âmir. El-Hâfiz. Edh-Dhâhir. El-Fâiz.*
 1160 *El-'Âdid.* The intrigues of Shâwar and Dirghâm for the office
 of Vizier bring about the dissolution of the dynasty. The

A. D. former is assisted by Nûr-ed-din, the ruler of Aleppo, with Kurdish troops under Salâh-ed-din (Saladin), but afterwards quarrels with them and drives them out of Egypt with the assistance of Amalric (Amaury), king of Jerusalem, who in his turn endeavours to gain possession of Egypt, and penetrates to Cairo, but Fustât is burnt on his approach and he is compelled to retreat, the Kurds being again called in. Shirkûh, a Kurd, becomes Vizier, and afterwards Salâh-ed-din.

AYYÛBIDE DYNASTY.

- 1169 **Yûsuf Salâh-ed-din (Saladin).** On the death of 'Âdid, Saladin usurped the sovereignty and founded the Ayyûbide dynasty of Kurds. He afterwards obtained possession of Syria on the
- 1187 death of Nûr-ed-din. Defeated the Crusaders at the **battle of Hattin**, overthrew the Latin kingdom of Jerusalem, and
- 1189 retook that city. Successfully repulsed the **Third Crusade** under Frederick Barbarossa, Philip Augustus, and Richard
- 1191 Cœur de Lion. Began the citadel and walls of Cairo.
- 1198 *El-'Aziz*, second son of Saladin.
- 1198 *El-Mansûr*, son of 'Aziz; a child.
- 1200 **El-'Adil**, brother of Saladin. Usurps the throne.
- 1218 **El-Kâmil**, son of El-'Adil. The Crusaders (Fifth Crusade) penetrate into Egypt and take Damietta, but are obliged to
- 1219 abandon it after being defeated at a spot where El-Kâmil was building a new city, which he called **Manşûra** (the
- 1228 Victorious). The Emperor Frederick II. also obtains possession of Jerusalem and other Syrian towns. El-Kâmil endeavoured, according to the Arab historians, to demolish the
- 1238 Third Pyramid.
- 1238 *El-'Adil II.*, son of El-Kâmil.
- 1239 **Es-Sâlih Ayyûb**, brother of El-'Adil. *Louis IX. (St. Louis)*
- 1249 of France, at the head of the Sixth Crusade, captures Damietta, but is taken prisoner at Manşûra, while marching on Cairo, and only released on the evacuation of Damietta and the payment of 400,000 pieces of gold.
- 1249 *El-Muazzam (Tûrân-Shâh)*, son of Sâlih. Murdered by his father's Mamelukes.
- 1250 *Shegeret ed-Durr*, widow of Sâlih. Married the Mameluke
- Ébek in 1250, who became Sultan conjointly with the minor
- El-Âshraf.
- 1250 *El-Âshraf*. Deposed (1252) by the Mameluke Ébek.

BAHARIDE MAMELUKE SLAVE DYNASTY.

- 1250 *El-Mu'izz Ébek et-Tûrkomâni*. Marries Shegeret-ed-Durr, and is killed by her from jealousy.
- 1257 *El-Mansûr Ali*, son of Mu'izz.
- 1259 *El-Mudhaffer Kutuz*. Recovers Syria from the Tartars.
- 1260 **Edh-Dhâhir Bêbars**. Succeeds to the throne after assassinating Mudhaffer. Repels a fresh invasion of the Tartars in Syria, takes Damascus, and extends his conquests over a great part of Armenia. Brings the representative of the Abbâside

- A.D. Khalifs, *El-Hâkim*, who had been dethroned by the Mongols, to Egypt, and recognises him as nominal Khalif. From this period until the taking of Egypt by Sultan Selim, the Abbâside Khalifs held nominal spiritual sway in Egypt.
- 1268 Built mosque outside Cairo which bears his name. Death
- 1270 of St. Louis before Tunis.
- 1277 *Es-Sa'id Baraka*; *El-'Adil Selâmish*. Sons of Bêbars.
- 1279 **El-Manşûr Kalaûn**. Continued the warlike enterprises of Bêbars by defeating the Mongolians at Homs, recovering Damascus, which had been again lost, capturing Tripoli, &c. At home his reign was celebrated by alternate acts of cruelty and beneficence. In one of his fits of anger he delivered up Cairo to sword and plunder for three days. In the eyes of native historians the good acts of his reign have outweighed the evil. In modern Cairo his name is handed down as that of a great physician. Founded the Mûristân and mosque at Cairo.
- 1284
- 1290 **El-Âshraf Khalil**, son of Kalaûn. Takes Acre from the
- 1292 Christians. The Khan Khalili at Cairo built.
- 1293 **En-Nâsir Muḥammad**, son of Kalaûn. Succeeds at nine
- 1304 years old. Is dethroned by *Ketbogha*, who usurps the sceptre, but is in his turn overthrown by *El-Manşûr Lagin*.
- 1299 On the assassination of the latter, Nâsir is restored. After ten years, however, he is again deposed, and *Bêbars Gâshenkir* proclaimed in his stead. Nâsir again returns, and, with the help of the Syrian Amirs with whom he had taken refuge
- 1310 at Karak on the Dead Sea, regains the throne. The Arab historians celebrate him as a powerful and wealthy monarch, whose territories extended from Tunis to Baghdad, and who greatly increased the prosperity and well-being of Egypt by making and restoring canals, encouraging agriculture, and fostering the arts. Cairo was greatly extended and embellished by him. He built the mosque of Nâsir in the Citadel and the Nahassîn.
- 1318
- 1341 Seven sons of Nâsir followed him in quick succession—*El-Manşûr Abû-Bekr*; *El-Âshraf Kûgûk*; *En-Nâsir Shihâb-ed-Din*; *Es-Sâlih Ismaïl*; *El-Kâmil Shaabân*; *El-Mudhaffer*; and
- 1347 **Sultan Hasan**, a miḥor at the time of his accession; he was deposed by *Es-Sâlih*, but recovered his throne three years later. During the interval a fearful plague devastated
- 1351 Egypt. Built the mosque at Cairo which bears his name.
- 1357 Was again dethroned and assassinated.
- 1361 *El-Manşûr Muḥammad*, grandson of Nâsir.
- 1363 *El-Âshraf Shaabân*, great grandson of Nâsir. Ordered the Sherifs or descendants of Mohammed to wear green turbans.
- 1365 Peter de Lusignan, king of Cyprus, besieges Alexandria, but fails.
- 1376 *El-Manşûr 'Ali*. *Es-Sâlih Haggi*, the last of the dynasty.

CIRCASSIAN OR BURGIDE MAMELUKE SLAVE DYNASTY.

- A.D. 1382 **Edh-Dhâhir Barġûġ.** A Circassian slave, who deposed Haggi and usurped the throne. Was dethroned by the Amirs, but regained his power the following year. He built the mosque of Barġûġ.
- 1399 *En-Nâsir Farag*, son of Barġûġ. Was engaged in continual warfare with the Tartars, whom he finally defeats, and in putting down repeated revolts of the turbulent Mamelukes. Built tomb-mosque of Barġûġ.
- 1412 **El-Mu'ayyad.** Many sumptuary laws enacted against the Christians and Jews. Revolts in Syria successfully put down. Built the mosque known by his name at Cairo.
- 1420 *El-Mudhaffer Aĥmad.* *Edh-Dhâhir Tatâr.* *Es-Sâlih Muĥammad.*
- 1422 **El-Âshraf Bursbey.** Attacked Cyprus and took the king, John III., prisoner, but released him on the promise of an annual tribute. Concluded a peace with the Tartars. Gained possession of Jeddah, the port of Mecca, and monopolised the Indian trade there.
- 1438 *El-'Aziz Yûsuf.* *Edh-Dhâhir Gakmak.*
- 1453 *El-Manşûr 'Othmân.* *El-Âshraf Inal.* Constantinople taken by the Turks.
- 1461 *El-Mu'ayyad Aĥmad.* *Edh-Dhâhir Khôshkadam.*
- 1467 *Edh-Dhâhir Bilbey.* *Edh-Dhâhir Timurbogha.*
- 1468 **El-Âshraf Ķait Bey.** Elected by the Amirs. After a successful war against the Turks under Sultans Maĥmûd and Bâyezid (Bajazet), Ķait Bey concluded a treaty of peace with them. Cyprus taken by the Venetians, who, however, continued to pay the tribute to Egypt. Is compelled by the riotous Mamelukes to abdicate in favour of his son. There are numerous monuments of his reign in Cairo.
- 1496 *En-Nâsir Muĥammad.* *Edh-Dhâhir Khansûweh.*
- 1499 *El-Âshraf Gânbalât.* *El-'Adil Tûmân Bey.*
- 1501 **El-Ghûri Khansûweh.** Was over 60 years of age when chosen to succeed Tûmân. Built the mosque and schools at Cairo that bear his name, and rebuilt in stone Saladin's wooden aqueduct. Encouraged learning. Fitted out an expedition against the Portuguese in order to injure their trade with India by the Cape route. Entered into correspondence with the Doge of Venice with the view of making the Suez Canal. Was defeated by the Turks under Selim I. near Aleppo, and slain.
- 1516 **El-Âshraf Tûmân Bey,** nephew of Ghûri. After the defeat and death of Ghûri, Selim advanced on Egypt, and, after defeating Tûmân at Heliopolis, entered Cairo. Tûmân was taken and hanged outside the Bab ez-Zuwêla. With him ended the Mameluke dynasty, and Egypt became a Turkish Pashalik.
- 1517 Though **Selim** abolished the monarchy, he left the aristocracy of the Mamelukes on certain conditions; the chief of which were—annual tribute, obedience in matters of faith to the

- A.D. decisions of the Mufti of Constantinople, and the insertion of the name of the Sultan of the Osmanlis in the public prayers and on coins. Selim also compelled the last scion of the Abbáside Khalifs, El-Mutawekkil, to leave Cairo and reside at Constantinople; and at his death the Sultans of Constantinople assumed the title of Khalif.
- 1543 The history of Egypt for the next 250 years is almost entirely without interest. The Turkish Pashas who nominally governed the country soon became subordinate to the Mameluke Beys, one of whom, *'Ali Bey*, declared himself independent, conquered Arabia and Syria, and allied himself with Russia against the Turks. At his death his son-in-law, *Abû-Dahab*, was recognised by the Sultan as ruler of Egypt. The chief power after *Abû-Dahab's* death was shared by *Murád Bey* and *Ibráhîm Bey*, who opposed
- 1767 **Napoleon Buonaparte** when he landed at Alexandria (July 1) for the purpose of occupying Egypt. They were defeated, however, at the battle of the Pyramids (July 21), and Napoleon entered Cairo. Immediately after (Aug. 1), the French fleet was destroyed by Nelson at the battle of the Nile. Napoleon, after completely breaking the power of the Mamelukes, left Egypt on his Syrian expedition, and on his return to France
- 1773 appointed *General Kléber* as commander in Egypt. Kléber signed the convention of El-Arish (Jan. 24), for the evacuation of Egypt by the French; but the convention being broken, he marched on Cairo, defeated the Turks at Heliopolis (March 21), and retook the city. He was assassinated (June 14), and *General Menou* succeeded to the command. The French were defeated by the English under Sir Ralph Abercromby at the battle of Alexandria (March 21), and driven out of Egypt.
- 1798 After the French occupation, Egypt once more fell a prey to the Mamelukes and anarchy, till the Porte appointed
- 1799 **Mohammed 'Ali**, a Roumelian, born at Kavala in 1768, Pasha of Egypt. He established his power by the massacre of all the Mameluke Beys in the Citadel of Cairo. Various expeditions, under his sons Túsûm and Ibráhîm Pasha, were undertaken against the Wabhâbis in Arabia, and the countries bordering the Nile as far as Khartûm, which he founded. He also endeavoured to ameliorate the condition of the country by making new canals and embankments, improving the system of agriculture, founding schools, and introducing various forms of European civilisation. During the Greek war he sent troops to aid the Turks, but soon afterwards declared himself independent of the Porte and invaded Syria, which was quickly overrun by the Egyptians under his son Ibráhîm, and the Turkish army totally destroyed at Kóniyeh (Iconium). By the intervention of the European Powers his victorious career was stopped, and a peace signed at Kutáhiya in which he acknowledged the suzerainty of the Porte. The war again breaking out, Ibráhîm defeated the
- 1801 Turks at Nezib and menaced Constantinople, but was compelled to quit Syria by the European Powers. Mohammed
- 1806
- 1811
- 1823
- 1831
- 1832
- 1833
- 1839

- A.D.
1841 'Ali then acknowledged the suzerainty of the Porte, and in return the Sultan 'Abd ul-Mejid made the government of Egypt hereditary in his family, subject to the payment of an annual tribute. Owing to his mind failing, Mohammed 'Ali resigned, and was succeeded by
- 1848 **Ibrâhim**, his son, who died after reigning 4 months.
- 1849 '**Abbâs**, son of Tûsûm and grandson of Mohammed 'Ali. Soon after his accession his grandfather died, August 2, 1849. A cruel and avaricious ruler, who was murdered by his own slaves.
- 1854 **Sa'id**, son of Mohammed 'Ali. Endeavoured to carry on the work of reform and progress begun by his father. Completed the railway from Alexandria to Cairo, and supported the scheme for making the Suez Canal, which was begun in his reign. Encouraged the discovery and preservation of the old monuments of the country, and founded the Bûlâk Museum. Visited England. Died Jan. 18, 1863.
- 1859 **Ismail**, son of Ibrâhim and grandson of Mohammed 'Ali. Born Dec. 31, 1830. Continued the work of progress and reform by constructing railways, canals, harbours, and telegraphs, organising a postal system, increasing the number of schools, &c. Obtained from the Porte, in return for additional tribute, the right of succession to his children in the direct line, and the title of Khedive. Visited England July, 1867.
- 1866 The Suez Canal opened Nov. 19, 1869. Completion of the docks at Suez. The new harbour and quays at Alexandria begun. The Khedive obtains a firman from the Porte granting him further privileges, and rendering him almost independent, these concessions being paid for by a fresh addition to the tribute, which was raised to nearly £700,000.
- 1867 Suez Canal shares purchased by the British Government under Mr. Disraeli. Owing to the rapidly increasing debt of the country, which threatened insolvency, the revenue and expenditure were placed under the control of a commission, chiefly European. The Khedive surrendered his private estates towards meeting the requirements of the debt, and consented to the appointment of an English Minister of Finance (Mr. Rivers Wilson) and a French Minister of Public Works (M. de Blignières). These, however, he soon dismissed, as well as the members of the Financial Commission. The European Governments in consequence required the Porte to dethrone him.
- 1869 **Tewfik**, eldest son of Ismail, succeeded on the deposition of his father.
- 1880 Appointment of the Commission of Liquidation to prepare a law for the settlement of the Egyptian debt.
- 1881 Military Revolt. In December the Chamber of Notables expressed a wish to examine the Egyptian budget. This was refused, and the so-called National movement commenced, with 'Arabi Pasha as leader and head of the army.
- 1882 The situation became more strained. On the 20th May the French and English fleets entered Alexandria. On the 11th June Europeans were massacred by the natives. On the 11th July the forts of Alexandria were bombarded by the

- A.D. English fleet. This was followed by the invasion of Egypt by an English army and the occupation of Cairo on the 14th September. 'Arabi Pasha and other rebellious colonels were banished to Ceylon. Mission of Lord Dufferin. About the same time the rebellion in the Sudan became serious.
- 1883 Hicks Pasha was defeated in Kordofan, and a force was sent under Baker Pasha to Suákin. In December the English Government required the Khedive to abandon the whole of the Sudan.
- 1884 Shérif Pasha refused to comply, and was succeeded by Nubar Pasha as Prime Minister. An English expedition was sent to Suákin, which defeated the rebels near that place and returned to Cairo. General Gordon was sent to Khartûm. In August it was decided to send an English expedition up the Nile to assist Gordon.
- 1885 The English force having failed to arrive in time, Khartûm fell on the 26th January, and Gordon was killed. The whole Sudan was then given up from Wádi Halfa to the South. Mission of Sir H. Drummond Wolff to Constantinople and Cairo. First Turkish convention.
- 1886 Reforms carried out in Egypt under English officials. The English troops remain in occupation.
- 1887 Sir H. Drummond Wolff concluded a second convention with the Porte respecting the occupation of Egypt, but the Sultan declined to sign it.
- 1888— The English occupation continued, but the number of English
1891 troops reduced. Reforms carried out under English officials. Interest on debt reduced. Finances steadily improved. Taxation lightened. Forced labour (*corvée*) abolished. Judicial reforms effected.
- 1892 Tewfik died Jan. 7th after a few days' illness, and was succeeded by his son 'Abbas II. Hilmi.
- 1896 Expedition into the Sudan to break the power of the Khalifa, under Sir H. H. Kitchener. Dongola taken on Sept. 23, after fights at Firket (June 7) and Hafir (Sept. 19).
- 1897 Desert Railway from Wádi Halfa to Abu Hamed begun, in order to take the Dervishes in flank. General Hunter advanced to Abu Hamed and took it (Aug. 7), afterwards occupying Berber (Sept. 13). On Oct. 31 the railway reached Abu Hamed.
- 1898 On April 8 the Sirdar (Sir H. H. Kitchener) attacked and captured the Dervish works on the further bank of the Atbara. The Dervish loss was about 3000 killed; and 2000, including their leader, Maĥmûd, were taken prisoners. Later in the year the Anglo-Egyptian army, which included two English infantry brigades, under Generals Gatacre and Wauchope (afterwards killed at Magersfontein), a cavalry regiment (21st Lancers), and three batteries of artillery (one field, one howitzer, one siege), advanced southwards and engaged the whole Dervish army, under the personal command of the Khalifa, north of Omdurmân (Sept. 2). The Khalifa's army of 50,000 men was annihilated; 11,000 were killed and 16,000 wounded: the Khalifa escaped. Omdurman and Khartûm were solemnly reoccupied on Sept. 4, and the Mahdi's tomb destroyed, his

- A.D. body burnt and thrown into the Nile. This was done because, had the body and tomb remained, they would have become a focus of religious fanaticism and sedition. On Sept. 19 the Sirdar hoisted the Egyptian flag at Fashoda, which had been occupied by a French force under Col. Marchand, sent from the Ubangi to obtain a footing for France in the Upper Nile valley. This incident, which nearly led to war between England and France, was settled by the French evacuating their post, and the treaty which ensued guaranteed the possession of the Bahr el-Ghazal to Egypt, and determined the spheres of influence of England and France. The status of the Sudan was reconstituted on a basis of joint occupation by England and Egypt. The two flags fly side by side in the Sudan.
- On September 22 Gedaref, the last Dervish stronghold, was occupied by the force of Col. Parsons after three hours of very severe fighting.
- On December 23 the Dervishes were defeated by Sir C. Parsons at Rosaires, 250 miles south of Khartûm.
- 1899 On Nov. 24 Col. (now Gen. Sir F.) Wingate, who had succeeded Sir H. Kitchener as Sirdar, defeated the Khalifa at Umm Debrêkat. The Khalifa and his emirs were killed. Kordofân recovered.
- 1900 Osman Digna captured. Slatin Pasha appointed British inspector of the Sudan.
- 1902 Epidemic of cholera in Egypt.
- 1903 Aswân Dam completed.
- 1904 Friendly arrangement between England and France, by which the control of Egyptian finances is assured to England, and the country placed under British protection in everything but the name.
- 1906 Suâkin-Berber railway opened.
Tabah dispute with Turkey. Frontier of Sinai delimited.
Affray between natives and British officers at Denshwai.
- 1907 Resignation of Lord Cromer.

XI. HIEROGLYPHS.

1. The Language of the Hieroglyphs.

After having baffled for centuries the attempts of savants to translate it, the language of the hieroglyphs is no longer a sealed book. Yet scholars are still at a loss to know where to place Ancient Egyptian in the family of languages.

It seems probable that it is a composite language, partly of indigenous Nilotic and partly of proto-Semitic origin. The resemblance to the Semitic tongues not only in construction but in definite locutions (*e.g.*, the personal pronouns) is not close enough to enable us to class Egyptian definitely as a Semitic language; very probably it is a connecting-link between the true Semitic family of tongues and the languages of the Berbers (Kabyles, Tuâreg or Imôshagh, &c.) of Libya, which seem distantly related both to Semitic and to Ancient Egyptian. There is certainly in it also a substratum of non-Semitic origin, which probably belongs to the tongue of the primitive inhabitants. Of Aryan (Indo-European) roots there is in Egyptian no trace whatever.

The language naturally did not remain the same during the 3000 or 4000 years in which it was used. Therefore for practical purposes students have divided it into Old Egyptian, Middle Egyptian, and New Egyptian, being the different forms used during the so-called Old, Middle, and New Empires. The language of the Middle Empire is usually taken as the standard or classical tongue. This, which was the spoken living tongue of the Amenemhats and Usertsens, was still preserved for epigraphic and chancery purposes under the Amenheteps and Thothmes; the real spoken tongue of the XVIII. Dynasty was first admitted on the monuments in the time of the reforming king Khu-n-aten (p. [78]). Under the XIX. Dynasty the spoken and literary languages again coincided, as they had under the XII. The process of phonetic decay and neologistic innovation still went on, and the language written in the Demotic character was a further development, of which Coptic is a survival. The last, which was spoken by the Copts, or Egyptian Christians, is now only used, and that infrequently, in the Coptic churches. Its alphabet consists of the Greek letters with the addition of five or six letters borrowed from the Demotic. A knowledge of Coptic is of great help, if not indeed a necessity to the student of hieroglyphs.

2. Method of Writing.

It was to the god *Thoth* that the Egyptians attributed the invention of the principles of writing, that form of picture characters that remained the same during thousands of years. But the language of the hieroglyphs died with the independence of the Egyptians, and soon after 300 A.D. the knowledge of the characters was completely lost. Many attempts were made both in mediæval and modern times to find a clue to their decipherment, and the most absurd guesses were made at the translation of texts. Every reference to the hieroglyphs made by classic authors was carefully examined, but the writings of late Egyptian, Greek, and Roman authors, such as Horapollo, Hermapion, Clement of Alexandria, &c., served rather to mislead than to help scholars. A small step was made in 1797 when Zoëga came to the conclusion that cartouches contained royal names. But though many learned men gave their attention to hieroglyphs, little advance had been made in the study when in 1799 the **Rosetta Stone** was found with its trilingual inscription—Hieroglyphic, Demotic, and Greek placed one beneath the other (see p. 29). The Orientalist, Silvestre de Sacy, and a Swede, named Åkerblad, did some good work on the Demotic text of the inscription, the work of the latter affording much help to Dr. Thomas Young, who in England was studying the hieroglyphic and Demotic texts. A number of alphabetic signs were identified by him, and he communicated the result of his labours to the world in his *Account of Some Recent Discoveries in Hieroglyphical Literature* (London: Murray, 1823). His discoveries communicated inspiration to François Champollion, surnamed le Jeune, to whom is due the credit of the discovery that the signs were partly phonetic and partly ideographic, without which knowledge all attempts at lengthy translation would have resulted in failure. It was by comparing two cartouches that in the first place he was able confidently to fix the



value of certain signs. One was known by comparison with the Greek text to contain the name of Ptolemy, and the other was supposed to contain that of Cleopatra. In these two names there are four similar letters, and so, four similar signs being found in the two cartouches, it was a comparatively easy matter to determine the value of the remaining signs.










After this Champollion gradually worked out an alphabet and syllabary, and published his *Grammaire Égyptienne* in 1836-41. There were at first many opponents to the new system, but gradually all others were found to be useless, and all later study of hieroglyphs has its roots in the work of Young and Champollion.



Following this great leader were Dr. Birch and Dr. Hincks in England, Prof. Lepsius and Dr. Brugsch in Germany, and M. Emmanuel de Rougé in France. Soon the number of scholars increased, and among the men who have more recently turned their attention to the subject and who have done much to further the advance of the study in England may be mentioned the late Sir P. le Page Renouf, Mr. Goodwin, and Prof. Lushington, and now Dr. E. A. Wallis Budge and Mr. F. Ll. Griffith; in France, the late MM. Chabas and Devéria, and now Prof. Maspero, MM. Pierret, Revillout, and J. de Rougé; in Switzerland, Prof. Naville; in Italy, Signori Rossi and Schiaparelli; in Germany, the late Dr. Dümichen, and now Profs. Wiedemann, Erman, Schäfer, Steindorff, Spiegelberg, and Kurt Sethe; in Sweden, the late Prof. Piehl; and in Russia, MM. Golénistchev and Turayev. Most of these authorities differ on minor points, and the Germans affect an algebraic transliteration which is supposed by them to give more strictly scientific results; but the differences are not sufficient to make any but very small discrepancies between the translations of texts given by the several scholars. The foundations of the science are firm and fixed, and any translation of an Egyptian text by a competent scholar with proper credentials (not an irresponsible amateur or a "crank" afflicted with fads) is certain and reliable, and will be found to differ in no important respect from a translation by any other competent scholar.








The language of the ancient Egyptians is found written in three forms, in hieroglyphs, hieratic, and demotic. The hieroglyphs are essentially a lapidary system, though they are found, in a somewhat modified form called *linear hieroglyphs*, painted on coffins, &c. From these linear hieroglyphs the more fluent *hieratic* was developed, which thus bears the same relation to the carved hieroglyphs that our handwriting bears to print. Champollion in his *Grammaire Égyptienne* gives drawings showing very clearly the derivation of the hieratic from the hieroglyphs. *Demotic* is such a degenerate form of hieratic that it is extremely difficult to read it, and in all Europe there are but very few scholars who can decipher documents written in this script. The earliest hieroglyphs, such as those at Médûm, are drawn in full detail and coloured naturally, so that there is no mistaking what the object represents. But in later times this was rarely done, and the characters became more conventional. Of the very large number of these—between 3000 and 4000—about 500 are in frequent use. They read usually from right to left, but also frequently from left to right, and are sometimes placed in vertical columns. The heads of the animal characters are always turned in the direction whence the inscription commences.




There are two classes of characters, *phonetic* and *ideographic*. The phonetic are either *alphabeto-syllabic* or *purely syllabic*. The ideographic signs are determinatives; either *specific determinatives* or *simple ideograms*, or *generic determinatives*. The *alphabeto-syllabic* signs (list on p. [116]) are used in spelling out a word alphabetically. They were originally ideograms transferred for use as purely phonetic-syllabic signs, and then almost entirely further restricted to more or less alpha-

betic functions: thus , a rope, , a snake, , a pair of tongs,






, a door-bolt, , an owl, etc., were used to represent the sound of the initial syllable of the Egyptian word signifying the objects they represented, and then to represent the consonantal part of the syllable only; , , , , , , and  in the following















list always remained more or less syllabic in their use, and , ,






, , , and  (List of Syllabics) were only used alphabetically in late times. The ideogram is the picture of the object spoken of, and follows the spelling of the word to *determine* it. Thus    *he*,

"snake." The generic determinative is a symbol representing the class of ideas to which the word belongs. Thus    *tesem*, "hound,"




is *determined* by a picture of a hide and tail to show that it is the name of an animal. Occasionally words have determinatives of both kinds, in which case the specific always precedes the generic. Sometimes, especially in the earliest texts (and in certain well-known cases of common occurrence in later times also), words are expressed by their ideograms only. Even when the word is spelt out, the signs may be arranged in many different ways, the number of signs employed and the arrangement of them depending upon the space at the engraver's disposal. Thus *life*, which is *ankh*, may be expressed by its ideogram





only, ; or it may be spelt out in four different ways:    ,


   , or  . It is easy to see how in time the ideograms came to be used as syllabic phonetics. The ideogram for *star* gives a good example of this. In Egyptian, star is *sba*   , written sometimes simply by its ideogram . The word for *door* is also *sba*, and is written   , the  having in this case merely the syllabic value *sba*.

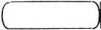
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
written sometimes simply by its ideogram . The word for *door* is also *sba*, and is written   ,


the  having in this case merely the syllabic value *sba*.


The following are some of the hieroglyphic forms most frequently met with on the monuments. The frame  enclosing



hieroglyphs is called a cartouche, and almost invariably contains the name of a king or queen. The king's cartouches were nominally two in number; the second containing the monarch's personal name or *nomen*; the first his *prenomen* or name as king. The *nomen* may contain alphabetic or syllabic signs as well as ideograms: the *prenomen*, which was of a more formal and artificial character, was usually written in simple ideograms alone (the parallel to Japanese, with its mixture of Chinese ideograms and Japanese syllabic signs, will at once present itself to the mind of anybody familiar with that language). A typical *prenomen* is that of Thothmes III.; ☉ *Rā*, the sun, or sun god; 

men, the picture of a chess-board, and  *kheper*, the scarab, which



has a variety of interpretations. The ☉ always comes first, but was probably not pronounced first. It was written first *honoris causā* only, as being the name of a god, *Rā*; but since the name meant "Stable (*men*) is the Being (*kheper*) of *Rā*," it must have read *Men kheper Rā*, and that this was in fact the reading we know from the Babylonian representation of the name as *Manakhbiriya* (*man* = , *men*; *akhbi*(r)



=  *kheper*, *Riya* = ☉, *Rā*), The wasp symbolizes the royalty of

Lower Egypt; so, frequently the group  will be seen above the cartouche containing the *prenomen*. It signifies "King of Upper and


Lower Egypt,"  being the sign of the King of Upper Egypt.  ;


Se Rā, "son of the Sun," often precedes the nomina of kings, and


 , *neb tauī*, "lord of the 'two lands,'" often follows them.  is


the crown of Lower Egypt, and  that of Upper Egypt.  is the









determinative of a house, and  *per āa* is the "great house," or







Pharaoh. The phrase  *mā kheru*, which so frequently follows the name of a deceased person, is variously translated, "justified," "truth-







speaking," "deceased."  *neter*, indicates a god or the adjective

divine; thus  *hen neter* is "minister of a god," a priestly title often

seen in the tombs. The title  may also frequently be seen before a name in the tombs. It reads *rekh suten*, “(one who) knows the king,” a member of the royal family or favoured courtier. In both these cases it will be noticed that the signs for god and king are written first, *honoris causa*, as in the case of the ideogram of a god noted above.









 *renpit* is a “year,” and  *abot* a “month.” So many strokes, as , are so many units, *i.e.* seven. Tens are written , *i.e.* thirty. Hundreds are written , and thousands . Thus , “the 3rd month of the 8th year”; and the deceased prays for , “thousands of oxen and geese.”



The formula    *suten hetep te* (or rather *hetep suten te*, “A royal offering given;” the ideogram  [*te*, “give”] was written third in order to balance the ideogram : this is an instance of pretty writing for effect which often confuses the translator) occurs so repeatedly in the tomb inscriptions that it cannot fail to be noticed over entrances, on *ka* doors and *stelae*, on friezes and rafters. It is the prayer begging for  *per kheru*, “sepulchral meals.” The

prayer is addressed most frequently to Osiris   *Asar*, or Anubis  *Anpu*, and commences with little variation, thus:   

Hetep suten te
A royal offering given.


































Asar
Osiris

 *neb* lord (of)  *Tattu*  *neter* God  *ua* great,  *neb* lord (of)  *Abtu* Abydos  *te-f* may give he  *per kheru* sepulchral meals

 , &c., and goes on to beg the visitor to the tomb to
..... *meakh*
oxen, birds, clothes













say the funereal formulæ for the dead man.














THE EGYPTIAN ALPHABETO-SYLLABIC SYSTEM.

	=	a (semi-vowel)		=	h
	=	ā (semi-vowel)		=	(h), kh
	=	ā (semi-vowel)		}	= kha, kh
	=	i, y (semi-vowel)			
	=	i (or other indeterminate vowel)		}	= s
	=	u (semi-vowel)			
	=	b		=	(i), sh
	=	p		=	sha, sh
	=	f		=	q or k
	=	m		=	k
	=	ma, m		=	k or g
	=	n		=	t
	=	n		=	t
	=	r		=	ti, t
	=	ra, lu, l		=	f or d
	=	h		=	(t), tch, tj
				=	tcha, tch, tj

LIST OF SYLLABIC SIGNS NOT USED ALPHABETICALLY.
















(Many of these are also used as Simple Ideograms.)

	ua (later used alphabetically for o).		ba	}	(later used alphabetically for b, p)
	ān		ba, bai		
	ān		pa		
	āri				
	ān				
	un		ma		
	un		ma		

	<i>mer, ma</i>		<i>khet, kht</i>
	<i>men</i>		<i>sa</i> (later used alphabetically for <i>s</i>)
	<i>nu</i> (later used alphabetically for <i>n</i>)		<i>sen</i>
	<i>neb</i>		<i>su</i>
	<i>ha</i>		<i>ka</i>
	<i>hem</i>		<i>ta, to</i>
	<i>her, hi, ho</i>		








LIST OF IDEOGRAMS, INCLUDING THOSE COMMONLY MET WITH IN THE ROYAL CARTOUCHES.









































(a) Names of Gods and Places.


























	<i>Amen</i> (god of Thebes)		<i>Ptah</i> (god of Memphis)
	} <i>Rā</i> (the Sun-god)		<i>Maāt</i> (goddess of Law and Right)
			<i>Nit</i> (Neith, goddess of Saïs)
	<i>Heru-behutet</i> (Horus of Edfu)		<i>Sebek</i> (crocodile-god)
	<i>Heru</i> (Horus)		<i>Anu</i> (Heliopolis)
	<i>Set</i>		<i>Nekhen</i> (Hierakonpolis)
	<i>Tehuti</i> (Thoth)		<i>Uaset</i> or <i>Tjāmet</i> (Thebes)
	<i>Temu</i> (Sun-god of Heliopolis)		




















(b) Ordinary Words.







































(Common *determinative* ideograms marked with an asterisk*: objects of which the signs are pictures indicated within parentheses.)




	*		*	<i>se, man, ā, I, my</i>		*	<i>sherā, khraf, child</i>
	*			<i>hemt, woman</i>			<i>uer, old man</i>
				<i>hemt, wife</i>			<i>uer, chief</i>

-  * (basket) *neb*, lord (to possess); used also for *neb*, all
-  (sceptre) *heq*, prince
-  *suten*, king (of Upper Egypt); *su*, him
-  * *suten*, king
-  * } *neter*, god
-  * }
-  * { *aarat*, uraeus
 { *neteret*, goddess
-  * *pet*, heaven; *her*, above
-  * *ta*, earth
-  * *ra*, sun, day
-  * (generic determinative), light, illuminate
-  * (rising sun) *akhut*, sunrise, horizon
-  * (starry heaven) *kekui*, darkness
-  * *sba*, star; *fa*, praise
-  * *aa*, moon, *abof*, month
-  * *tehen*, storm
-  * *nu*, water
-  * *tu*, mountain
-  * (rocky land) *semt*, *khast*, desert (and country, generally)
-  * (generic det.), foreign
-  * foreign country
-  * (plan of a town) *nu*, city
-  * (generic det.), place
-  * (plan of irrigation canals) *hesep*, nome, province
-  * (enclosure) *per* }
-  * (walled enclosure) *het* } house
-  * (generic det.) wall, building
-  * to build
-  * *as*, *aset*, throne
-  * *khaut*, altar
-  * (mat for offerings), *hetep*, offering; (trf.) rest, peace
-  (feather) } *ma*, *maat*, right, law, justice
 } *shu*, light, airy, dry
-  * (lute), *nefer*, good, beautiful
-  * (mallet), *menkh*, good, excellent
-  * (club), *aā*, great
-  * *uer*, great
-  * *netjes*, evil, small
-  * (sceptre), *user*, mighty
-  * (halberd), *sekhem*, power, powerful
-  * (club), *kherp*, to wield, control

- * (generic det.), nekht, to control, force
-  tjeser, holy
-  ma, te, to give
-  te, to give
-  { rmen, arm
{ mah, cubit
- * { nekht, force
{ hu, to strike
-  hu, to strike
-  meshā, soldier
- * kheseḥ, enemy, prisoner
-  mut, death
-  (man's girdle) ānkh, life.
(   ānkh utja senb, monogrammatically, "life, health, strength")
-  (beetle) kheper, to become, come into being
-  (rising sun) khā, to appear
-  mes, to be born, child
-  mer, to love
-  āb, ḥati, heart
-  { tep, head; (trf.) upon
{ tjatja, head
-  ḥer, ḥi, ḥo, face; (trf.) on
-  maa, see; āri, make.  
maa, see
-  i, come; (general det., go come, proceed, &c.)

-  (gen. det.), return, retreat
- * sekher, fall down, be overthrown
- * ab, dance
- * u, hail! (gen. det., to greet)
-  ān, nen, not (privative sign)
-  tem, to cut, close; (trf.) name of the setting sun; (privative) not
- * shesep, to receive
-  baa, wonderful
-  (collar) nub, gold
-  (collar and white mace) hat, silver
-  (white mace) hetj, white
-  (mace) ut, command
-  ḥem, tool, workman
-  ab, mer, (trf.) friend, courtier
-  (water pouring from a vase) uab, pure; (trf.) priest
-  netjem, sweet
-  uah, to increase, wax
-  (plant) uatj, green, flourishing
-  ruḥ, to grow, increase

	(vase) <i>khnem</i> , to form, create		(dagger in sheath) <i>fep</i> , first
	(adze), <i>setep</i> , chosen		<i>hen</i> , majesty, servant
	(hoopoe) <i>akh</i> , <i>akhu</i> , bright, glorious; (trf.) spirit		<i>khmem</i> , flame, be hot
	(crane) <i>ba</i> , soul		* (generic det.) rope, bind
	<i>ka</i> , double (ghost); (trf.) bull		* (generic det.) tie
	<i>ka</i> , bull		* <i>shat</i> , papyrus-roll; (trf.) abstract sign
	(goose) <i>sa</i> , son		* <i>sfekh</i> , write, pen
	{ <i>subt</i> , egg <i>sa</i> , son		<i>shen</i> , seal-ring, circle
	<i>sa</i> , protection		(unknown), purse; (trf.) treasurer
	<i>shepses</i> , noble		ooo* (generic det.) metal
	<i>heb</i> , feast		* (generic det.) stone
	(throne-feast) <i>set-heb</i> , jubilee		* (generic det.) wood
	(tally with one notch) <i>renpit</i> , year		bbb* (generic det.) grain
	(deity holding year-tallies with many notches) <i>heh</i> , eternity		* <i>seshen</i> , flower, lily
	(tadpole) <i>hfen</i> ; (trf.) hundred thousand.		* (generic det.) tree; (trf.) <i>amt</i> , favourite
	(head of a lion) <i>peh</i> , fore-front		* { <i>uat</i> , <i>her</i> } { <i>matennu</i> } road
	(hind-quarters of a lion) <i>peh</i> , end; (trf.) reach, attain		<i>sekhet</i> , field
	(horns) <i>uap</i> , begin.		(generic det.) liquids
			(generic det.) oils, incense
			(generic det.) animal

From the above list it will be seen that some of these signs were *polyphonous*, and that others were used in a *transferred* or *derived* sense, and that others were not used to represent their original ideas (the objects of which they are pictures) at all; , , , are cases in point. This list, added to that of the alphabeta-syllabic signs preceding (with which the ideograms, both simple and determinative, were combined in writing), will give an idea of the complexity of the ancient Egyptian writing, which, however, was not so clumsy a means of

expressing thought and speech as might appear; it is no more complicated or clumsy than the very similar Chino-Japanese script, which the Japanese at any rate do not find incompatible with the most practical modern civilization. The following typical Egyptian sentence, from a historical narrative, with transliteration and translation, will serve to show how the writing was used in practice; for further information the reader is referred to the standard works on the subject—Dr. Budge's "Egyptian Language," "First Steps in Egyptian," and "Egyptian Reading-book," Dr. Erman's "Grammar," &c.

Renpit 16 3 Pert	arit	Hen-f	tash-f	res	r
Year 16, month 3, of was made (by) His Majesty his boundary of the South to					
Heh	An-ar-na	tash-d	khent-d	r	
Heh:	"I have made	my boundary	my going up-stream (further than)		
atfu-d	au rfe-na hau	her	sentjet-		
my fathers;	I have added	to	what was decreed		
na	nuk	suten	tjeftu(d)	ar-a(d)	
to me:	I,	the King,	I say (it and)	I have done (it)."	

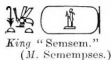
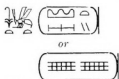
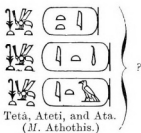
(From a Boundary Inscription of Usertesen III. at the second Cataract, XII. Dynasty, about 2300 B.C., now in the Berlin Museum.)

The Hieratic writing had been evolved from the Hieroglyphic as early as the time of the Old Empire; we possess papyri of the Middle and New Empires, written in hieratic containing works of all kinds, including poems, novels, and even guide-books. The Demotic was developed out of the hieratic about the IX. Century B.C.; it was the usual mode of writing from the XXVI. Dynasty onwards, when hieratic had fallen into desuetude, and a scholarly knowledge of the hieroglyphs became confined to priestly archæologists. Herodotus knows only of the existence of Hieroglyphic and Enchorial (i.e. Demotic). Demotic finally gave place in the III. and IV. Centuries of our era to the Greek alphabet, which became used to write Egyptian; this developed under the influence of Christianity into the Coptic writing, which is Greek with the addition of the letters ω , φ , θ , ρ , σ , χ , and τ , to express the Egyptian sounds *sh*, *f*, *kh*, *h*, *gj*, *tj*, and the syllable *di*, which were unknown to Greek. Arabic began to displace Coptic as the language of the country soon after the conquest, and by the XVII. Century Coptic was practically extinct. The Coptic passages in the Church-service are now hardly comprehended by the readers.

LIST OF THE CHIEF ROYAL CARTOUCHES.

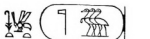
(The Manethonian names are indicated by the letter M.)

I. DYNASTY, "THINITE," B.C. 4400.

Legendary.*Historical.*

1. Horus Aḥa.
2. Horus Narmer (or Betjumer).
3. Horus Tja Ati (?).
4. Horus Khent (or Tjer).
5. Horus Den King Semti.
6. Horus Ätjáb King Merpeta.
7. Horus Smerkha King Nekht.
8. Horus Qä King Sen.

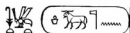
II. DYNASTY, "THINITE," B.C. 4200.



or



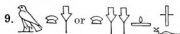
King Baiuneter or Betju-mer.
(M. Boethos.)



King Ba-n-neter.
(M. Binotheris.)



King Sentá.
(M. Sethenes.)



Horus Khäsekhem or Khäsekhemui
Hetep-äm-f King Horus Baiu-
neter or Besh.



Horus Hetep-Sekhemui.



Horus Neb-Rä.



Horus Neneter.



Horus Sekhemáb Set Peräbsen.



King Sençe.

III. DYNASTY, MEMPHITE, B.C. 4000.



King "Tjeser-sa."
(M. Tosorthros.)



King Tjeser-"teta."
(M. Tosertasis.)

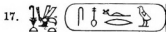


Horus Sa-nekht.



Horus Khet-neter King Tjeser.

Historical.

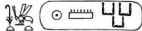


King

Sneferu. (M. Sephouris).

IV. DYNASTY, MEMPHITE, B.C. 3700.


18. 
King Shareru.
 (M. Soris.)

21. 
King Men-kau-Rä.
 (Mycerinus.)

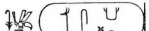
19. 
King Khufu.
 (Cheops.)

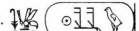
22. 
King Tet-f-Rä.
 (M. Ratoises.)

20. 
King Khâf-Rä.
 (Chephren.)

23. 
King Shepses-ka-f.
 (M. Sebercheres.)

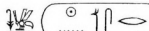
V. DYNASTY, HELIOPOLITE, B.C. 3300.


24. 
King User-ka-f.
 (M. Ousercheres.)

25. 
King Sahu-Rä.
 (M. Sephres.)

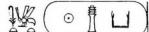
26. 
King Nefer-ari-ka-Rä, *son of the Sun,*
 (M. Nephercheres.)



 Kakaä.

27. 
King Ne-user-Rä, *son of the Sun,*
 (M. Rathoures.)


 An.

28. 
King Men-kau-Ieru.
 (M. Mencheres.)

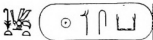


29. 
King Tei-ka-Rä, *son of the Sun,*
 (M. Tancheres.)





 Assa.

30. 
King Unas. (M. Onnos.)

VI. DYNASTY, MEMPHITE, B.C. 3200.

31. 
King Tetä.

32.   
King User-ka-Rä, *son of the Sun,* *(M. Othoes.)* Ati.

33.   
King Meri-Rä, *son of the Sun,* *(M. Phios.)* Pepi (I.).

34.   
King Mer-en-Rä, *son of the Sun,* *(M. Methesouphis.)* Mehti-em-sa-f.


35.   
King Nefer-ka-Rä, *son of the Sun,* *(M. Phiops.)* Pepi (II.).

36.  *King* Neter-ka-Rä.*

37.  *King* Men-ka-Rä.

VII.—VIII. DYNASTIES, MEMPHITE, B.C. 3100.

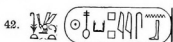
38.  *King* Nefer-ka-Rä Nebi.

40.  *King* Ne-ka-Rä

39.  *King* Nefer-ka-Rä Khentu.

41.  *King* Nefer-ka-Rä Tereru. *(M. Thirillos.)*

* The Manethonian Queen "Nitokris" of the VI. Dynasty is probably a mere mistake for this King Neter-ka-Rä, and is not to be regarded as a historical personage.



King Nefer-ka-Rā Pepi-senb.



King Nefer-ari-ka-Rā.

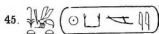
IX. AND X. DYNASTIES, HERAKLEOPOLITE, B.C. 2800.



King Meri-ab-Rā,

son of the Sun,
(Achthoes.)

Khati.



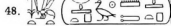
King Meri-ka-Rā.

King Neb-ka-n-Rā.
(*Legendary.*)

XI. DYNASTY, THEBAN, B.C. 2600.

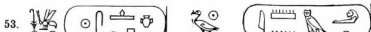


Hereditary Prince Antefā.

King Neb-hetep, son of the Sun,
Mentuhetep (I.).King Neb-hapet-Rā, son of the Sun,
Mentuhetep (II. or III.).King Neb-tani-Rā, son of the Sun,
Mentuhetep (IV.?).King Sānkh-ka-Rā, son of the Sun,
Mentuhetep (V?).

Horus Uah-ānkh, King, son of the Sun, Antef-āa.

XII. DYNASTY, THEBAN, B.C. 2400.

King Se-hetep-āb-Rā, son of the Sun,
(M. Ammanemes.)



King Kheper-ka-Rā, son of the Sun, Senusert or Usertsen (I.).
(M. "Sesonchosis," i.e. Sesostris.)



King Nub-kau-Rā, son of the Sun, Amenemhat (II.).
(M. Ammenemes.)



King Khā-kheper-Rā, son of the Sun, Senusert or Usertsen (II.)
, Sesostris.)



King Khā-kau-Rā, son of the Sun, Senusert or Usertsen (III.)
(M. Khakhares.)



King Ne-maāt-Rā, son of the Sun, Amenemhat (III.).
(M. Lamaris, Labaris, or Amerres; Hdt. Moiris.)



King Au-ab-Rā, son of the Sun, Her.



King Maāt-kheru-Rā son of the Sun, Amenemhat (IV.).
(M. Ammenemes.)



King (sic) Sebek-neferu-Rā, She who liveth.
(M. Queen Skemiophris.)

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91.
King *Āa-kheper-en-Rā, son of the Sun, Tehuti-mes nefer-khāu.*
 (Thothmes II.)

92.
King *Maāt-ka-Rā, son of the Sun, Hāt-shepsu khnemt-Āmen.*
 (Queen Hatshepsu.)

93.
King *Men-kheper-[ka]-Rā, son of the Sun, Tehuti-mes*
 (Thothmes III.)

94.
King *Āa-kheperu-Rā, son of the Sun, Amen-ḥetep neter ḥeq Ānu.*
 (Amenophis II.)





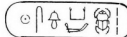
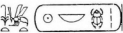


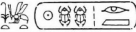





95.
King *Men-kheperu-Rā, son of the Sun, Tehuti-mes khā-khāu.*
 (Thothmes IV.)

96.
King *Neb-maāt-Rā, son of the Sun, Amen-ḥetep ḥeq-Uaset.*
 (Amenophis III.)






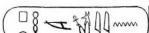
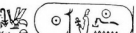


97.
King's Chief Wife, Tii.

98.
King *Nefer-kheperu-Ra, son of the Sun, Amen-ḥetep neter ḥeq-*
uā-n-Rā, Uaset (Amen-ḥetep IV.)

or later,
Khu-n-Āten.


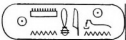


99.  *King's Chief Wife,*  *Nefer-neferu-Āten Neferti-it.*
100.  *King Ānkh-kheperu-Rā,*  *son of the Sun,*  *Smenkh-ka-Rā Tjeseer-kheperu.*
101.  *King Neb-kheperu-Rā,*  *son of the Sun,*  *Tut-ānkh-Amen heq-An-res.*
102.  *King Kheper-kheperu-Rā ari-maāt,*  *son of the Sun,*  *Divine Father Ai (II) neter-heq-Uaset.*
103.  *King Tjeser-kheperu-Rā setep-en Rā,*  *son of the Sun,*  *Ijeru-em-heb meri-Āmen.*




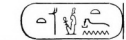
XIX. DYNASTY, THEBAN, B.C. 1400.


104.  *King Men-pehti-Rā,*  *son of the Sun,*  *Rā-messu. (Rameses I.)*
105.  *King Men-maāt-Rā,*  *son of the Sun,*  *Seti mer-n-Ptah. (Seti I.)*
106.  *King User-maāt-Rā setep-en-Rā,*  *son of the Sun,*  *Rā-messu-meri-Amen. (Rameses II.)*

107.    
King Ba-en-Rā mer-Amen, *son of the Sun,* Mer-en-Ptah-ḥetep-her-maat.
 (Mer-en-Ptah I.)

108.    
King User-kheperu-Rā-meri-Amen, *son of the Sun,* Seti Mer-en-Ptah.
 (Seti II.)

109.    
King Men-mā-Rā setep-en-Rā, *son of the Sun,* Amenmeses ḥeq-Uaset.





110.    
Lady of the Two Lands, Sit-Rā Meritamen *Queen* Tausret setepet-en-Mut.








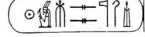



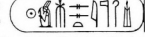







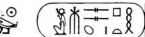





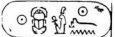






111.    
King Khu-en-Rā Setep-en-Rā, *son of the Sun,* Si-ptah Mer-en-Ptah.

112.    
King User-khāu-Rā setep-en-Rā meri-Amen, *son of the Sun,* Set-nekht meri-Rā merer-Amen.


XX. DYNASTY, THEBAN, B.C. 1150.

113.    
King User-maāt-Rā-meri-Amen, *son of the Sun,* Rā-meses ḥeq-Ānnu.
 (Rameses III.)


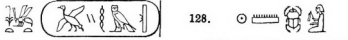
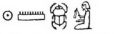

114.    
King User-maāt-Rā setep-en-Amen, *son of the Sun,* Rā-meses meri-Amen.
 (Rameses IV.)

115.    
King User-maāt-Rā s-kheper-son of Amen-Rā-mes-f-su meri-
 en-Rā, the Sun, Amen. (Rameses V.)
116.    
King Maâ-neb-Rā meri-son of Amen-Rā-meses neter heq
 Amen. the Sun, Annu. (Rameses VI.)
117.    
King User-maāt-Rā meri-son of the Amen-Rā-mesesti neter
 Amen setep-en-Rā, Sun, heq-Annu.
 (Rameses VII.)
118.    
King User-maāt-Rā Akh-en-son of the Amen-Rā-meses meri-
 Amen, Sun, Amen. (Rameses VIII.)
119.    
King S-khâ-en-Rā meri-son of the Râ-meses se-Ptah.
 Amen, Sun, (Rameses IX.)
120.    
King Nefer-kau-Rā setep-son of the Râ-meses merer-Amen
 en-Rā, Sun, khâ-Uaset. (Rameses X.)
121.    
King Kheper-maāt-Rā setep-son of the Amen-Rā-messu.
 en-Rā, Sun, (Rameses XI.)
122.    
King Men-maāt-Rā-son of the Râ-meses-merer-Amen-kha
 setep-en-Rā, Sun, Uaset neter heq Annu.
 (Rameses XII.)



XXI. DYNASTY (a), TANITE, B.C. 1100.



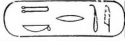
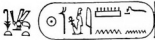

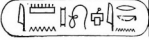





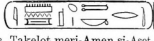
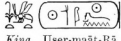

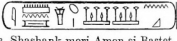


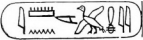


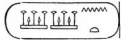
123. 
Good God, Lord of the Two Lands *Hetj-kheper-Rā* *son of the Sun* *Nsibanebtaṭ meri-Amen.*
of the Two Lands *setp-n-Rā,* *the Sun* *(Smendes.)*
124. 
King *Āa-kheper-Rā* *son of the Sun,* *Psibkhānnu meri-Amen.*
setp-n-Mentu, *Sun,*
125. 
King *Neter-kheper-Rā* *son of the Sun,* *Si-Amen meri-Amen.*
setp-n-Amen, *the Sun,* *Amen.*

XXI. DYNASTY (b), THEBAN, B.C. 1050.

126. 
King *Hen-neter-ṭep-en-Amen,* *son of the Sun,* *Her-Heru se-Amen.*
High-priest of Amen. *Sun,* *(Herhor.)*
127. 
King *Painetjem (I.)* *High-priest Men-kheper-Rā.*
128. 
129. 
King *Kheper-kha-Rā setep-en Amen,* *son of the Sun,* *Painetjem (II.) meri-Amen.*

XXII. DYNASTY, BUBASTITE, B.C. 930.

130. 
King *Hetj-kheper-Rā* *son of the Sun,* *Shashank meri-Amen.*
setep-en-Ra, *Sun,* *(Shishak.)*
131. 
King *Sekhem-kheper-Rā* *son of the Sun,* *Uasarken meri-Amen.*
setep-en-Rā. *Sun,* *(Osorkon I.)*

132.   
King User-maät-Rā, *son of the Sun,* Takeloti. (Takelothis I.)
133.   
King User-maät-Rā setep-en-Amen, *son of the Sun,* Uasarken meri-Amen. (Osorkon II.)
134.   
King Seshes-kheper-Rā setep-en-Amen, *son of the Sun,* Shashank meri-Amen-Rā. (Shishak II.)
135.   
King Hetj-kheperu-Rā setep-en-Rā, *son of the Sun,* Takelot meri-Amen si-Aset. (Takelothis II.)
136.   
King User-maät-Rā setep-en-Rā, *son of the Sun,* Shashank meri-Amen si-Bastet. (Shishak III.)
137.   
King User-maät-Rā setep-en-Amen, *son of the Sun,* Pimai meri-Amen.
138.   
King Aâ-kheper-Rā, *son of the Sun,* Shashank. (Shishak IV.)

XXIII. DYNASTY, TANITE, B.C. 750.

139.   
King Seher-âb-Rā, *son of the Sun,* Peṭebastet meri-Amen.




XXIV. DYNASTY, SAITE, B.C. 750.

140.   
King Shepses-Rā *son of the Sun*, Tafnekht. (Tnephachthos.)

141.   
King Uah-ka-Rā, *son of the Sun*, Bakenrenf. (Bocchoris.)

XXV. DYNASTY, ETHIOPIAN, B.C. 700.

142.   
King User-maūt-Rā *son of the Sun*, Piānkhi meri-Amen.

143.   
King Kashta. *Queen* Amenartas.














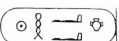





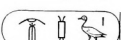

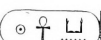


145.   
King Nefer-ka-Rā, *son of the Sun*, Shabaka. (Sabaco.)

146.   
King Ṭeṭ-kau-Rā, *son of the Sun*, Shabataka.

147.   
King Nefer-tem-khu-Rā *son of the Sun*, Taharqa. (Tirhaka.)

148.   
King Ba-ka-Rā, *son of the Sun*, Tanut-Amen. (Tandamané.)



XXVI. DYNASTY, SAITE, B.C. 650.

149.    
King Uah-ab-Rā, *son of the Sun,* Psametik.
 (Psammetichus I.)
150.    
King Nem-ab-Rā, *son of the Sun,* Nekau.
 (Necho II.)
151.    
King Nefer-ab-Rā, *son of the Sun,* Psametik.
 (Psammetichus II.)
152.    
King Ijāa-ab-Rā, *son of the Sun,* Uah-ab-Rā.
 (Apries.)
153.    
King Khnem-ab-Rā, *son of the Sun,* Aahmes sa-net.
 (Amāsis II.)
154.    
King Ankh-ka-en-Rā, *son of the Sun,* Psametik.
 (Psammetichus III.)

XXVII. DYNASTY, PERSIAN, B.C. 527.

155.    
King Mesuti-Rā, *son of the Sun.* Kematit.
 (Kambujiya, Cambyses.)

156.    
King Setetu-Rā, *son of the Sun*, Nt[a]r[i]y[a]wash.
 (Dariyavaush, Darius Hystaspes.)

157.  
Lord of the Two Lands, Khshaiarsha.
 (Khshayarsha, Xerxes.)


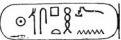


158.  
King Artakhashsha.
 (Artakhashtra, Artaxerxes.)

159.    
King Meri-Åmen-Rā, *son of the Sun*, Nt[a]r[i]y[a]wash.
 (Darius II.)










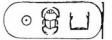

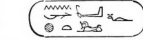
XXIX. DYNASTY, MENDESIAN, B.C. 399.

160.    
King Ba-en-Rā meri-nteru, *son of the Sun*, Naifāaurut.
 (Nepherites.)




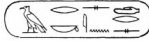



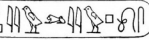
161.    
King Khnem-maāt-Rā, *son of the Sun*, Haḩer. (Achoris.)

162.    
King User-Rā setep-en-Ptah, *son of the Sun*, Psemut.
 (Psammouthis.)






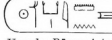

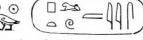
XXX. DYNASTY, SEBENNYTIAN, B.C. 378.

163.    
King Senetjem-*ab-Rā,* *son of* Nekht-*Ileru-hebet meri-*
 setep-en-Amen, *the Sun,* Amen. (Nektanebos I.)
164.    
King Ari-maāt-en-Rā, *son of the* Tjeho setep-en-Anhur.
Sun, (Tachōs, Teōs.)
165.    
King Kheper-ka-Rā, *son of the Sun,* Nekht-neb-f.
 (Nektanebos II.)

XXXII. DYNASTY, MACEDONIAN, B.C. 332.

166.    
King Setep-en-Rā meri- *son of the* Aleksandros.
 Amen, *Sun,* (Alexander the Great.)
167.    
King Setep-en-Rā *son of the* Phiuliupos.
 meri-Amen, *Sun,* (Philip Arrhidaeus.)

XXXIII. DYNASTY, PTOLEMIES, B.C. 305.

168.    
King Setep-en-Rā-meri- *son of the* Pṭul[e]m[a]i[o]s.
 Amen, *Sun,* (Ptolemy I. Soter I.)
169.    
King User-ka-Rā meri-Amen, *son of* Pt[o]lum[a]i[o]s.
the Sun, (Ptolemy II. Philadelphos.)



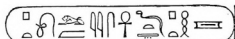
Son of the Sun, Ptolemaios ānkh-tjet meri-Ptah.
Ptolemy (VII. Philometor I.), *living for ever, beloved of Ptah*.

174.



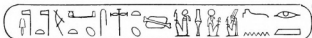
King Āu-n-neterui-khu setep-n-Ptah āri-maāt-Amen-Rā
kherp-ānkh.

"Heir of the two gods Epiphaneis, chosen of Ptah, doing the law of Amen-Rā, *Wielder of Life.*"



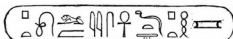
Son of the Sun, Ptolemaios ānkh-tjet meri-Ptah.
Ptolemy (IX. Euergetes II. Physkon), *living for ever, beloved of Ptah*.

175.



King Āu neterti-menkhti mer-mat-s (*sic*) Nit Setep-n-Ptah
Ari-maāt-Amen-Rā kherp-(ānkh).

"Heir of the two gods Euergeteis, loving his mother Neith (?), chosen of Ptah, doing the law of Amen-Rā, *Wielder of (Life).*"



Son of the Sun, Ptolemaios ānkh-tjet meri-Ptah.
Ptolemy X. (Soter II. Philometor II.).

176.



King Āu-neterui-menkhui setep-n-Ptah āri-maāt-Amen-Rā
Senen-n-ānkh.

"Heir of the two gods Euergeteis, chosen of Ptah, doing the law of Amen-Rā, *Image of Life.*"



Son of the Sun, Ptolemaios tjetu-nef Aleksantros ānkh-tjet meri-Ptah.
Ptolemy who is called Alexander, *living for ever, whom Ptah loveth.*
(Ptolemy XI. Alexander.)



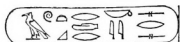
lord of
appearings,



T[i]bari[o]s K[a]is[a]r[o]s ānkh-tjet,
Tiberius Cæsar, *living for ever.*

182.

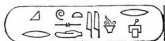
King



Aut[o]qr[a]t[o]r K[a]is[a]r[o]s,
Autocrator Cæsar.



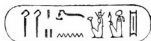
Son of the Sun,



Cl[a]ud[io]s Tībar[io]s,
Claudius Tiberius.

183.

King



Heq-hequ setep-en-Aset meri Ptah,
Ruler of Rulers, chosen one of Isis, beloved of Ptah.



Son of the Sun,



Autukr[a]t[o]ra Ner[o]ana,
Autocrator Nero. (*Ἀυτοκρατορα Νερῶνα.*)

184. M[a]rk[o]s Autun[o]s.
Marcus Otho.

185. U[e]spasi[a]n[o]s nti-khu.
Vespasianus the Protector.

186. T[i]t[o]s Kaisaros.
Titus Cæsar.

187. Tum[i]ti[a]nus nti-khu.
Domitianus the Protector.

188. Neruas nti-khu.
Nerva the Protector.

189.

King and lord of
the two lands,



Autukr[a]t[o]r Kais[a]r[o]s N[e]roua,
Autocrator Cæsar Nerva,

same worshipper would address another god afterwards in exactly the same terms. Considerable traces of a true *monotheistic* tendency have, however, also been observed, and there was constant recognition of "the divine" ($\tau\delta\ \theta\epsilon\iota\omega\varsigma$) in nature.

A monotheistic heresy arose for a short time towards the end of the XVIII. Dynasty (about 1400 B.C.), under the personal inspiration of king Amen-hetep IV. (Khu-n-Aten), who was an original genius in many ways. His idea was that the disk of the sun, which was the only visible and recognisable source of light, heat, and life, was the only real energiser of the world, the only divinity, in fact. All the myriad deities of the Egyptian pantheon were, then, vain figments, and were to be abandoned and abolished. The actual disk was, however, not itself deity, though a divine thing. It was only the vehicle through which the divine gift of life was given to the world; the window in heaven, so to speak, through which the Unknown God, "the Lord of the Disk," poured forth his life-giving rays. This remarkable belief seems to have been based on the philosophical speculations of the priests of the sun-god Rā-Harmachis of Heliopolis. This god was, at least for a time, regarded as identical with Khu-n-Aten's sun-god, and his names were spared when those of the other gods, and especially Amen, their king, were erased from the monuments. The heresy died with its inventor, and the Egyptians returned joyfully to the myriad superstitions of their ancestors.

The gods which the traveller will most frequently see represented on the monuments are:—

Rā, the sun, who was worshipped under many forms. Of these the commonest is his form as the rising sun, when he bears the name *Harmakhis*; as the midday sun, *Rā*; as the setting sun, *Tmu*; and as the sun during his night journey, *Auf*. *Rā* is in constant conflict with *Apepi*, the evil one, or darkness in the form of a serpent, who at sunset begins to fight with him, and continues all the night until the morning. This represents the purely physical contest between light and darkness.

The Egyptian theory of the sun differs from that of other nations, in that, instead of his being represented in a chariot drawn by horses, he is always in a boat, since the conception of the sky was that it was an ocean.

Shu, the atmosphere, and **Tefnut**, are children of *Rā*. The former is symbolised by a feather.

Osiris was the child of **Seb** or **Geb**, the earth, and **Nut**, the heavens. His wife is his sister **Isis**, and their child was **Horus** (the sky). The war waged against **Osiris** by his brother **Set**, whose wife was **Nephthys**, represents the conflict between evil and good. **Osiris** being killed by **Set**, became lord of the Amenti or the nether world, where he sat and judged the dead. His death was avenged by his son **Horus**. He was identified with **Seker**, mummy-god of Saḫḫāra.

Nut, the sky, is represented on the ceiling at Dendera and elsewhere, extending her arms and legs to the earth, while her body is covered with stars.

Anubis and **Uapuaut** are represented with a jackal's head, and are very frequently seen in the tombs. They guided the dead to Hades, and presided over the funeral rites. The jackal became superstitiously

regarded as the lord of the tomb-world owing to its habit of prowling at night in the desert where the tombs are.

Horus—usually represented with a hawk's head—(originally the sky) is also a name for the sun. Though he belongs to the family of *Osiris*, there is an independent set of myths connected with him.

The eye of *Horus* is constantly spoken of as a distinct deity. His two eyes are frequently represented; and, made in various materials, were used as amulets against the enemies of light. *Osiris*, *Isis*, and *Horus* formed a triad, and are often represented together, as at Abydos.

Set, although the antagonist of light, was not in the first instance a god of evil. It was only in the decline of the Empire that he came so to be regarded, and his image to be effaced from all monuments. It is because a figure of him occurs as a syllabic in the name of *Seti* that so many of the cartouches of that king are found mutilated. He was especially connected with the usurping *Hyksos*, or "Shepherd" kings.

Thoth—represented with the head of an ibis—was the great inventor god. He it was who invented the principles of writing (see p. [111]), arithmetic, music, &c. He is called the *Measurer*, and is the moon-god, wearing sometimes the crescent moon, sometimes the full disk on his head. It was he who recorded the result of the weighing of the heart of the deceased in the judgment hall of *Osiris*.

Maāt was one of the most important of the divinities in the Egyptian Pantheon, though she figures less frequently on the monuments than many others, possibly because she was not so often personified. She represents truth and justice, law and order.

The goddess **Hathor**, whose attributes are in places identical with those of *Mut* and *Isis*, is represented with the head and horns of a cow with the disk between the horns, and in a certain Egyptian tale the seven *Hathors* seem to take the place of fairy godmothers. She is spoken of as *daughter of Rā* and *mother of Horus*. Her head with the cow's ears was often represented on the abaci of columns. She was especially connected with the desert.

Ptah, the local god of Memphis. Identified with **Seker**, the mummy-god of *Sakkāra*, and so with *Osiris*. The goddess **Sekhemet** or **Pakhet**, confused with **Ubastet (Bast)** of *Bubastis*, was described as his wife, and the deified sage **Imhetep** as their son.

Mut ("Mother"), local goddess of Thebes. She was portrayed with a vulture cap and the crowns of Upper and Lower Egypt. **Khonsu**, a moon-god, was her son.


Amen, the principal divinity at Thebes, is a god who is often met with in the double characters of **Amen-Ra**, **Amen-Khnem**, or **Min-Amen**. He is not known in the earliest times. His characteristic headdress is a crown with two enormous feathers. At Thebes he forms a triad with *Mut* and *Khonsu*. There are several hymns to *Amen*, in which he is spoken of in monotheistic terms.

Min was the local god of *Koptos* and *Panopolis*. He symbolises the reproductive power of gods and men.

Khnum or **Khnemu**, the potter, god of the South: symbol, a ram.

Sebek, the crocodile-headed god, is met with at *Kôm Ombo*. He was also the patron deity of the *Fayyûm*.

Though it is difficult to assert much about the religion of the ancient Egyptians, there is one belief it is certain they held, and that was the **doctrine of a future life and the immortality of the soul** in the world of the tombs (*Kherti-neter*) on the western bank (*Amenti*) of the Nile, where most of the necropolises were. Even this doctrine was held in rather complicated though confused detail. The great desire of the Egyptian was to live 110 years and then to continue the same life in the tomb-world, for he could imagine no happier existence than that he had already experienced on the banks of the Nile. It is hence a very material conception of a hereafter that we find recorded in the tombs. It was thought that the body was a necessary part of the soul's continued existence. For this reason the *Khat*, or body, the mortal and corruptible part of man, was mummified, and the mummy so carefully concealed in a hidden chamber of the tomb. At death the immortal part of man was resolved into six elements (more in some


local cults). The *Ka* , or "astral" counterpart of the deceased,

has also been called the "double" and "genius." It is sometimes represented in pictures as a counterpart of the man, standing behind him. It remained with the *Khat* until death, the *Khat* being unable to live without the *Ka*, though the *Ka* could exist without the body.

The *Ka* was material, requiring food like the *Khat*, visiting the mummy sometimes to receive the food prepared for it in the chapel by the relatives of the deceased. Rich people founded endowments in order that priests might, through future generations, carry on these tomb-feasts for the benefit of the *Ka*. On these occasions the *Ka* required something which it might clothe itself upon; so for this purpose *Ka statues* were put in the tombs, which were, as far as possible, exact likenesses of the deceased; to which custom we owe the excellent series of portrait-statues in the Giza and other museums.

Man's heart was supposed to have an immortal part called *Ab*, which stood in the same relation to the material heart as the *Ka* to the body. The *Ab* left man at death and wandered away to the *Abode of Hearts*, and only met the deceased again in the Hall of Judgment, where it was weighed by Anubis against the feather of Truth. When the viscera were removed from the body before it was mummified, a *heart scarab* was inserted to take the place of the heart. The scarab was a symbol of genesis and resurrection, and the heart scarab was inscribed with a magic formula.

The part of man most nearly corresponding to our idea of a soul was the *Ba*, represented as a bird with a human head. At death the *Ba* immediately left man and sought its proper home with the gods, to whom it was akin. But it returned to the *Khat* at times, sometimes

with the sign of life  in its hands, and sometimes with food and

drink. But even here the conception was not wholly immaterial; for a chapter in the Book of the Dead ensures "abundance of food to the *Ba*."

The *Sahu*, depicted as a mummy, is a primitive conception, the

deified dead man living in awful nobility "in the sarcophagus (or underworld)."

The *Khaibit*, or shadow, was represented by a fan or sunshade. Being separated from the man at death, his shadow went forth to the realm of the gods.

The *Khu*, translated either "luminous" or "intelligence," went forth to wander through space at the dissolution of the elements of man.

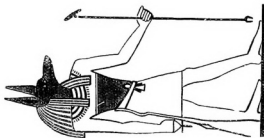
These ideas are really more or less conflicting, and are the outcome of the diversity of local beliefs. They are given above as they were more or less arbitrarily put together when the religion began to be in part systematised.

The **Book of the Dead** is sometimes called the "Funeral Ritual." Many copies of it have been found, no two of which are exactly alike. The *Papyrus of Ani* in the British Museum contains 165 chapters, being the longest known, yet not containing several chapters found in other copies. In the oldest copies there are not so many chapters. It has been translated by various scholars. The main subject of the whole work is the "beatification of the dead." It consists chiefly of prayers and magical charms to enable the dead man to attain happiness in the tomb-world. We learn from it that the deceased had the power of transforming himself into several different animals. We also learn that the deceased was identified with the god Osiris, and is called Osiris. Accounts are given of the obstructions the deceased will find in the other world, and of the trials through which he must come; and prayers to various gods are provided for him that will deliver him from all the evils. Copies of the book have been found in many tombs, as it was frequently buried with the mummy. Chapters of it were painted or carved on tomb walls, coffin, and sarcophagus, and sometimes even on the mummy itself.

Other magical books of the same kind were the *Book of That which is in Hades* (the *Book of the Ani-Tuat*) and the *Book of the Gates* (see Budge, 'The Egyptian Heaven and Hell').

2. Illustrated List of the Principal Egyptian Divinities.

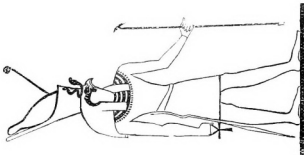
The following is an illustrated list, arranged alphabetically, of the deities most often seen on the monuments.



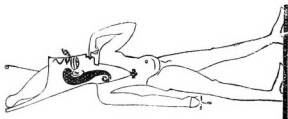
2. Anubis has a jackal's head: the god of the embalmers, and guardian of tombs.



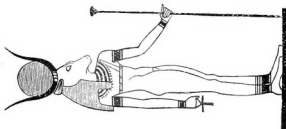
1. Amen or Amen-Ra, represented standing, and wearing a flat cap with two tall plumes; or as a mummy, seated, with the same headdress, and holding the sceptre, scourge, and crook, when he is Amen-Ostiris. He is also found identified with many other gods as Min-Amen, Amen-Khemem.



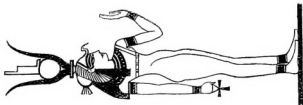
5. Heru (Horus the Elder, Haroëris), originally the sky-god, has a hawk's head and wears the double crown.



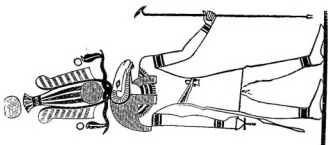
4. Herupakhrat (Horus the Child), the Harpokrates of the Greeks, son of Osiris and Isis, places his fingers to his lips as a sign of childhood, not of silence.



3. Hathor has a cow's head, with the moon's disk between her horns.



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



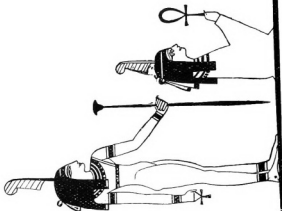
7. Khnemu has a ram's head, and a tall cap with feathers. He is identified as Amen-Khmem with the Greek Zeus Ammon.



8. Mit, a mummy, the right hand up-lifted behind him, and supporting a scourge or flail.



11. Mut wears the vulture cap, with the double crown, or has a vulture's head.



10. Maat, the goddess of truth, has a single feather rising from her head.



9. Khonsu, the moon; is often represented with the moon's disk on a hawk's head.